

THE ESSENCE OF SRI GURU GRANTH SAHIB

(Translation in English Prose)

Vol. I

By
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I owe lot of gratitude to Late Mrs. Baljit Kaur Tulsi for her great and important discussions and suggestions for improvements in this work.

My elder brother S. Pritam Singh Makin, a Mining Engineer, who has been a source of inspiration all along through out my study and publication of this book.

I owe my special thanks to Mr. Navnit Singh, for publishing this book.

Finally I owe a lot to my wife, Mrs. Parshotam Kaur Makin who has been of immense help through out the progress of this work and publication of the first volume.

G.S. Makin

FOREWORD

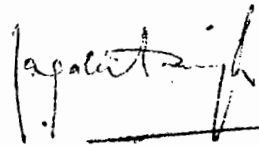
Lieut. Commander Gurbachan Singh Makin has already written two excellent books entitled, "The Philosophy of Sikh Gurus" and "The Universal Message of Guru Granth Sahib", a translation of Nitname and central themes of Gurbani in simple English, which gives very good insight into the philosophy of the holy "Granth Sahib". Now he has embarked on a monumental task by planning to bring out in simple English prose of the first volume of complete translation of Sri Guru Granth Sahib.

Sri Guru Granth Sahib is the latest spiritual scripture which had been written and compiled by the Gurus during their life time, including in addition the relevant banies (hymns) of earlier and contemporary saints of other Indian religions, which is its unique feature. However the holy Granth Sahib, being in Punjabi language, could be read and enjoyed only by a small section of the world community who could read and understand Punjabi. In the Commander Makin's present work the contents of the Granth Sahib could be read and easily understood by a very large number of people, since English is almost a Universal language.

The Author has chosen a novel style by presenting in the Punjabi language the original hymns of Sri Guru Granth Sahib on the left side of the page and its English translation on the right side, thus providing in an easily accessible manner the original Gurbani, as also its true essence in English.

Commander Makin in my opinion has done the entire world a great service by trying in this novel method, to reach the message of Universal brotherhood and one-ness of God Almighty to practically one and all. I wish him God speed and good health so that he is successfully able to complete the remaining four volumes of this superb work, without any interruptions.

Chandigarh
28 Sept, 1998



(Jagdish Singh)
Lieut. General (Retd.)

PREFACE

Sri Guru Granth Sahib, the holy scripture of the Sikhs and the living Guru of the Sikhs, is an embodiment of the cream of Indian thought and philosophy.

According to Miss Pearl S. Buck, "Sri Guru Granth Sahib is a source and expression of man's aspirations, his longings, his yearning for communication with the Divine Being."

While Duncan Greenless has remarked that "Sri Guru Granth Sahib is certainly one of the world's masterpieces of poetry and few, if any among the world scriptures attain so high a literary level or so constant a height of inspiration."

Dr. S. Radhakrishnan, a great Indian philosopher, an exponent of Religious studies and a former president of India, has said, "We find in the Guru Granth Sahib a wide range of mystical emotions, intimate expressions of the personal realisation of God and rapturous hymns of divine love."

And Prof. Puran Singh, a great Sikh scholar and poet has remarked, "It is the scripture of all nations; for it is the lyric of Divine Love and all the people of the earth submit on such glowing lyrical prayer that Guru Granth is one song, one idea and one life. Immensity is the substance of the sublime."

The Essence of Sri Guru Granth Sahib (in five volumes) is an humble effort to translate the hymns in simple English prose, not literally, but in sequence parawise. There is, however, no denying the fact that the real charm of Gurbani (Guru's Word) alongwith its mystical beauty, could be enjoyed and appreciated by us only in the original version in Punjabi language (Gurmukhi Script), as it amounts to a face to face talk with the Guru, seeking His advice and Guidance for leading a successful and purposeful life.

This holy book of the Sikhs is unique in certain respects as it does not prescribe any rituals to be observed, rather it urges the elimination of rituals, like visiting holy places of pilgrimage and taking baths there, fasting or observing penance of any type.

It goads us to approach God, through Simran (by repeating True Name) through the Grace and benevolence of the Guru, which is the Guru's Word, a principle reflecting God's Will. Thus it will lead us towards our final goal of the merger of the human soul with the Prime Soul. There is no other scripture in the world which could take the common man to the realm of Truth in such a simple but compelling manner. The Guru Granth Sahib does not sanction austerity, penance or baths, or reverence for even symbolic offerings in thanks giving to graves, tombs, cows, snakes or sun, wind and fire. Moreover, animal sacrifice has no place in Sikhism.

The three basic principles of Guru Nanak Dev are "Kirat Karni, Nam Japna and Wand Chhakna," (To earn one's living, to meditate and repeat True Name and share one's earnings with others).

Sri Guru Granth Sahib does not narrate the life story or glory of Guru Nanak or any other Gurus, but it is entirely dedicated to the glory of the Lord Almighty.

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G.S.Makin

PREFACE TO THE SECOND EDITION

The first edition of "The Essence of Sri Guru Granth Sahib" (in five volumes) was published in October 2000 by my wife, Mrs. Parshotam Kaur Makin.

We are sincerely gratified and are thankful to our esteemed readers, who have accepted to our version of Sri Guru Granth Sahib in English Prose with great enthusiasm, and warmth, thus necessitating the printing of the second edition. This job has now been entrusted to our esteemed publishers. "Lahore Book Shop, Ludhiana". We hope the second edition will also be received with the same regard and enthusiasm.

We admit that it is not possible to bring out the same beauty and depth of meaning as enunciated by the Guru in original but an effort has been made to explain in simple language the essence of Gurubani. Much more remains to be done, however to bring out the real ideology of the Guru.

We cannot help to mention our sincere thanks for the selfless service of S. Shamsher Singh Puri President Academy of Sikh Studies Atlanta (U.S.A.) in distributing 200 sets in America. We hope the second edition will cater for the needs of the new readers in the world Community seeking peace of mind.

1585/34D Chandigarh
20th July, 2003.

—G.S. Makin

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INTRODUCTION

Sri Guru Granth Sahib comprises the compositions of the Sikh Gurus along with some of the sermons of the Hindu Bhaktas and Muslim Saints. Guru Granth Sahib was compiled by Sri Guru Arjan Dev, the 5th Nanak in 1604 and has 1430 pages containing 5894 hymns in all, in 31 Ragas. The contributions from various Gurus and saints are as follows :-

Guru Nanak Dev (1469-1539)	0974 hymns
Guru Angad Dev (1504-1552)	0062 „
Guru Amar Das (1479-1574)	0907 „
Guru Ram Das (1534-1581)	0679 „
Guru Arjan Dev (1563-1606)	2218 „
Guru Teg Bahadur (1621-1675)	0115 „
Kabir ji	0541 „
Farid ji	0134 „
Namdev ji	0061 „
Ravidas ji	0040 „

Further Trilochan ji (4 hymns), Surdas ji (1 hymn), Beni ji (3 hymns), Dhanna ji (4 hymns), Jaidev ji (4 hymns), Parmanand ji (2 hymns), Sain ji and Pipa ji - one each.

Lala Hardayal, the great revolutionary, has said in his book on "Hints for Self Culture", (in the chapter on Religion) regarding Sikh Religion :-

"All the Sikh Gurus, who followed Guru Nanak, were really teachers, each one of them, giving new directions to the Sikh movement, thus solidifying the foundations laid by Guru Nanak, inspiring a sense of purpose, sacrifice, humility, godliness and bravery, thus making this movement a grand success."

In fact, Guru Nanak Dev was responsible for starting a new mission in the life of Indian mysticism by founding a new faith (religion) called Sikhism, where in the role of the Guru as a teacher and enlightener was stressed in the search of the eternal Truth, the Lord, with the meditation of True Name by singing the Lord's praises.

Guru Nanak Dev was critical of rituals and formalism of both Hindus and Muslims and denounced it like Kabir in very strong terms. Guru Nanak has said (in the Guru Granth Sahib) about Ahimsa as follows :-

- i) Do not wish evil for any one - Ahimsa of thought.
- ii) Do not speak harshly to any one - Ahimsa of speech.
- iii) Do not obstruct any one's work - Ahimsa of action.
- iv) If a man speaks ill of you - Forgive him.
- v) Practise Physical, mental and spiritual endurance.

vi) Help the suffering people even at the cost of your life.

The hymns in the holy Guru Granth are based on Indian Ragas, to be sung in the praise of the Lord and it is a bliss to be enjoyed by Man in perfect unison with the Creator.

Further more, Guru Nanak has taught us to love this life as a householder, but totally detached and unaffected by the vices of worldly falsehood (Maya) , like the lotus flower, blossoming in the muddy waters. The human life has been compared to a night's dream, a bubble in flowing water, a traveller in an inn, confirming its temporary and transient nature but this is the only chance for an effort at unification with the Prime-Soul.

Finally, Guru Gobind Singh proclaimed in 1708 the Guru Granth Sahib as the Eternal Guru of the Sikhs after him.

The hymns of Muslim saints and Hindu Bhaktas like Kabir, Farid and Namdev are sung in the Sikh congregations alongwith the Guru's Word (Gurbani) and are given the same amount of respect, reverence and devotion, as they preach the same ideology of Universal love for the Lord Almighty, to be attained through recitation of True Name.

Just as Kabir has stated vide Gour'i Kabir Ji (Page 324)

***"Kia jap kia tap kia barat pooja.
ja kai ridai bhau hai dooja"***

which means "The person engrossed with dual-mindedness and love of worldly falsehood (Maya) cannot gain anything by meditation or penance. O Brother ! You should develop love of the Lord in your heart, as nothing could be gained by mere cleaverness or intelligent moves on your part."

Further Namdev says in Rag Gour'i Cheti Bani Namdev ji ki (page 344)

***"Deva pahan ta'rialai,
Ram kehit jan kas na tarai"***

which means "O Lord ! You have enabled even stone-hearted people to swim across this ocean, then why could not I succeed by reciting the Lord's True Name ?"

And Farid says in Asa Sheikh Farid jiu ki bani (page 488)

"diloh mohabat jin saiee sachia"

i.e. Whosoever has developed love of the Lord in the heart, is really a truthful person, while the others are thrown out as untrue and false."

The Guru says ***"Seh ki saar suha'gan janai,
taj abhiman rung ralia' ma'nai "***

The Guru has compared the human being to the wedded woman, who could enjoy the conjugal bliss of her spouse by surrendering herself completely to the spouse. As such man could enjoy the bliss of his unison with the Lord-spouse by self surrender and abiding by the Lord's Will. Moreover, it is only few fortunate persons, pre-destined by the Lord's Will, who will be enabled by the Lord to unite with Him through His Grace. Secondly it is only

by being Guru-minded (faithful), following the Guru's teachings like a Gurmukh (facing the Guru) as opposed to the self-willed person (Manmukh) who functions as per his own cleverness that we would attain self-realisation, finally merging with the Lord or attaining salvation. The Guru exhorts us that "Our aim in life should be to sing praises of the Lord with love, devotion and humility in the company of Holy saints through the Guru's Grace." Guru Arjan Dev has proclaimed

"Raj na chahon, mukat na chahon, ma'n preet charan kamla rai"

which means "I would seek the love of the lotus-feet of the Lord alone, without having any desire (or love) for gaining kingdom or salvation (Heaven) even."

Guru Nank Dev has said in the holy Granth

"Sabh avgun mein gunn nahi koiee kiun kar kant milava' hoiee"

"I possess no virtues or qualities being full of flaws (and sinful actions). Then how could I meet my Lord-spouse?"

Another point worth noting in the hymns of Sri Guru Granth Sahib is that all the compositions are sung by "Guru Nanak" only, though in different human forms; (The ten Gurus) as indicated by Mahala 1,2,3,4,5, and 9 before each hymn). The same spirit and light (Enlightenment) pervades in all the ten Gurus and they represent the same philosophy and continuity of thought throughout the various hymns under different Ragas, to be sung accordingly, which were rearranged and compiled by (the 5th Nanak) Guru Arjan Dev in 1604.

BRIEF HISTORY OF SIKH GURUS

1. Guru Nanak Dev (1469-1539)

Born at Talwandi (Nankana Sahib- now in Pakistan). He travelled India's North, South, East and West including Arabia, Messopotamia, Ceylone (Sri Lanka), Afghanistan, Burma and Tibet for about 24 years, accompanied by Mardana (a Muslim) who played on the rebeck, while the Guru sang hymns in the praise of the Lord, imparting his teachings to the mankind.

He got married at the age of 18 and had two sons, Sri Chand and Lakhmidas. While giving the definition of a True Muslim Guru Nanak had said, Let compassion be your mosque, faith your prayer-mat, honest living your koran, modesty your circumcision and contentment your fast.

He gave us the practical religion of all mankind with the basic concept of love for all alongwith the motherhood and fatherhood of God for all mankind which could be practised only through the guidance of a Teacher, the Guru, the enlightener. He totally rejected the practice of observing rituals or penance and would sing his songs-celestial pining for the beloved Lord and enjoying the conjugal bliss of the Lord-spouse all the time.

Finally the Guru settled at Kartarpur (now in Pakistan) with his family and spent 15 years, earning his living as a farmer, later joined by Bhai Lehna, who was annointed as his successor in 1539. Free kitchen (langar) was also started by Him. The Guru insisted on His followers to lead an honest life with the love of the Lord Almighty by singing Lord's praises through the Guru's Word (Gurbani).

Guru Nanak has said in Asa Mahala-1 (page-9)

*"Akha jiva visrai mar ja'o
akhan okha sa'cha nao*

.....
Nanak navai bajh sunnat" (4-3)

which means, "The forgetfulness of the Lord is virtually to be death for me, as I feel alive only when I remember Him. O Nanak ! Cursed be the person who forgets such a benevolent Lord! Further in Tilang Mahala-1 Ghar-3 (page 722) The Guru says,

*"Eh tan ma'ya pahya piarai leetr'a lab rangai
merui kant na bha'vai chol'ra piarai kiun dhan sejai jaie"*

Which means, "O dear Lord ! This human body, bereft of Lord's True Name, is always engrossed in worldly falsehood, just as a piece of cloth gets stiff with the starch, similarly this body gets stiffened with egoism.

O Lord ! My body and soul is a sacrifice to You and also to the holy saints, who meditate

on Your True Name, and guide me to recite True Name, so that I could enjoy the bliss of life."

2. Guru Angad Dev (1504-1552)

Guru Angad was 35 at the time of his Guruship which he continued for 13 years. His chief contributions were his self-surrender to Guru Nanak and the Lord, humility and service to the humanity. He introduced Gurmukhi Script for writing Punjabi and got the writings of His Master written in this script. He was a married householder and had two sons and two daughters. He took keen interest in sports and encouraged wrestling for the younger ones. He appointed His devout disciple, Amar Das as his successor, in preference to his sons, as they were found wanting in severe tests and trials.

3. Guru Amar Das (1479-1574)

Guru Amar Das, a strong vaishnavite, who used to visit holy places of Hindu pilgrimage every year, came in contact with Guru Angad at the age of 62. He served his Master for 12 years and was appointed his successor by Guru Angad, which he served for about 22 years. He created 22 diocese (Manjis for the spread of Sikhism. He extended the institution of (langar) community kitchen, making it compulsory for any visitor, who wished to meet Him. He fought against the customs of sati and purdah. He collected the works of his two predecessors, which formed the main source for compilation of the holy Guru Granth Sahib by Guru Arjan Dev later.

Guru Amar Das founded the city of Goindwal and got a well (Baoli) dug up with 84 steps leading to it. Guru Amar Das has contributed 907 hymns in various Ragas to the holy Granth, in a simple language and brought reforms to the marriage and death ceremonies.

4. Guru Ram Das (1534-1581)

Born in a humble family, Ram Das (called Jetha) used to devote his spare time in the service of the Guru, after his daily vocation of selling sweetend wheat to the pilgrims at Goindwal. Guru Amar Das selected him as his son-in-law and got his daughter, Bibi Bhani, married to him, finding him handsome young and obedient.

He has contributed 679 hymns to the Guru Granth Sahib. His poetry is full of Vairag (detachment), sincerity and devotion to the Lord. He founded the city of Amritsar (Ramdaspur). He encouraged his followers to join in trade and business including horses. Thus Amritsar grew up to a prosperous city of the North. The Sikhs became good traders in jewellery, embroidery works and horses, going upto Kabul for business, apart from farming

and petty shop-keeping.

5. Guru Arjan Dev (1563-1606)

He was the youngest son of Guru Ram Das, who grew up to be a great poet of excellence, a great philosopher, and organiser and the first martyr in the Sikh history. He was selected by Guru Ram Das to be his worthy successor in preference to the two elder brothers Prithi Chand and Mahadev.

A temple was built by him in the heart of the city of Amritsar, known as Golden Temple, with doors on all the four sides, indicating its openness and entry by men of all the four castes (of Hindus) and from all the four directions of the world. Infact it is said that a Muslim Saint Sain Mian Mir, a great friend and lover of the Guru, was invited to lay the foundation stone of the temple. He built the cities of Taran Taran and Kartarpur also alongwith tanks for the people to bathe.

The main task of the fifth was the compilation of Sri Guru Granth Sahib by collecting all the available hymns of his predecessors, including 2218 hymns of his own. He gave the Sikhs a central place of worship, Golden Temple and organised congregations for daily worship. Seeing the growing popularity of the Guru both among Hindus and Muslims, the Mughal emperor Jehangir wanted to put an end to his life and finally got him executed on some pretext. So the Guru died a martyr at Lahore in May 1606; where a Gurdwara 'Dera Sahib' stands in his memory.

6. Guru Hargobind (1595-1644)

The son of Guru Arjan Dev, ascended the throne of Sikh Guruship on the martyrdom of his father when he was only 11 year old. He was trained in the art of horsemanship, swordsmanship, hunting and wrestling. He built Akal Takht as the temporal seat of authority opposite the Golden Temple in Amritsar. He built a small fort, called Lohgarh and kept a small army (cavalry). The Guru ordained his Sikhs to bring offerings of weapons and horses. So Jehangir (Mughal ruler) imprisoned the Guru in the fort of Gwalior for about 12 years, though later on the Emperor tried to befriend him. Guru Hargobind travelled far and wide including Kashmir and Uttar Pradesh. He fought four battles against the Mughal ruler Shah Jahan and inflicted heavy casualties on the enemy. The Guru lived the last year of his life in meditation, leading a simple life. Finally he appointed his grand son Har Rai as his successor.

7. Guru Har Rai (1630-1661)

The Guru maintained a cavalry of 2200 Sikhs, though leading a peaceful life. Aurangzeb, being annoyed with the Guru for giving support to fleeing Darashikoh (Aurangzeb's brother)

asked for the Guru to meet him, but the Guru instead sent his son Ram Rai to the Emperor's court. By misinterpreting the Sikh scriptures to the pleasures of the Emperor, the Guru disowned his son Ram Rai. The Guru followed his missionary activities till 1661, when he passed on the destiny of Sikhs to his tender son Harkrishan.

8. Guru Harkrishan (1656-1664)

He ascended the throne at the small age of five years. His elder brother, Ram Rai, placed his claim for Guruship in preference to his younger brother. But the emperor rejected the claim of Ram Rai, considering Guru Harkrishan as more perfect and deserving; though the Sikhs did not like the ruler's involvement in the religious affair of Sikhs. Later while serving the suffering community the Guru got small pox and succumbed to it at the age of eight. He hinted that his successor was to be found at Bakala; referring to his grand uncle, Teg Bahadur, who was leading a secluded life there.

9. Guru Teg Bahadur (1621-1675)

Youngest son of Guru Hargobind Sahib. He was contemplative practising seclusion and meditation until called upon to assume the leadership of the Sikhs. He spent lot of his time in East India in preaching Sikhism. Many expeditions of Aurangzeb against Assam had failed and the Guru provided the intervention for negotiation between the two parties. Guru Teg Bahadur was publicly beheaded in Delhi (Chandni Chowk) in November 1675 for challenging the oppression of Aurangzeb against Hinduism.

10. Guru Gobind Singh (1666-1708)

The son of the ninth Guru, Guru Tegh Bahadur, was born at Patna and was brought to Punjab at the age of 5 and assumed Guruship at the age of 9. He patronised scholars and poets (with 52 poets in his court). He founded the Khalsa Panth on Baisakhi of 1699 at Anandpur Sahib. His four sons gave their lives for the dignity and honour of the Khalsa Panth. The Guru compiled the final version of Sir Guru Granth Sahib in 1705 by including 115 verses of Guru Tegh Bahadur also.

Creation of Khalsa (the Saint-Soldier): Guru Gobind Singh, the tenth Master was a great scholar, warrior, Psychologist and a poet of Sanskrit and Persian. He found something basically lacking in Indian character, which had lost all self-respect and were suffering under the worst type of Mughal oppression, without a murmur or word of protest.

He realised that a complete shake-up of the Individual who had lost the will to live an independent and respectable life was essential. Therefore he decided to give the transformed

human being an identity, a sense of purpose in life, a national character, and the pride of faith, so he decided and finalised a new approach by asking for five heads (one by one) to the cause of the Guru so that the individual could sacrifice himself at the altar of the new-born nationalism (Khalsa Panth) with a complete re-orientation of physical, moral and social values in life. The previous nine Gurus had already trained the individual from 1500 to 1699 for about 200 years in the art of godliness, Truth, True Name, humility, service, Sangat and Pangat (Community singing and Kitchen) but something was lacking in the art of giving up one's own life against oppression, perpetrated by the powerful oppressor. So Guru Gobind Singh created Khalsa, with the initiation of ordinary Sikhs into its fold by partaking Amrit, a martial solemn ceremony accompanied by recitation of the holy Word, along with the stirring of the Amrit (nectar) with a Khanda, a small sword, on the occasion of New Year's Day (Baisakhi day) of 1699 at the age of 33 years.

Sri Gokul Chand Narang, in his book "Transformation of Sikhism", has said, "The Steel of Guru Gobind Singh's Sword was provided by Guru Nanak."

So it must be clearly understood that the mission started by Guru Nanak was given the final touches by the Tenth Guru and there is no distinction whatsoever, between the gospel of the two great teachers as proved by Jap Ji (of Guru Nanak Dev) and "Jaap Sahib" (of Guru Gobind Singh). Thus the saint-soldier concept of the complete human being was practically demonstrated by the creation of the Khalsa.

The Guru was a great poet and man of letters (with 52 poets) and organised literary meetings and discourses along with sports of martial nature for His disciples.

One of His most devoted Sikhs, Bhai Nand Lal, was a great Persian poet, who has written wonderful poems in Persian in the Guru's praise. Even Muslims like Pir Budhu Shah were His devotees who fought on the side of the Guru, along with his four sons and 700 followers.

Guru Gobind Singh has Himself written about 2000 hymns which were collected by Bhai Mani Singh and compiled into the Dasam Granth.

Finally the Guru retired to the South at Nanded (near Hyderabad) till He breathed His last in 1708, after giving directions to Banda Bahadur to carry on the fight against oppression.

A hymn of Guru Gobind Singh (Swayya) in Chandi Charitar depicts his Ideal (Motto) of life

***"Deh shiva bar mohai ehai shubh karman te kabhun na daroon
na darron or siun jab jaie larun nischai kar apni jeet karun
or Sikh hoan apnai hi ma'n koun eh lalach hoan gunn ton uchroon
Jab a'v ki audh nidhan banai' at hi runn main tab jhoojh maroon."***

which means "O Lord! May I be blessed with this boon, not to fight shy of performing good deeds and whenever I would proceed to the battle field, let me face the enemy without fear and fight with this faith that I will certainly come out victorious in this battle (of life) May I guide my mind to perform and think of good deeds only! When my end comes near, I would prefer to die fighting in the battle field.

PHILOSOPHY OF SIKH GURUS

1. The ten main principles of Guru Nanak Dev, the founder of Sikhism, are based on the following aspects, as visualised in the holy Guru Granth Sahib, and finalised by Guru Gobind Singh.

- i) Universal love of the Lord and its attainment.
- ii) Importance and Role of the Guru.
- iii) Meditation and Recitation of True Name (Amritvela Simran)
- iv) Lord's Will & Grace.
- v) Ideal of life & Equipoise.
- a) Self-Surrender, b) Service of Mankind, c) Humility.
- vi) a) Holy Saints & Congregations.
- b) Guru-minded, the faithful (Gurmukhs) & self-willed, the faithless (Manmukhs)
- vii) Worldly falsehood (Maya) & vices like egoism, greed and sexual desires.
- viii) a) Creation of the Universe
- b) Death and world hereafter.
- ix) Perfect Bliss or Anand.
- x) Creation of Khalsa, the Saint-Soldier by Guru Gobind Singh.

(i) Lord's attainment:

Guru Nanak Dev has said in Jap Ji-5

"Gura' ik de bujha'iee. Sabhna jian Ka ik da'ta, so main visar na jaiee".

(The Guru has made me realise that there is but one Lord-benefactor whom I may never forget).

Then again Guru Nanak in Japji-24 has explained that there is no limit to Lord's Greatness and blessings and His gifts bestowed on us.

"Ant na sifti kahan na a'nt a'nt na karnai dein na a'nt

je vad aap ja'nai aap a'ap, Nanak nadri karami daat "

Further in Jap Ji-25, the same idea gets strengthened, that Lord's blessings are so great that it is difficult to keep a track of them while some fools forget the Lord, though enjoying His blessings. But the person, on whom the Lord bestows His blessings of singing His praises is the king of Kings. viz

"Bahuta karam likhia' na ja'eai, vada da'ta til na tamaie'

jisno bakhse sift salah Nanak Patsahi Patsah "

Guru Amar Das (3rd Nanak) vide His hymn "Majh Mahala-3 (Page 112) has brought out the beauty of man's mind where the Lord has bestowed the jewel of mind (conscience)

which only few Guru-minded persons could evaluate through the Guru's guidance, and attain the gem of True Name. It says.

**"Ander heera la'al banaiya,
Gur kai sabad parkh parikhaya"(8-5-6)**

(ii) Guru :

The Guru plays the most important role in the emancipation of man. The Guru has said

**"Guru guru gur kar man more;
Guru bina mein nahi hore."**

i.e. Let us remember the Guru, as I have none except the Guru." Also Guru Nanak says in Japji Sahib-

**"Gurmukh nadung gurumukh vedung gurmukh reha sama'iee,
Gur isar gur gorakh brahma gur parbati maiee." (Japji-5)**

which means "The Guru is the Brahma, the creator and the Guru's Word in the song celestial full of the knowledge of Vedas which enables us to attain unison with the Lord. The Guru represents Shiva, Brahma and Vishnu along with their spouses, and there is none greater than the Guru. Even if I were to attain the Lord through the Guru's Grace, I would not be able to express the bliss, which is indescribable."

iii) True Name:

Guru Arjan Dev (the 5th Nanak) has said in Gaur'i Mahala-5 (page 211)

**"Man ram naam gun gaiyeeai;
meet meet har saveyai, saas saas har dhiyaeai." (4-7-145)**

which means, "Let us sing the praises of the Lord's True Name, and serve the Lord remembering Him with every breath in the company of holy saints so that the Lord may finally bless us with His Grace. Furthermore, the Guru says

"Uthat baideth sovat naam koh Nanak jan ke sa'd kaam".

"O Nanak! The main aim of man's life is to recite Lord's True Name all the time, whether in standing, sitting or sleeping postures."

iv) Lord's Will :

Guru Nanak has said in Japji-1

"Kiv sachiara' hoieeai kiv koorai' tutai pa'l, hukam raja'iee chalna Nanak likhia na'al."

O Nanak! How could we attain Truth by tearing asunder the wall of falsehood (between man and God)? "By following the Will of the Lord, pre-destined for us by the Lord."

Furthermore in Jap Ji-2 Guru Nanak says,

"Hukmi hovan akar hukam na keha ja'iee, hukammi hovan ji hukam milai vadiaiee

Nanak hukamai je bujhai ta homain kehai na koiai" which means :

All worldly forms of life are created in accordance with the Lord's Will, but one could not describe His Will. Through His Will, human beings become high or low and through His Will alone they undergo sufferings or enjoy comforts.

O Nanak! one would not be acting out of egoism, if one understands and follows the Lord's Will."

v) Ideal of Life :

The aim of human life is to attain unison with the Lord, as this is the only chance given to us as enunciated by the 5th Guru, Guru Arjan Dev. The Guru says, Asa Mahala-5

"Bhaiee pra'pat manukh de huria', Gobind milan ki eh teri baria'

avarkaj terai kitai na kaam, mil sadh sangat bhaj keval naam." which means

All other worldly chores (functions) performed by man are of no avail, so let us sing the praises of the Lord by reciting His True Name in the company of holy saints." The world is controlled by the three-pronged worldly falsehood (Maya) under the garb of lust for power, greed and (partial) peace, but the fourth stage of equipoise (sahej) leads to the attainment of salvation

The Guru has remarked.

"Sahej, Subhaie hovai so hoiai

karnai haar pachhanai soiai."

ie. Whosoever follows the path of equipoise (above the three-pronged Maya) and accepts the Lord's Will with complete self-surrender, attains the Lord-Creator and realises unison with Him."

So far humility is concerned, Guru Nanak Dev has reached the greatest humbleness when He says,

"Neecha' ander neech jaat, neechi hoon at neech,

Nanak tin kai sung saath vadian siun kia' rees."

"O Nanak I join the company of the lowly people, belonging to the lowest category, nay lower than the lowest even, as I have nothing in common with the rich, and the higher strata people.

Infact The Lord's Grace is bestowed on such lowly people as He blesses them with His benign favours."

vi) The association of holy saints is equally important as such we should join the holy congregations (Sadh Sangat)

Guru Arjan Dev (the 5th Nanak) says, (Gujri M-5)

"Merai madho ji, sat sangat milai so taria'

gur prasad param pad pa'ya, sookai kast haria'."

which means, "O my Lord! whosoever joins the company of holy saints (holy congregations) finally crosses this ocean of life successfully. It is through the Grace of the

Guru that we could attain the highest stage of Salvation or Unison with the Lord, just as the withered leaves become green. (with the rainfall) Then again

"Sadh Sung jo tumai mila'yo toh suni tumari bani."

anand bhia pekhat hi Nanak partap purkh mirbani."

which means, "O Lord! I heard the Guru's holy Word, when you enjoined on me the joy of the company of holy saints (holy Congregation) and I was completely thrilled with the eternal bliss in perceiving the Formless Lord and the Prime Soul (within my innerself) Furthermore the Guru has remarked that it is through great good fortune that we get the company of holy saints, and without this company (of holy Congregations) we develop a sinful life full of impurities."

i.e. ***"Bin bhaga'n sat sangh na labhai, bin sangat ma'el bhareejai jiu."***

Further there are two types of people The Guru-minded (Gurmukh the faithful) and the Self-willed (Manmukh, the faithless)

Guru Amar Das says (in Rag Suhi M-3 Ghar 1)

"Gurmukh gavai gurmukh boojhai gurmukh sabad beechari,

jiu pind sabh gur te upjai gurmukh karaj sava'rai

manmukh andha andh kama'vai bikh bijai bikh khatai sansarai

maya moh sada dukh paie bin gur at piarai

Gurmukh gha'le gurmukh khatai gurmukh na'am japa'ie

manmukh sa'd hi koor'o bolai bikh beejai bikh khaie

Nanak tisda sabh kichh hovai je vichon aap gavaie'." (8-1)

Which means that the Guru-minded person sings the praises of the Lord, realising the Lord's Greatness and ponders over the Guru's Word, thus completes his functions successfully, fully appreciating that this body and soul has been created by the Lord, whereas the self-willed (faithless) person, engrossed in a sinful life leads a life of ignorance like a blind man and without the Guru's support undergoes sufferings in the love of worldly falsehood (Maya). The Guru-minded person reaps the reward of his efforts by reciting Lord's True Name, whereas the faithless person always engages himself in falsehood, thus reaping the reward of afflictions for sowing the seed of sinful actions in life.

O Nanak! The person, who rids himself of his egoism and pride, is enabled to attain everything (including salvation) through the Guru's Grace (8-1)

vii) Worldly Falsehood (Maya)

The whole world is engrossed and enamoured by the love of Maya (worldly falsehood) with its three-pronged activity of lust for power, greed and (partial) peace. (Rajo, tamo and sato) The Guru says,

"Maya hoiee nagni jagat rehi lapta'ie',

iski seva jo karai tishi ko phir khaie."

This worldly falsehood has engrossed the whole world like the she-serpent and strikes with its poisonous fangs, whosoever tries to serve it"

GuruArjan Dev says in Bilawal M-5 (Page 822)

"Bin har kaam na avat hai

Ja siun ra'ch ma'ch tum la'gai

oh mohni moha'vat hai. (Pause-1)

kanik ka'mni se'j sohni chhod khinai meh javat hai.

urjh reho indri ras preriou bikhai thagouri khavat hai. (1)

.....
koh Nanak bandhan ka'tan kou

mai satgur purkh dhiavat hai. (8-2-88)

which means, "Without the Lord's attainment nothing else avails us, as worldly falsehood (Maya), in which you are engrossed is deceptive; with its charm man is entangled in sexual pleasures and departs in an instant leaving worldly comforts, gold and woman, though the evils of sexual pleasures and egoism are constantly nibbling and robbing you (within).

viii) a) Creation of the Universe :

Guru Nanak says in Jap Ji-21,

"Kavan so vela' vakhat kavan, kaun thit kavan var,

kavan so ruti mah kavan jit hoa' akar, vale na paya panditi

je hovai lekh pura'n, vakhat na pa'iyu kadian je likhan lekh koran."

i.e. Does anyone know the time, date, period, day, season or month of the year, when the Universe came into being? Let it be clearly understood that it is known to the Lord alone, who created all this and none else could ever venture into these details. The learned pandits even could not lay their hands on this information through Puranas, nor the Kazis knew it through Koran, nor the Yogis or astrologers had any clue to the details of creation.

Some say that the Lord had created this Universe, through His Word (dictate) or with the help of Nature. O Nanak! The Lord is Great, His Name is greater still, and His Will finally prevails."

b) Death and World hereafter.

The Guru exhorts us to be fearless and never bother about death, as the Lord, our Master is deathless and we should live a life of humility, living a life of a dead man, while alive (without ego).

"Je tou prem khailan ka cha'ou, sir dhar tali gali meri a'ou."

If you want to inculcate the love of the Lord, then come to me with your head placed on the palm i.e. sacrificing everything.

Kabir says :

"jis marnai te jag dar'ai merai man anand "

ie. The world is afraid of death, though I feel pleasure in facing death as it is only after death that we mingle with the Prime-Soul (The Lord).

ix) Perfect Bliss :

This life is meant for enjoying the eternal bliss of the Lord's Unison in the company of Holy saints, through the Guru's guidance.

Guru Amar Das (the 3rd Nanak) has beautifully explained the idea of bliss in His Psalm of Bliss (Anand Sahib)

*"Anand Anand sabh ko kehai, anand Guru te ja'nia,
ja'nia anand sada Gur te kirpa karai piarai."*

ie. everyone talks about the bliss of life but it is realised only through the Guru and with the Grace of the Lord, it is always enjoyed by us through the Guru's belevolence.

x) Creation of Khalsa

From the time of Guru Nanak to the time of the ninth Guru, Guru Tegh Bahadur, the Guru had preached the gospel of peace, non-violence and Lord's True Name by laying down the life even, against the mughal oppression. Guru Arjan Dev was the first martyr against Jahagir's oppression and Guru Tegh Bahadur accepted martyrdom against the oppression of Aurangzeb, when he was beheaded at Chandni Chowk, Delhi in 1675.

Thus Guru Gobind Singh decided to establish the cult of a saint soldiër, who could face the oppression of any type by laying down his life even, thus the creation of Khalsa took place in 1699, which completely revolutionised the Sikh faith. The followers were baptised with Amrit, so that a new life was infused among the followers, who challenged the mighty mughal empire and finally established a Khalsa army, which resulted in the rule of Maharaja Ranjit Singh over Punjab and the neighbouring areas little later.

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ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ

॥ ਜਪੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ
ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥ ਸੋਚੈ ਸੋਚਿ ਨ
ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪਿ ਨ
ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ ਭੁਖਿਆ
ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ
ਚਲੈ ਨਾਲਿ ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ
ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ ਹੁਕਮਿ ਰਜਾਈ
ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥ ੧ ॥
ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ
ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ
ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ
ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ ਇਕਨਾ
ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ
ਭਵਾਈਅਹਿ ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ
ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ
ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥ ੨ ॥ ਗਾਵੈ
ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ
ਜਾਣੈ ਨੀਸਾਣੁ ॥ ਗਾਵੈ ਕੋ ਗੁਣ
ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ

There is one God, Self manifested, Eternal Truth is His Name. The Creator and Prime Male, the only Doer, all Powerful. Fearless, with Enmity to none, unaffected by time, the Eternal and free from Incarnation. Is self-existent and attainable Through the Grace of the Guru, the Enlightener.

Jap (Name of Composition)

True in the beginning, before time, True before the ages, when this Universe was created. True even now. O Nanak! The Lord shall forever be True! (1)

How shall we become worthy of attaining the Lord? How shall we seek truth and break asunder the veil of falsehood, separating us from the Lord? Neither by purification of the body a million times nor by meditation-long and deep in complete silence, and contemplating about the Lord with a continuous link within; nor by fasting or by collecting worldly loads of wealth and even hundred thousand acts of wisdom would be of no avail in attaining the Lord. O Nanak! The only solution to seeking the Truth lies in abiding by the Will of the Lord, pre-ordained for us, and enjoying the eternal bliss in complete self-surrender to the Lord. (1)

All worldly forms take shape in accordance with the Will of the Lord but none could explain details of His Will as none has the strength or power. All the beings are born through His Will and get exalted as per His Will. Through His Will alone, human beings become high and low in their action and position and through His Will they enjoy or suffer in life. Through His Will, some persons are showered with His Grace, thus acquiring His forgiveness and benevolence, while some others are made to grope in the darkness of ignorance, thus suffering through the Cycle of rebirths. Infact, everyone in this Universe is controlled by the Lord's Will and none is beyond this control or free from His commands.

O Nanak! No one would be acting out of egoism, if one were to understand and follow the Lord's Will. (2)

Who could sing His Praises? Only if someone had the power to do so, only a few could sing His Praises considering His Presence through His bounties and gifts showered on us. Some persons sing the Praises of Lord's Greatness and His

ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ
 ਖੇਹ ॥ ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥
 ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੇ ਵੇਖੈ
 ਹਾਦਰਾ ਹਦੂਰਿ ॥ ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ
 ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ ਦੇਦਾ
 ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ
 ਖਾਹਿ ॥ ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ
 ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥ ਸਾਚਾ ਸਾਹਿਬੁ
 ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ ਆਖਹਿ
 ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
 ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ
 ॥ ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ
 ਪਿਆਰੁ ॥ ਅੰਮ੍ਰਿਤੁ ਵੇਲਾ ਸਚੁ ਨਾਉ
 ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ
 ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ
 ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥ ੪ ॥ ਥਾਪਿਆ ਨ
 ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ
 ਸੋਇ ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ
 ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ਗਾਵੀਐ
 ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ
 ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਦੰ
 ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
 ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ
 ਪਾਰਬਤੀ ਮਾਈ ॥ ਜੇਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ
 ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ ਗੁਰਾ ਇਕ

virtues par excellence, whereas some others sing His praises by trying to understand the complicated system of His creation or His secrets, which is rather impossible and beyond our comprehension. Some sing His Praises as He is the life-giver or after creation converts all into dust and some believe that He could take away life and create life again. Some sing His Praises considering Him a distant Power while some others perceive Him close by and within their heares. His Greatness is beyond words and all description, even though millions have tried to describe His Greatness a hundred thousand times, but there is no change in His Greatness. The Lord bestows His benevolence and blessings on us endlessly till we get tired by receiving His favours through millions of years.

O Nanak! The world moves on being controlled by His Will, while the Lord enjoys Himself in His glory, unmindful of His favours and blessings being given to us. (3)

The Lord is true and His Name is truth. He could be understood and contemplated upon through extreme devotion and love alone. The whole world begs of Him for His favours and gifts and the Lord does bestow His benevolence on all of us.

How shall we perceive His kingdom of Heaven and attain His love? By what actions could we achieve this and what utterances would enable us to win His love and acceptance of our offerings?

By meditating on His True Name and glorifying His Greatness at the ambrosial hours of the morning. (Pre dawn prayers)

We have got this human life through our past good deeds and may attain salvation through the Lord's Grace. O Nanak! let it be clearly understood that the Lord alone, the True one is all powerful and all prevailing and there is none else. (4)

The Lord is self manifested and is neither created nor sustained by anyone else, He exists by Himself and is beyond the effects of the veil of worldly falsehood. (Maya).

O Nanak! Whosoever has sung His Praises and served Him, has attained happiness, Greatness and honour. Let us, therefore sing the Praises of such a Great and bountiful Lord.

We should sing the Praises of the fountain-head of all worldly treasures and listen to His True Name with love and reverence at heare, thus attaining eternal bliss, ridding ourselves of all worries and miseries.

The Guru's Word is the song celestial as it is full of the knowledge of Vedas and enables us to attain unison with the

ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ
ਦਾਤਾ ਸੇਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫॥ ਤੀਰਥਿ
ਨਾਵਾ ਜੈ ਤਿਸੁ ਭਾਵਾ ਵਿਨੁ ਭਾਣੇ ਕਿ ਨਾਇ
ਕਰੀ ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਨੁ
ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ
ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ
ਸੁਣੀ ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ
ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇਮੈ ਵਿਸਰਿ ਨ
ਜਾਈ ॥ ੬॥ ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ
ਦਸੁਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ
ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ
ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ ਜੇ ਤਿਸੁ
ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ
ਗੁਣੁ ਦੇ ॥ ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ
ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੭॥ ਸੁਣਿਐ ਸਿਧ ਪੀਰ
ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ
॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ
ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ
ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
੮॥ ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ
ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ ਸੁਣਿਐ ਜੋਗ
ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ
ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ

Lord. The Guru represents the Lord, the gods Shiva, Brahma and Vishnu with their spouses all embodied in one and there is none else Greater than the Guru. Even if I were to realise the Lord through the Guru's Grace, I would not be able to describe it as the bliss is beyond description.

May the Guru enable me to appreciate only one thing that there is only one Lord benefactor, whom I may never forget at any time! (5)

Bathing at the holy places of pilgrimage is worthwhile only when it pleases the Lord as without His pleasure and acceptance; it would be futile.

Whatever creation and the world around us we see, gains Lord's favours through His Grace alone, as nothing could be achieved without His Grace.

If we were to listen to the Guru's teachings even once, all the jewels and beautiful qualities hidden within our body would be brought forth to our advantage.

O Guru! I have only one prayer that I may never forget the Lord benefactor who sustains us all. (6)

If a person were to live for millions of years, nay His life span increases ten-fold, and is known in all the regions, commands respect and is known all over the world; even if he were to earn a good Name in the world being regarded as one of the Greatest human beings, nothing shall be of any avail if he is not acceptable to the Lord. If he is devoid of Lord's Grace, he will be considered to be the lowest among the lowly like worms and a great sinner among the sinners. O Nanak! the Lord bestows virtues and His blessings on the virtuous and sinner alike without any distinction. There is none in the world who could bestow anything on the Lord. (7)

By listening to His True Name we could attain the status of saints and angels. By listening to His True Name we could gain the secrets of Lord's Creation of this universe i.e. the Earth, the Sky, various continents and other global systems. By listening to the True Name, we could get freed from the bondage of death. O Nanak! The saints who listen to His True Name enjoy an eternal bliss overcoming all the afflictions and sins of life. (8)

By listening to Lords True Name we could attain the status of gods like Indra, Shiva and Vishnu. By listening to the Guru's Word, even the sinner wins the approbation of the world. By listening to the True Name we could acquire concentration of mind, thus understanding the secrets of this life. By listening to the Guru's Word we could gain the knowledge of Vedas, Shastras and Smritis (Hindu Scriptures) O Nanak! The saints,

ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ
ਨਾਸੁ ॥ ੯ ॥ ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
ਸੁਣਿਐ ਅਨਸਨਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ
ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ
ਸਹਜਿ ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ
ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥
੧੦ ॥ ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥
ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ
ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ
॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ
ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥ ਮੰਨੇ ਕੀ ਗਤਿ
ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ
॥ ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ
ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ ਐਸਾ ਨਾਮੁ
ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ
ਕੋਇ ॥ ੧੨ ॥ ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ
॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਮੁਹਿ
ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ
ਜਾਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ
ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥ ਮੰਨੈ ਮਾਰਗ
ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ
ਜਾਇ ॥ ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ
ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ
॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥
ਮੰਨੈ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ

who listen to the True Name through the Guru's Word, enjoy the eternal bliss of life, ridding themselves of all miseries and sins of life. (9)

By listening to the Guru's Word, we could attain the virtues of Truth, patience and knowledge. By listening to the True Name we cleanse the mind of all vicious thoughts. Hear of Him and you would have bathed at all the sixty-eight holy places of pilgrimage! By listening to the Guru's Word, we command the same respect as through getting higher education. By listening to True Name, we acquire concentration of mind, attuning it to the Lord. O Nanak! The saints, who hear the True Name through the Guru's guidance, enjoy in eternal bliss thereby overcoming and discarding all miseries and sins of life. (10)

By listening to the Lord's True Name we become thoughtful and admirer of the Lord, the ocean of virtues. By hearing the Guru's Word we attain the status of religious leaders like Sheikhs, Pirs (of Muslim faith) and even kings. By listening to the True Name, even the most ignorant persons get onto the right path. By listening to True Name, we are enabled to cross the unfathomable ocean of life successfully.

O Nanak! Such is the efficacy of True Name that the saints, who listen to it, blossom in eternal bliss overcoming all miseries and sins of life. (11)

It is rather impossible to describe the status of a person who believes and acts upon the Guru's Word after listening to it. If some one were to try at describing His virtues, he would fail miserably. There is neither the pen or the paper nor the writer who could attempt writing such details, as it is beyond our imagination.

Such is the Lord's True Name without blemish, pure and immaculate, provided someone does act on Lord's Will by believing with faith, in its efficacy. But it is rare that anyone acquires True Name thus attaining the Lord. (12)

By listening and acting on the Guru's Word one acquires clear thinking of mind, greater wisdom and all the knowledge and secrets of this Universe. By acting on the Guru's Word, one does not come to grief through failures and escapes the clutches of yama (god of death) and tortures of hell. Such is the efficacy of True Name only if some one were to act on the Lord's Will, with faith in it. (13)

By acting on Guru's Word, one does not come across any hurdles in one's path, leading a life of honour and renown in this world. By acting on Lord's Will, one follows the path of righteousness, shown by the saints and is not led astray. One will have close affinity with True religion (Dharma) by following Lord's Will. Such is the efficacy of True Name,

ਸਾਧਾਰੂ ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੂ ਸਿਖ ॥ ਮੰਨੈ
ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ
ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ
ਕੋਇ ॥ ੧੫ ॥ ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ
॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ
ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੂ ਏਕੁ
ਧਿਆਨੁ ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ
ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ ਧੌਲੁ ਧਰਮੁ
ਦਇਆ ਕਾ ਪੂਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ
ਜਿਨਿ ਸੂਤਿ ॥ ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ
ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ
॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ
ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ
ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ
ਜਾਣੈ ਕੌਣੁ ਕੂੜੁ ॥ ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ
॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ
ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ
ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ
॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥
ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ
ਅਸੰਖ ਤਪ ਤਾਉ ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ
ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ
ਉਦਾਸ ॥ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ

provided someone were to follow with full faith but rarely there is anyone. (14)

By acting on Guru's Word one attains salvation and helps others as well onto the right path. By acting on Lord's Will, one is enabled to cross this ocean of life successfully, helping others as well to success. O Nanak! Such a person acting on the Guru's Word, does not have to beg for Salvation or other favours and wander for alms. Such is the efficacy of True Name of the Lord, provided we were to accept the Guru's Word with full faith and belief. (15)

The chosen few (Saints) practising True Name through the Guru's guidance, become worthy of Lord's Grace and are acceptable in the Lord's Court. They are received with honour and appear grand in the Kingdom of Heaven. (Lord's Presence) Such Great souls concentrate on the True Lord alone. If anyone were to try to describe the Great creation of the Lord with lot of effort, he would give it up as an endless job. The world is established by the Lord according to His set principles and kept in position through righteousness, Compassion and patience. (not supported by any bull as per common belief then) If someone understands this basic principle, one gets to know the truth of this world's creation. The Universe has no end and extends further, then who is there to support it finally? There are different forms and types, colours, species of beings in this world and all have been created in accordance with Lord's Will but this whole set-up is beyond description and none could grasp its virtues. None has the power or strength to describe His Greatness and grandeur and none could limit the benevolence of the Lord or His creation. (who could gauge the depth and vastness of His creation?) If someone were to try this description, the account would be endless and details still incomplete. The whole universe is being managed as per Lord's Will. How beautiful would be the form of such a Creator and what powers would He possess? What are the wonderful heights (Greatness) of the Lord-Creator? None could discern all this, except one having similar powers and strength!

Infact the whole Universe was created with one "Word" or "Dictate" of the Lord when the whole system of this Universe stared functioning, with hundred Thousand rivers staring their beautiful flow. It is not within my power to describe the Greatness of Nature and Lord's secrets. I cannot even offer myself as a sacrifice to Him and thank Him even once, for all this Greatness.

Whatever pleases the Lord, comes to pass and we should

ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥
 ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ
 ਲਿਵ ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ
 ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੇ
 ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ
 ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥ ਅਸੰਖ ਮੂਰਖ
 ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮ ਖੋਰ ॥ ਅਸੰਖ
 ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਢ
 ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ
 ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
 ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ
 ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ ਨਾਨਕੁ ਨੀਚੁ
 ਕਹੈ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ
 ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ
 ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥ ਅਸੰਖ ਨਾਵ
 ਅਸੰਖ ਥਾਵ ॥ ਅਰੀਮ ਅਰੀਮ ਅਸੰਖ ਲੋਅ ॥
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ
 ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ
 ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ
 ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ
 ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ
 ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ
 ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ
 ਏਕ ਵਾਰ ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

accept it with pleasure. The formless Lord is ever-existent in eternal bliss, without any change and endures for ever. (16)

There are innumerable people meditating on Lord's True Name, remembering Him with love and devotion; while innumerable persons worship Him in different forms, trying to grasp Him through penance. There are countless books (of religious type) and an equal number of yogis who renounce the world, in trying to realise His manifestation. Countless number of Saints are there, who concentrate on His vast knowledge and creation, while an equal number of seekers of Truth are there alongwith many benefactors of the poor. There are innumerable brave persons who die fighting bravely in the battle field while there are countless saints who concentrate on His True Name in a trance. It does not rest within my power to describe the vastness of His Nature and creation. I cannot even thank Him once for all His creation. Whatever pleases the Lord, is to be accepted by us with pleasure; which would be the best offering to Him. O Lord! You are formless, ever-existent and enjoying in eternal bliss. (17)

There are countless fools, groping in complete darkness, while an equal number of thieves who do not work for a living even. There are countless persons who perish in trying to subdue others with force, while an equal number indulge in killings and executing the poor. Countless sinners are there, who go on committing various types of sins, and an equal number of liars are there who spend their lives indulging in lies throughout. There are countless wretches, who waste their lives in dirt and filth and a countless number are there who sin against society by backbiting and maligning others. O Nanak! A lowly person like me, can only say after full deliberations, that I cannot attempt to describe Lord's Greatness or offer myself for sacrifice unto the Lord. Whatever pleases the Lord should be accepted by us with pleasure as His Will, and the best course for us. The formless Lord is ever-existent in eternal bliss. (18)

Countless are the Names of the Lord, and countless are the places where He is enshrined. Innumerable are the people created by Him, but it is all beyond our grasp. Even using the term 'count-less' for Lord's Creation would be amounting to a sin. But it is only with the use of words that we could remember Lord's True Name and sing His praises. Even to describe knowledge, music, and His blessings, we need the use of words alone and it is through words alone that we could write or speak any language and say when we are destined to meet the Lord. We receive His favours as per His dictates, whereas

ਤੂੰ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥
 ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ
 ਉਤਰਸੁ ਖੇਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
 ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ ਭਰੀਐ
 ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ
 ਰੰਗਿ ॥ ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ
 ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ
 ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ
 ਜਾਹੁ ॥ ੨੦ ॥ ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ
 ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ
 ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰ ਗਤਿ
 ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ
 ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ
 ਹੋਇ ॥ ਸੁਅਸਤਿ ਆਖਿ ਬਾਣੀ ਬਰਮਾਉ ॥
 ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ ਕਵਣੁ ਸੁ
 ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ
 ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ
 ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ
 ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ
 ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਬਿਤਿ
 ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
 ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ
 ਸੋਈ ॥ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਲਾਹੀ
 ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ
 ਸਭੁ ਕੋ ਆਖੈ ਇਕਦੂ ਇਕੁ ਸਿਆਣਾ ॥ ਵਡਾ

the Lord who controls our destiny, is above all this. Whatever the Lord has created is an embodiment of True Name as there is nothing in the Universe without His True Name.

What power have I got to describe His Greatness and His Nature? I cannot even offer myself as a sacrifice unto Him. Whatever pleases the Lord, should be accepted by us with pleasure, as that is the best course. O Lord! You are ever-existent, formless and enjoying in eternal bliss. (19)

When our hands, feet or body get spoiled with ash or dust, they could be cleaned with a wash in water; whereas our clothes soiled with filth like urine could also be washed by rinsing in soap. But when our mind gets polluted with sinful actions or vicious thoughts, it could be cleansed of this dirt with the love and devotion of True Name. Virtuous or vicious deeds, performed by us are not just for name sake but are recorded in our account and follow us in this life and hereafter O Nanak! "As you sow, so shall you reap" We undergo the torture of the cycle of births and deaths as ordained by the Lord's Will. (20)

By visiting places of pilgrimage, performing penance with austerities or giving alms with mercy or such other good deeds, one may get honoured. By listening to His True Name and then obeying Lord's Will with love alone could wash away our impurities of mind like a holy place within. O Lord! All these virtues belong to You, emanating from You as I possess none and without Your benevolence none could even develop devotion to truth or meditate on True Name.

Some say, O Lord! Embodiment of Truth and enjoying in eternal bliss! You created this Universe through Your Word or dictate with the help of worldly falsehood (maya) creating Brahma first, followed by the rest of the world. Does anyone know the time, date, period, day, season or month of the year when this Universe came into being? Let it be clearly understood that the Lord alone knows who has created all this and none else could venture into such details. The learned Pandits could not have known it else they would have recorded it in Puranas nor the Muslim Kazis knew it while writing Koran and even the Yogis had no clue of these details of Creation, like date, day, season or month, except the Lord who fashioned it.

How could anyone describe Him, Praise Him, address Him or realise Him? O Nanak! everyone, considering Himself wiser than others, tries to describe Him. But the Lord is Great and His Name is Greater still, whose Will finally prevails with His light shining everywhere. O Nanak! If someone were to

ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥
 ਨਾਨਕ ਜੇ ਕੇ ਆਪੇ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ
 ਸੋਹੈ ॥ ੨੧ ॥ ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ
 ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ
 ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ
 ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ
 ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ
 ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥
 ੨੨ ॥ ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ
 ਪਾਈਆ ॥ ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ
 ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ
 ਗਿਰਗਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ
 ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩
 ॥ ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ
 ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ
 ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ
 ਮੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ
 ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ ਅੰਤ ਕਾਰਣਿ
 ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ
 ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ
 ਬਹੁਤਾ ਹੋਇ ॥ ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ ਏਵਡੁ ਊਚਾ ਹੋਵੈ
 ਕੋਇ ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵਡੁ
 ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ
 ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥ ਬਹੁਤਾ ਕਰਮੁ

consider Himself clever through ego in trying to explain such details, he would not find favour with the Lord or be considered worthwhile in His presence. (21)

There are hundred thousands of planets like the Eareh and firmaments above the skies; infact there is no end to Lord's Creation. Men have got weary of their search, without finding any clue. Even people with knowledge of Vedas have tried in vain, finally admitting it as beyond their grasp, the Universe being limit-less. According to semetic texts like Koran, there are eighteen thousand worlds but there is only one fundamental truth that there is no end to Lord's Creation and none could limit His limitless Creation. Instead, persons who ventured into these details have perished leaving the job incomplete.

O Nanak! Let us admit that Lord is Great, limitless and beyond our Comprehension and He alone knows His vastness and Greatness. (22)

Many people have tried in vain to praise the Lord and His Greatness but none has been able to gauge the depth or vastness of His creation. Just as the rivers and rivulets mingle with the Ocean, not knowing its expanse; similarly the wealth of valuable stones and pearls lying in the ocean-bed is not known to anyone. A king, whose wealth runs into millions, can not stand in comparison to a person of low origin who remembers the Lord's True Name or be equated to an ant even, who never forgets the Lord. (23)

Neither there is any limit to Lord's Greatness and virtues nor to the people trying to praise His qualities or blessings. There is no end to His acts of goodness or to the gifts He has bestowed on us. Neither is there any limit to those persons, who watch the beauty of Lord's Creation nor to those who harken to His praises being sung. Neither there is any limit to the thoughts pertaining to reasons for this Creation nor to know what the Lord planned. There seems to be no limit to various forms of His creation in this Universe. There are limitless people who strive throughout their lives to gauge the vastness of His creation but none has succeeded so far to get at the limits. None has so far known the limits of His creation and the more we try to praise His Greatness, the Greater it becomes, beyond our reach. The Lord is Great and His abode is Greater still but His True Name is the Greatest, Greater than Him even. Unless one equals His Greatness, One cannot realise and understand the Great Lord. The Lord alone knows Himself about His Greatness. O Nanak! Whatever blessings we receive are favours bestowed on us by the Lord's Grace and benevolence. (24)

ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ
 ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ
 ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ
 ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ
 ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ
 ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ
 ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ
 ਕੋਇ ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ
 ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ ਆਪੇ ਜਾਣੈ ਆਪੇ
 ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥ ਜਿਸਨੇ
 ਬਖਸੈ ਸਿਫਤਿ ਸਲਾਹ ॥ ਨਾਨਕ ਪਾਤਸਾਹੀ
 ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥ ਅਮੁਲ ਗੁਣ ਅਮੁਲ
 ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ
 ॥ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ ਅਮੁਲ
 ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲ ਧਰਮੁ
 ਅਮੁਲ ਦੀਬਾਣੁ ॥ ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ
 ਪਰਵਾਣੁ ॥ ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ
 ॥ ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ ॥ ਅਮੁਲੋ
 ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ
 ਰਹੇ ਲਿਵਲਾਇ ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ
 ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ
 ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ
 ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
 ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ
 ਆਖਹਿ ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ

It is not possible to keep an account of the Lord's blessings as the Lord-benefactor is so Great that he does not keep anything back for Himself. There are plenty of brave men, who seek His blessings and many others for whom it is difficult to keep a track. There are many persons who indulge in sins and perish in committing them while some others do not acknowledge having received His blessings. Great many fools are there who forget the Lord even while enjoying His blessings whereas many others are cursed with misery, want and affliction, O Lord benefactor! Whatever we get in this world is through Your benevolence only. O Lord! It is through Your Will only that we may be freed from the bondage of joy and sorrow and unite with You but none else has any say in the matter. If any fool tries to declare Himself equal to the Lord in Greatness, he alone would know the degradation he suffers. The Lord Himself knowe our needs and bestows His blessings accordingly, even then very few people are thankful to Him for His generous benevolence. O Nanak! The person, on whom the Lord bestows His blessings to sing His Praises, is to be considered to be the greatest King of kings. (25)

Priceless are the virtues of the Lord, and priceless His ways of bestowing His favours on us; priceless are those who seek these virtues and priceless are the treasures of such blessings of the Lord. Those persons who seek and acquire such blessings and merge with Him through love and devotion are also priceless and the laws of the Lord and His kingdom, as also the ways and means of bestowing such blessings on us. Priceless is His benevolence and His selection of the recipients of the same and priceless is His kindness and His orders for bestowing such benevolence on sinners like us. His Greatness is beyond words and His benevolence beyond description and those persons who have tried to describe or limit Him have finally mingled with Him through devotion.

The Vedas, the Puranas (Hindu Scriptures) the Pandits and the learned ones giving discourses on them; various gods and goddesses like Brahma, Vishnu, Indra and Krishna with his entourage have tried in vain to describe His Greatness. Even Lord Shiva and Lord Budha with His followers, created by the Lord alongwith some sages or the demons, saints, Munis and gods with their followers, all sing His Praises, trying to describe His Greatness and vastness. Many others have tried or are trying to limit Him with their accounts while others have perished in their attempt. Even Yough an equal number of all

ਸੇਵ ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ ਕੇਤੇ
ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ ਏਤੇ ਕੀਤੇ
ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਦੀ
ਕੇਇ ॥ ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ
ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ ਜੇਕੋ ਆਖੈ ਬੋਲੁ ਵਿਗਾੜੁ
॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥
੨੬ ॥ ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ
ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ
ਕੇਤੇ ਵਾਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ
ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ ਤੁਹਨੋ
ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ
॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ
ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ
ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ
ਇਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ
ਵਿਚਾਰੇ ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ
ਵੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ
ਜੁਗੁ ਜਗੁ ਵੇਦਾ ਨਾਲੇ ॥ ਗਾਵਹਿ ਮੋਹਣੀਆ
ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ ਗਾਵਨਿ
ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ
ਚਾਰੇ ॥ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ
ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ ਸੇਈ ਤੁਧਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ
ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰਿ ਕੇਤੇ

those mentioned already are created by the Lord, they all have failed miserably in trying to describe His Greatness, as He is beyond our imagination. O Nanak! The Lord is indeed Great and becomes Greater still as it pleases Him. If anyone makes the folly of limiting His Greatness in words, he is to be considered the greatest of fools on the Earth. (26)

O Lord! How Great must be Your abode from where You watch everyone's interest and look after all of us? Countless are the musical instruments and their sounds with an equal number of musicians, who sing Your Praises in different forms of music. (Ragas & Raginis) All the basic elements of life like air, water, fire and Your deputy Dharm Raj (god of justice) all sing Your praises. Even Chitra and Gupta who are supposed to maintain everyone's account of actions in life, also sing Your praises. All the gods including Shiva, Vishnu, Brahma and Indra and many others honoured by You, sing Your Praises, The saints and sages, engaged in concentration and meditation, all sing Your Praises. Countless men of character and truthful nature, full of patience and strong build all sing Your Praises. The Pandits with their vast knowledge of Vedas of all ages including beautiful and charming ladies of the three worlds, and the priceless jewels of the oceans, alongwith sixty-eight holy places of pilgrimage, all sing Your Praises. Great warriors of the world, and all forms of Your creation, all the countries and pares of the world created and kept in position by You, all sing Your Praises. But it is only the persons, who meditate on True Name, being engrossed in the Lord completely, truly sing the Lord's Praises and are accepted by Him. O Nanak! There are many more who sing Lord's Praises but I do not remember them as it is totally beyond me to describe all of them. The Lord is ever existent. His Name is truth and will last even after the Universe ceases to exist. He has created this world in various forms and shades, produced worldly areicles of all types and then in His Exalted position, He looks after all the Creation, as it pleases Him.

O Nanak! The Lord is the Greatest of kings and functions as it pleases Him as per His Will without harbouring any out-

ਗਾਵਨਿ ਸੇਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ
ਵੀਚਾਰੇ ॥ ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ
ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ
ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ
ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ
ਵਡਿਆਈ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ
ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ
ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ ੨੭
॥ ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ
ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ
ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ ਆਈ
ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ
ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥
੨੮ ॥ ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ
ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ ਆਪਿ ਨਾਥੁ ਨਾਥੀ
ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ ਸੰਜੋਗੁ
ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ
ਭਾਗ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ
ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥
੨੯ ॥ ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ
ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ
ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ
ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ

side interference in His Great mission. It is only those persons, who follow His Will and function accordingly, realise peace and tranquillity of mind. (27)

O Yogi ! Wear the ear-rings of contentment by curbing your desires, with humility and hard work as your bowl, (instead of begging for alms) and meditation on True Name, should constitute the ashes to smear your body with. Be-reminded of death always, and living a life of purity, restraint and regulation (like a virgin) should be your motto, with faith on the Lord as your staff or support. The best path in life, as opposed to the "Ayee panth" of Sadhus is to live in this world considering everyone else as your equal, perceiving the same spirit in everyone, with control of mind and self-restraint, leading to the control of the whole world which should be one's ideal of life. My salutations to the Lord, who was in the beginning and is ever-existent without a change, throughout the ages. O Lord! I salute You, who are beyond our grasp! (28)

Knowledge of the Lord with faith should be one's food for thought, compassion towards fellow beings as one's companion, and feeling the same eternal song of life pulsating in all beings, as in one's own body. The Lord is Master of all creation and the whole Universe is under His sway, whose control of worldly treasures or performing miracles is against the laws of Nature and a passing phase and we should refrain from them. The world is managed on the basis of union or separation (from our near and dear ones) from the Lord, and we get whatever the Lord has ordained for us according to our actions. My salutations to the True Lord, who was in the beginning, ever-existent without a change, throughout the ages and is beyond our grasp. (29)

The Creator has created this Universe by Himself and produced three important deities, (gods as per Hindu belief) who were made responsible for creation, welfare and sustenance of the creation and issuing warrants of death or destruction respectively. The whole world moves in the fashion as if pleases the Lord, and the three deities only carryout the orders of the Lord, in carrying out duties entrusted to them. The Lord watches everybody but none could perceive Him and that is the beauty and the Greatest wonder, which surprises

ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ
ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥
੩੦ ॥ ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ
ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ
ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ
ਕਾਰ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ
ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ
ਏਕੇ ਵੇਸੁ ॥ ੩੧ ॥ ਇਕਦੂ ਜੀਭੋ ਲਖ ਹੋਰਿ
ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੇੜਾ
ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ
ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ
ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥
੩੨ ॥ ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ
ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਜੀਵਣਿ
ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ
ਮਨਿ ਸੋਰੁ ॥ ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ
॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ ਜਿਸੁ ਹਥਿ
ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ
ਨ ਕੋਇ ॥ ੩੩ ॥ ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥
ਪਵਣੁ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ
ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ
ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ
ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ

everyone. My salutations to the Great Lord time and again, who was in the beginning, is ever-existent without any change throughout the Ages, and is beyond our grasp. (30)

The Lord pervades everywhere and has established Himself throughout the regions of the universe. Whatever we receive from Him as His favours and gifts is once only, as ordained by His Will. (which completely satisfies our needs). Then He watches and cares for all His creation with due care. O Nanak! True is the Lord, and True is His creation. My salutations to the Great Lord-Creator who was (existing) in the beginning and is ever-existent without any change, throughout the ages and is beyond our comprehension. (31)

Even if I were to possess hundred thousand tongues instead of the one I have and this number multiplies twenty-fold, becoming twenty lakhs; then with each tongue I were to recite Lord's True Name hundred thousand times. These would constitute the steps to climb towards attaining unity with the Lord.

Even the lowliest and humblest of worms gets the flair of meeting the Lord on listening to His Greatness. O Nanak! It is through His Grace alone that we may attain unison with the Lord; the rest is all tall talk and a wasteful effort. (32)

No human being has the strength or power of speech or silence except as directed by the Lord as per His Will. None could demand (from the Lord) anything by force nor anyone has the power of giving away anything to others. no one even possesses any control over life or death nor could anyone demand worldly treasures or possessions by force. Neither anyone could attempt by force to acquire knowledge or secrets of the universe, nor could anyone get away from this world's cycle (of rebirths) by force.

O Nanak! There is only one power controlling the progress of the whole universe which watches its maintenance after creation, as there is none else high or low in this world. (all being equal in the eyes of the Lord). (33)

The Lord has created days, nights, seasons and various phases of the moon alongwith elements like air, water, fire and space to manage the affairs of this universe. He then created the Eareh within these environments for human beings to live and perform various functions including meditation of True Name, and created beings of various types and forms with countless Names. All these beings are then adjudged by the True Lord in His kingdom of heaven (court), based on their actions. The Lord is True Himself and His justice is also fair

॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ
ਪੰਚ ਪਰਵਾਣੁ ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ
॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ
ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥ ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ
ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ
॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ
ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ
ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ
ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ
ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ
ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ
ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦਾ ॥
ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ
ਅੰਤੁ ॥ ੩੫ ॥ ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ
ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ
॥ ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ
ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ
ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ
ਪਛਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ
ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥
੩੬ ॥ ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ
ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ
ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ

and True along with His court which is also pure and True. The chosen few (saints) are then honoured in His court and showered with His favour and benevolence through the Guru's Grace and all are judged according to their actions, good or bad.

O Nanak! A clear distinction is then made in the Lord's Court between good and bad ones, or accepted and rejected ones. Whosoever goes before the Lord, is evaluated according to his actions alone. (34)

In the "Realm of duties", True Religion (Dharm), the main job is the study of laws of Nature and truth, as everything is being controlled according to certain principles as per Lord's Will.

The second stage is the "Realm of knowledge", the study of universe and its creation by the Lord. In this realm, we realise that there are plenty of elements like air, water and fire, with an equal number of Krishnas and Shivas. There are plenty of Brahmas and Vishnus who have created various forms of beings (of different shapes and colours) and then they are looked after and destroyed as well. There are many Earehs and mountains for performing good actions alongwith plenty of saints like Dhruva, having their discourses. There are various gods like Indra, many Moons and Suns and an equal number of countries and continents. There are plenty of sidhas, (holy monks) Budhas, Saints and gods, with an equal number of angels, demons, learned people and oceans of wealth and virtues. There are many languages, people and king of kings with plenty of teachers, and persons of learning with their followers. O Nanak! there is no end to this creation of the universe by the Lord, as this is beyond our comprehension. (35)

In the Realm of knowledge, where knowledge is supreme (called Gyan Khand) one enjoys the pleasure of listening to the eternal music of Nature or seeing the wonderous drama of Nature alongwith the soul-stirring sights. Next is the "Realm of action and beauty", (Saram Khand) where one speaks the beautiful language, which sounds sweet and wonderful, and one finds most charming things being carried out. It is rather impossible to describe the state of mind of those people who have attained this stage. If anyone does try to explain it, he fails miserably. Moreover we find pure mind, wisdom and True knowledge being channelised here in the right direction and the power of thinking is developed to the level of Great Saints and gods (Angles) (36)

In the "Realm of Grace", one's speech becomes important and impressive, and none else except the beloved one's are to

ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ
ਨਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ
॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ
ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ ਸਚ ਖੰਡਿ ਵਸੈ
ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ
॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੇ ਕਥੈ ਤ
ਅੰਤ ਨ ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਕਥਨਾ
ਕਰੜਾ ਸਾਰੁ ॥ ੩੭ ॥ ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ
ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ
॥ ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥ ਭਾਂਡਾ
ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ
ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ ਜਿਨ ਕਉ ਨਦਰਿ
ਕਰਮੁ ਤਿਨ ਕਾਰ ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ
ਨਿਹਾਲ ॥ ੩੮ ॥

ਸਲੋਕੁ

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ
ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ
ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ
ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੇ
ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ
ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ
ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥

be seen there. This stage is attained by the brave persons, who have conquered their minds and who are fully attuned to the Lord's True Name. There we find people with chastened minds, engaged in the praise of the Lord, whose charm is beyond words. They become immortal with Lord's True Name in their heares and cannot be deceived by worldly falsehood. This stage is attained by the saints only, who enjoy eternal bliss with True Name enshrined in their heares. Here persons of high character and beloved of the Lord-spouse like Sita, the symbol of chaste devotion, sewn in the glory of the beloved abide, whose beauty is indescribable. Finally in the "Realm of truth", (Sach Khand) the Lord Himself abides. He has created the world and then showers His blessings and benign Grace on the creation, thus enjoying the whole sight. There we could see the vast creation of the Universe, various planets and worlds, which is beyond our imagination and description. There we find innumerable types and forms of people, with different shapes created all over the world, who function according to Lord's Will. O Nanak! in this stage one wonders and enjoys the sight of His vast creation, where His Will reigns supreme. But it is rather impossible to describe this stage which is as hard as steel. (37)

Let chastity be your moulding pot, patience the gold smith, wisdom your anvil and Lord's knowledge through Guru's Word your working trial; fear of God be your bellows and meditation and service of the Lord, the fire to progress the above process like a gold smith. With all these preparations, mould the nectar of True Name and mould your life with the Guru's guidance in the True mint of the Lord like a genuine coin, which is accepted by the Lord in His court. O Nanak! It is through Lord's Grace alone, that one could follow the above path (in moulding one's life) and finally the Lord will bestow His never-ending blessings of eternal bliss on us, leading to a merger or unity with the Lord. (38)

Slok The entire universe plays the drama of life with air as the Guru, water its father, the Great Earth as its mother and days and nights as the two nurses to maintain them. The god of justice, Dharm Raj, reads out our good and bad actions in the Lord's presence. Due to our actions, some persons get closer to the Lord while some others are removed far away from Him.

The Guru-minded persons, who have meditated on True Name, have departed from the world being successful and with their hard labour being rewarded.

O Nanak! Such faces shine in resplendent beauty in the Lord's presence, having attained salvation along with many others. (1)

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ
ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ
ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਣਹਾਰੇ ॥ ਕੇਤੇ ਤੇਰੇ ਰਾਗ
ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ
ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ
ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ
ਬੀਚਾਰੇ ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ
ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ
ਇੰਦ੍ਰਾਸਨਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ
ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ
ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ
ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ
ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥ ਗਾਵਨਿ
ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਨਸਨਿ ਤੀਰਥ
ਨਾਲੇ ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ
ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੈ ॥ ਗਾਵਨਿ ਤੁਧਨੋ
ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ
॥ ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇ
ਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ
ਸੇਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ
॥ ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ
ਨਾਈ ॥ ਹੈਭੀ ਹੋਸੀ ਜਾਇਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ
ਰਚਾਈ ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ
ਆਪਣਾ ਜਿਉ ਤਿਸਦੀ ਵਡਿਆਈ ॥ ਜੇ ਤਿਸੁ
ਭਾਵੈ ਸੇਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ

So Dar Rag Asa Mahala - 1 Ik onkar satgur parsad (So dar tera keha so ghar...)

"There is but one Lord, attainable Through the Guru's Grace."

O Lord! How Great must be Your abode, from where You watch everyone's interest and look after all of us? Countless are the musical instruments and their sounds with an equal number of musicians, who sing Your Praises in different forms of music. (Ragas & Raginis) All the basic elements of life like air, water, fire and Your deputy Dharm Raj (god of justice) all sing Your praises. Even Chitra and Gupta who are supposed to maintain everyone's account of actions in life, also sing Your praises. All the gods including Shiva, Vishnu, Brahma and Indra and many others honoured by You, sing Your Praises, The saints and sages, engaged in concentration and meditation, all sing Your Praises. Countless men of character and truthful nature, full of patience and strong build, all sing Your Praises. The Pandits, with their vast knowledge of Vedas of all ages including beautiful and charming ladies of the three worlds, and the priceless jewels of the oceans alongwith sixty-eight holy places of pilgrimage, all sing Your Praises. Great warriors of the world, and all forms of Your creation, all the countries and pares of the world, created and kept in position by You, all sing Your Praises. But it is only the persons, who meditate on True Name, being engrossed in the Lord completely truly sing the Lord's Praises and are accepted by Him. O Nanak! There are many more who sing Lord's Praises but I do not remember them all as it is totally beyond me to describe all of them. The Lord is ever existent. His Name is truth and will last even after the Universe ceases to exist. He has created this world in various forms and shades, produced worldly areicles of all types and then in His Exalted position, He looks after all the Creation, as it pleases Him.

O Nanak! The Lord is the Greatest of kings and functions as it pleases Him as per His Will without harbouring any outside interference in His Great mission. It is only those persons, who follow His will and function accordingly, realise peace

ਜਾਈ ॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ
ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ ੧ ॥

ਆਸਾ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਕੇਵਡੁ ਵਡਾ
ਡੀਠਾ ਹੋਇ ॥ ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ
ਜਾਇ ॥ ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ
ਸਮਾਇ ॥ ੧ ॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ
ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥ ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ
ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭਿ
ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥ ਸਭ ਕੀਮਤਿ
ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥ ਗਿਆਨੀ ਧਿਆਨੀ
ਗੁਰ ਗੁਰਹਾਈ ॥ ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ
ਵਡਿਆਈ ॥ ੨ ॥ ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ
ਚੰਗਿਆਈਆ ॥ ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ
ਵਡਿਆਈਆ ॥ ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ
ਪਾਈਆ ॥ ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ
ਰਹਾਈਆ ॥ ੩ ॥ ਆਖਣ ਵਾਲਾ ਕਿਆ
ਵੇਚਾਰਾ ॥ ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥ ਜਿਸੁ
ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥ ਨਾਨਕ ਸਚੁ
ਸਵਾਰਣਹਾਰਾ ॥ ੪ ॥ ੨ ॥

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥ ਆਖਣਿ
ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ
ਭੂਖ ॥ ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ

and tranquillity of mind. (1)

Asa Mahala-1 (Su'nn vada a'khai sab koi)

All have described the Lord as Great from sheer hearsay; one could gauge His Greatness only on seeing and realising Him. It is rather impossible to evaluate Lord's Greatness as those persons, who have tried to describe His Greatness, are finally absorbed in Him. (who could then complete this task?)

O my Lord! You are the Greatest and established in an Exalted position. You are like an ocean of all virtues and good qualities, none knows the extent of Your Great set-up. (Pause-1)

All the wise men of the world have sought through their wisdom, all the thinkers and philosophers have tried through their efforts to gauge Your Greatness. O Lord! Great many learned men have tried to understand You, but even the Greatest of them all, would not describe an iota of Your Greatness.

The seekers of Truth, those engaged in meditation or other noble pursuits, the Great sages, with their Great virtues; none of them has attained any qualities without Lord's Grace. And once Your Grace favours any one, none else can stop or interfere with Your benevolence. (3)

If any person ever tries to describe Your Greatness, what could he think of and write when the ocean of Your virtues and Greatness lies before Him. But if You bestow Your power on anyone to praise Your Greatness, then none else could interfere with his efforts. O Nanak! The True Lord is the only creator of us, and the all-powerful Lord is an embodiment of Truth, who maintains us all in our positions. (4-2)

Asa Mahala-1 (Akhan jivan visrai mar jao)

I enjoy life only when I am meditating on True Name but I suffer the same torture as death, the moment I forget His Name, Yough it is rather difficult to remember and meditate True Name. But once one gets interested in remembering True Name, one's sufferings vanish in the air with that interest, and no other interest is then relevant. (1)

ਦੂਖ ॥ ੧ ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
 ਸਾਰਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸਾਚੈ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ਆਖਿ
 ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ
 ਆਖਣੁ ਪਾਹਿ ॥ ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨਾ
 ਜਾਇ ॥ ੨ ॥ ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
 ਦੇਦਾ ਰਹੈ ਨਾ ਚੂਕੈ ਭੋਗੁ ॥ ਗੁਣੁ ਏਹੋ ਹੋਹੁ
 ਨਾਹੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ
 ਹੋਇ ॥ ੩ ॥ ਜੇਵਡੁ ਆਪਿ ਤੇਵਡੁ ਤੇਰੀ
 ਦਾਤਿ ॥ ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
 ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ
 ਬਾਬੁ ਸਨਾਤਿ ॥ ੪ ॥ ੩ ॥

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ
 ਕਰਉ ਗੁਰ ਪਾਸਿ ॥ ਹਮ ਕੀਰੇ ਕਿਰਮ
 ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ
 ਪਰਗਾਸਿ ॥ ੧ ॥ ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ
 ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥ ਗੁਰਮਤਿ ਨਾਮੁ
 ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ
 ਰਹਰਾਸਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਜਨ ਕੇ
 ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ
 ਹਰਿ ਪਿਆਸ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ

O my dear mother! Why should I forget such a Lord, who is True and whose Name is an embodiment of Truth? (Pause-1)

It is rather impossible to describe even a bit of the beauty of True Name; even the most learned sages have tried in vain to describe His Greatness but failed miserably. Were the whole world collectively to praise the Lord, He would neither get elevated nor would he be belittled by our action! (2)

Neither does the Lord die nor there is any grief (sorrow) for Him. He is always bestowing His favours on us, so we should never forget His blessings. This is the Greatest quality which none else possesses; neither anyone else ever existed before like Him nor in future there will be anyone equivalent to Him in Greatness. (3)

O Lord! Your blessings are as Great as Yourself and You have created night after day for our rest and comfort. O Nanak! Whosoever forgets such a Lord, surely comes of a low origin (birth) as without meditating on Lord's True Name, one behaves like a demon. (4-3)

Rag Gujri Mahala-4 (*Har ke jan Satgur sat purkha*)

O True Guru! Personification of the True Lord and An Embodiment of Truth! My only prayer to You is that I as one of the humblest and lowliest of creatures and as a slave have come for refuge at Your doorstep, to beg of You (the True Guru) for the boon of True Name, through Your Grace, so as to illumine my mind. (1)

O my True friend and Guru! I only beseech You to enlighten me with True Name, through Your Grace so that I may appreciate the real meaning of True Name. O Guru! This True Name attained through the Guru's guidance and teachings will be my body guard and solace of mind. My only prayer to You, O Guru, is to bestow on me the Grace of Lord so that I may always sing the praises of the Lord. (Pause-1)

I fully realise that the God-loving persons, who are always longing for True Name, with full faith in the Lord, are the most fortunate ones and they are satiated only with the boon of True Name. They crave for the society of holy saints so

ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ
॥ ੨ ॥ ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ
ਪਾਇਆ ਤੇ ਭਾਗੀਣਿ ਜਮ ਪਾਸਿ ॥ ਜੋ
ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ
ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥ ੩ ॥ ਜਿਨ ਹਰਿ ਜਨ
ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ
ਲਿਖਿਆ ਲਿਖਾਸਿ ॥ ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ
ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ
ਨਾਮੁ ਪਰਗਾਸਿ ॥ ੪ ॥ ੪ ॥

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ
ਹਰਿ ਜੀਉ ਪਰਿਆ ॥ ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ
ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥
੧ ॥ ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ
ਤਰਿਆ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ
ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਨਿ
ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ
ਧਰਿਆ ॥ ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਧੇ ਠਾਕੁਰੁ
ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥ ੨ ॥ ਉਡੇ ਉਡਿ
ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥
ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ
ਸਿਮਰਨੁ ਕਰਿਆ ॥ ੨ ॥ ਸਭਿ ਨਿਧਾਨ ਦਸ

that the qualities of the Lord are enshrined in their hearts through imbibing True Name (2)

On the otherhand the self-willed, faithless persons, who have not realised the love of the Lord through meditation of True Name, are worthless wretches and suffer miserably at the hands of Yama (god of death). The persons who have not appreciated the efficacy of the society of holy saints (holy congregation) and have not realised True Name through the Guru's guidance are the most wretched ones and their life is a curse in this world and hereafter. (3)

While the Guru-minded persons who have attained the company of holy saints through the Grace of the Guru, were infact destined by the Lord to this Great fortune from eternity. (as per Lord's Will) O Nanak! Blessed is the holy congregation of the Guru, whence I had the chance to relish True Name of the Lord. I only pray to the Guru to bestow on me the company of holy saints and enlighten me with self-realisation through imbibing of True Name. (4-4)

Rag Gujri Mahala 5 (K'ahai re' man chitveh udam...)

O my mind! Why are you so much worried about your own efforts for your upkeep, when the Lord Himself is taking good care of all His creation? Have you ever thought that even the creatures living in high mountains or hilly tracts are provided with their food (sustenance) and fed by Him without any effort on their part? (1)

O my mind! It is only through the holy association of the True Lord that one is enabled to cross this ocean of life successfully. One may attain the highest status in spiritual life of perfect bliss, through the Guru's Grace and even the worst afflicted mind gets enlightened just as the dry (wood) jungle could be turned into productive green field. (Pause-1)

None of the worldly relations like mother, father or others including son, and wife are of any avail to Man. O my mind! Why do you worry about your sustenance when the Lord Himself caters for maintenance of each individual? (2)

For instance birds like swallows (Kunj) fly hundreds of miles away from their nests, leaving behind their little ones, then who feeds and suckles them during their absence? It is only the remembrance of their Name (memory) that sustains the little ones. (3)

ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥
ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥ ੪ ॥ ੫ ॥

All the treasures of life, and all the supernatural occult powers (Ridhis and Sidhis) or virtues of life are controlled by the Lord who bestows them on us, as it pleases Him. O Nanak! Let us be always thankful and grateful to such a Lord, whose benevolence and Greatness knows no bounds. (4-5)

Rag Asa Mahala 4 So purakh Ik onkar satgur parsad
(So purkh niranjan har purkh...)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ
ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥ ਸਭਿ ਧਿਆਵਹਿ
ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ
ਸਿਰਜਣਹਾਰਾ ॥ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ
ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥ ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ
ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥ ਹਰਿ ਆਪੇ
ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ
ਜੰਤ ਵਿਚਾਰਾ ॥ ੧ ॥ ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ
ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ
॥ ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੋਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ
ਚੋਜ ਵਿਡਾਣਾ ॥ ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ
ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥ ਤੂੰ
ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ
ਆਖਿ ਵਖਾਣਾਂ ॥ ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ
ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥ ੨ ॥ ਹਰਿ
ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ
ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥ ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ
ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ
ਜਮ ਕੀ ਫਾਸੀ ॥ ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ
ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ
ਗਵਾਸੀ ॥ ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ
ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥
ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ

The Almighty God, the all-pervading and ever-existent Lord was, has been, and will always be beyond our imagination and ever unfathomable. O True Lord-Creator! Everyone always sings Your Praises and meditates on Your True Name. All the beings are created by You and You are their benefactor. O saintly friends! Meditate and remember the True Lord who alone is capable of alleviating all our sufferings. O Nanak! The Lord Himself is the Master and the follower; how could a poor soul like me, sing His praises or describe His Greatness (1)

O Lord! You are immanent within each and every individual and everywhere and are all pervading. Some are created by You as wealthy benefactors (giving alms to the poor) while others are chosen to be beggars and all this long drama of life is being staged by You in this world. I know not, any benefactor other than You, who is the Giver of all blessings and also the receiver of all these blessings, as there is none else, other than You whom I know. O Lord! You are beyond our imagination and being all-pervading, it is not within power to limit Your Greatness. O Nanak! I am a sacrifice to those who always meditate on Your Name and serve Your cause. (2)

O Lord! Those persons who always remember You and sing Your praises, enjoy a peaceful life through the ages, attain salvation and free themselves from all worldly desires and escape from the pangs of the cycle of births and deaths and its sufferings. Those persons who have meditated and worshipped the Fearless Lord, have got over all worldly fear and finally meditating on True Name and serving the True Lord, have merged themselves completely in Him. O Nanak! I am a sacrifice to those who meditate and remember the True Lord and they deserve all praise and approbation. (3)

O fathomless Lord! The treasures of Your worship and

ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥ ੩ ॥ ਤੇਰੀ
ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ
ਬੇਅੰਤਾ ॥ ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ
ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥ ਤੇਰੀ
ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ
ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥ ਤੇਰੇ ਅਨੇਕ
ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ
ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥ ਸੇਭਗਤ
ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ
ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥ ੪ ॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ
ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਈ ॥ ਤੂੰ ਜੁਗ ਜੁਗ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ
ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥ ਤੁਧੁ
ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ
ਸੁ ਹੋਈ ॥ ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ
ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥ ਜਨੁ
ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ
ਕਾ ਜਾਣੋਈ ॥ ੫ ॥ ੧ ॥

ਆਸਾ ਮਹਲਾ ੪ ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥ ਜੋ ਤਉ
ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ
ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ
ਧਿਆਇਆ ॥ ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ
ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥ ਗੁਰਮੁਖਿ ਲਾਧਾਂ
ਮਨਮੁਖਿ ਗਵਾਇਆ ॥ ਤੁਧੁ ਆਪਿ
ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥ ੧ ॥ ਤੂੰ
ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥ ਤੁਝ ਬਿਨੁ

service are always full; Your saints and sages always sing the praises of Your ever-increasing limitless Greatness which knows no bounds. O Lord! There are innumerable worshippers worshipping You in countless fashions, meditating on Your Name and undergoing all sorts of austerities to attain You. There are countless learned people trying to study various Shashtras and Smritis; (Hindu books of learning) while countless others are there who act according to their dictates or lead the life of Brahmins engaged in six different means of achieving You (like giving alms, learning and teaching, visiting holy places) O Nanak! Those saints, who are accepted by the Lord as His own, are really worthy of praise all the time. (4)

O Lord! You were existing before the beginning of time, and are the Creator of all creation, high or low; and none could equal Your Greatness. You are unchanged through the ages, and are ever existent in the same form, and creating further in an undisturbed state. O Lord! Whatever pleases You, comes to pass and whatever You will (dictate), is received by us. The whole world is created by You and finally merges in You. O Nanak! Let us sing the Praises of the True Lord, the Creator who is omniscient. (5-1)

Asa Mahala 4 (*Tu karta sachiar mainda sa'iee...*)

O Lord! You are my True Master and the Creator of this universe. Whatever pleases You, takes place and whatever blessings we do receive are in accordance with Your Will. (Pause-1)

The whole world is Your creation and everyone worships You, but only those persons realise Your True Name, who are favoured by Your Grace through the Guru's guidance. The faithful, Guru-minded persons have understood and preserved Your True Name, thereby uniting with You while the faithless ones have lost the value of True Name and consequently are far removed from You. (1)

O Lord! You are the fountain-head of all creation and everyone springs from You and merges with You. None else

ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ
ਖੇਲੁ ॥ ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ
ਮੇਲੁ ॥ ੨ ॥ ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ
ਜਨੁ ਜਾਣੈ ॥ ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ
॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥ ੩ ॥ ਤੂੰ
ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥ ਤੁਧੁ
ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਤੂੰ ਕਰਿ ਕਰਿ
ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਪਰਗਟੁ ਹੋਇ ॥ ੪ ॥ ੨ ॥

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਿਤੁ ਸਰਵਰੁ ਤੈਭੀਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਰੁ
ਤਿਨਹਿ ਕੀਆ ॥ ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ
ਹਮ ਦੇਖਾ ਤਹ ਡੁਬੀਅਲੇ ॥ ੧ ॥ ਮਨ ਏਕੁ
ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥ ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ
ਗੁਣ ਗਲਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾ ਹਉ
ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ
ਭਇਆ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ
ਜਿਨ ਤੂੰ ਨਾਹੀ ਵੀਸਰਿਆ ॥ ੨ ॥ ੩ ॥

ਆਸਾ ਮਹਲਾ ੫ ॥

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ

other than You, is responsible for this creation. It is all Your drama that you have created all types of creatures, animals and beings. The faithful ones are united with You through the Guru's guidance while the faithless ones are separated from You. (without Guru's guidance) (2)

O Lord! The person, who is favoured by Your Grace can realise the True meaning of all this creation and he alone sings Your praises always. The Guru minded persons, who have served You, have attained the eternal bliss and merged with You through meditation of True Name automatically (effortlessly) (3)

O Lord! You are the Creator of all of us and everything functions under Your control as per Your will. There is none else to match Your status, who could be considered Your equal. O Nanak! The Lord alone creates and then takes care of His creation and He alone understands the secret of this creation. The faithful, Guru-minded persons have realised You and Your secrets, through the Guru's Grace. (You have revealed Your secrets to them.) (4-2)

Asa Mahala 1 (Tit sarvar'rai bhaiee lai nivasa'...)

O my mind! You have been created in this world, which is like an ocean (of life), full of comforts and joys (on one hand) and miseries on the other. (like water and fire). I have seen many faithless persons engrossed in the false love of worldly pleasures, forgetting the path of righteousness and True Name, thus being drowned in this ocean. (Their feet are stuck up in the mud of false love thus being drowned) (1)

O foolish Mind! Why do you not meditate on the True Lord, the only saviour and realise the basic truth that by forgetting the True Lord you lose all your virtues and good deeds? (Pause-1)

O Lord! Neither am I a seeker of character or truth (devoid of passions and seeker of Truth) nor am I a learned person to understand Your mysteries and have wasted my life like a stupid fool in false pursuits. O Nanak! I would fall at the lotus feet of the holy saints, who always remember the Lord, meditating on True Name. (2-3)

Asa Mahala 5 (Bhaiee prapat Manukh de' huria...)

O Brother! This life given to you as a human being, is infact meant for availing the chance of uniting with the Lord. Nothing else, apart from Lord's True Name, is of any avail.

ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥ ਅਵਰਿ
ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ
ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ ੧ ॥ ਸਰੰਜਾਮਿ ਲਾਗੁ
ਭਵਜਲ ਤਰਨ ਕੈ ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ
ਮਾਇਆ ਕੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਪੁ ਤਪੁ
ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥ ਸੇਵਾ ਸਾਧ ਨ
ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਹਮ
ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ
॥ ੨ ॥ ੪ ॥

ਸੋਹਿਲਾਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ

ਮਹਲਾ ੧ ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ
ਬੀਚਾਰੇ ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ
ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥ ੧ ॥ ਤੁਮ ਗਾਵਹੁ
ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ ਰਹੁ ਵਾਰੀ
ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਨਿਤ ਨਿਤ ਜੀਅਫੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ
ਦੇਵਣਹਾਰੁ ॥ ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ
ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥ ੨ ॥ ਸੰਬਤਿ
ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
ਦੇਹੁ ਸਜਣ ਅਸੀਸਤੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ
ਸਿਉ ਮੇਲੁ ॥ ੩ ॥ ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ
ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥ ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ
ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥ ੪ ॥ ੧ ॥

Hence meditate on True Name in the company of holy saints and holy congregations alone which is the only hope of a successful life. (1)

O Human Being! Better try to cross this ocean of life successfully with the help of True Name . Otherwise the whole life will be wasted in the pursuit of worldly falsehood (Maya) and false values of life. (Pause-1)

O Brother! Neither you are a seeker of meditation, austerities or a religious disciplined life, nor have you rendered any service to the holy saints, without realising the Lord, thus wasting this life in fruitless efforts. (2)

O Nanak! my actions in this life have been of a low order and not been of a high order meriting any reward but now I have come to beseech the True Lord and have sought His support refuge. My prayers to the Lord is to save my honour and unite me with Himself by bestowing on me True Name, through His Grace, thus saving me from degradation. (2-4)

**Sohila Rag Gour'i deepki Mahala-1 Ik onkar satgur
parsad (Jai ghar kirat...)**

**"By the Grace of One Supreme Being, manifested by
Himself and attainable through the Guru's Grace."**

Let us join the holy congregation wherein the Lord's praises are being sung and discourses are being held on Lord's Greatness and His blessings. Let us therefore, join such holy congregations, singing Lord's praises and meditating on True Name. (1)

O friends! You also sing the praises of my fearless Lord. I would offer myself as a sacrifice to this song of Lord's Praises (sohila) which is the harbinger of eternal peace and joy. (Pause-1)

O my mind! If you remember the Lord constantly, He shall bless you with His Grace. How could anyone gauge the Greatness and vastness of the Lord-benefactor, where none could even imagine a bit of it? (2)

Your days are numbered in this world, O friend! So keep death in mind constantly and sing the praises of the Lord in the company of holy saints. Bless me, my friends, with the honour of meditating on True Name so that I may be united with the True Lord. (3)

Everywhere and every day we hear about cases of death all around us. O Nanak! let us then remember and pray to the Lord, who is responsible for this call of death as we are surely to face one day the challenge of death. (4-1)

ਰਾਗੁ ਅਸਾ ਮਹਲਾ ੧ ॥

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥ ਗੁਰੁ
ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ ੧ ॥ ਬਾਬਾ ਜੈ ਘਰਿ
ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥ ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ
ਤੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਵਿਸੁਏ ਚਸਿਆ
ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥
ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ
ਕੇਤੇ ਵੇਸ ॥ ੨ ॥ ੨ ॥

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ
ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥ ਧੂਪੁ
ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ
ਬਨਰਾਇ ਫੂਲਤ ਜੋਤੀ ॥ ੧ ॥ ਕੈਸੀ ਆਰਤੀ
ਹੋਇ ॥ ਭਵਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥ ਅਨਹਤਾ
ਸਬਤ ਵਾਜੰਤ ਭੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਹਸ
ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਰਿ ਤੋਹਿ ਕਉ ਸਹਸ
ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥ ਸਹਸ ਪਦ ਬਿਮਲ
ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ
ਇਵ ਚਲਤ ਮੋਹੀ ॥ ੨ ॥ ਸਭ ਮਹਿ ਜੋਤਿ
ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ
ਚਾਨਣੁ ਹੋਇ ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ
ਹੋਇ ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ ੩
॥ ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ
ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥ ਕ੍ਰਿਪਾ ਜਲੁ
ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੇ
ਨਾਇ ਵਾਸਾ ॥ ੪ ॥ ੩ ॥

Rag Asa Mahala-1 (Chhai Ghar Chhai Gur...)

The Lord is one, but His followers have chosen different paths to attain Him, just as there are six shastras with six different authors and showing six different paths for attainment of the same Lord. O friend! It behoves you to remain in the society of holy men where Lord's Praises are being sung, as it will be to your advantage and bring you honour. (Pause-1)

The time runs into seconds, minutes, hours, days, phases of the moon and finally into months. Similarly the Sun is only one, but is responsible for different seasons.

O Nanak! Similarly the Lord is one, but has different embodiments like the time and Sun.(and various beings).

Rag Dhanasari Mahala-1 (Gagan mein thal rav...)

O Lord! The sky is the salver, the Sun and the Moon are the lamps and the cluster of stars look like embedded jewels. The whole atmosphere is charged with fragrance, the air is like Your big fan and the whole vegetation is like the flowers for Your worship; and this would constitute Your True worship. (Arti) (1)

O Lord! What should be the mode of Your worship? (The above mode of Your prayer is wonderful)

O Lord Creator and destroyer of all evils! Your prayer is just like the song celestial in which Your True Name is being sung by the whole universe. (Pause-1)

You have thousand eyes but none that we could see; You have thousand forms, yet none that could be seen by us; You have thousand feet yet none could be seen, You have thousand noses yet none that we could know. O Lord! I am thoroughly enchanted by this wonderful drama of Yours. (2)

The same light shines forth from Your Creation; it is through Your light that the whole firmament is lit. But this enlightenment comes through the Guru's guidance. To abide by the Will of the Lord or whatever pleases the Lord, is the best prayer to Him. (3)

O Nanak! I am completely lost at the lotus feet of the Lord, like a lover of flowers and am longing to drink the nectar of True Name day in and day-out (like the papiya). My thirst could be satiated by the Grace of the Lord alone, when His True Name gets enshrined in my heart and I get merged in Him through remembering True Name at all times. (4-3)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ
ਖੰਡਲ ਖੰਡਾ ਹੇ ॥ ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ
ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ
ਹੈ ॥ ੧ ॥ ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥
ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ
ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥ ਜਿਉ ਜਿਉ ਚਲਹਿ
ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ
ਡੰਡਾ ਹੇ ॥ ੨ ॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥
ਅਭਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ
ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥ ੩ ॥ ਹਮ ਗਰੀਬ ਮਸਕੀਨ
ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥ ਜਨ
ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ
ਸੁਖੁ ਮੰਡਾ ਹੇ ॥ ੪ ॥ ੪ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ
ਕੀ ਬੋਲਾ ॥ ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ
ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥ ੧ ॥ ਅਉਧ ਘਟੈ
ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ
ਸਵਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ
ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਜਿਸਹਿ
ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ
ਜਾਨੀ ॥ ੨ ॥ ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ

Rag Gour'i Poorbi Mahala-4 (Kam Karod nagar...)

O Brother! The mind is full of the love of sexual pleasures and anguish, and we can be relieved of these vices through the society of holy saints alone. The fortunate ones, who have acquired the Guru's blessings as per the pre-ordained Will of the Lord, are finally immersed in the meditation of True Name. (1)

Let us greet the saints with love and devotion as this is a Great act of good fortune and further let us bow at their lotus feet with the whole body stretched on the ground, as this is a great virtue. The self-willed persons, lovers of worldly pleasures, because of the thorn of egoism in them, have not tasted the True love of the Lord. The fact that they suffer from this thorn of egoism, which pricks them at each and every step and finally they suffer the torture of death. (2)

The lovers of True Lord, on the other hand, are always engaged in meditating True Name and have thus overcome the torture of the cycle of births and deaths. They have attained the ever-existent Lord and have earned great reputation throughout this world and hereafter. (3)

O Lord! The Greatest Master of us all! We are the lowest of the lowly creatures of Yours; pray save us from the tortures of this world. O Nanak! Let us have the support of True Name alone, as it is through the efficacy of True Name that one can enjoy eternal bliss, with tranquillity of mind. (4-4)

Rag Gouri Poorbi Mahala-5 (Karo bananti suno...)

O my friend! Pray, listen to me carefully. This life is given to us to serve the True saints so that we may gain, through them, the are of meditating on True Name, which will make our stay in the Lord's presence, more comfortable and rewarding in this life, and hereafter. (1)

Our life is fast wearing out by day and night, nay every moment, so let us attain our ideal of life (make our life successful) through the Guru's guidance by directing our mind at Guru's Word. (Pause-1)

This world is engrossed in the love of false worldly pursuits and dual-mindedness and only the true saint could cross this ocean of life successfully. He alone attains this enlightenment through the Grace of the Guru as he has been awakened to this ideal and has been administered this treasure of True Name, thus understanding the indiscrible secrets of Nature. He has attained self realisation, which can not be put

ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥ ਨਿਜ ਘਰਿ
ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ
ਫੇਰਾ ॥ ੩ ॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ
ਮਨ ਕੀ ਪੂਰੇ ॥ ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਰੈ
ਮੇ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥ ੪ ॥ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥
ਮੋਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਰਿ
ਜੜਾਉ ॥ ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ
ਲੀਪਿ ਆਵੈ ਚਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ
ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੧ ॥ ਹਰਿ ਬਿਨੁ
ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥ ਮੈਂ ਆਪਣਾ ਗੁਰੁ
ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਧਰਤੀ ਤ ਹਰਿ ਲਾਲ ਜੜਤੀ ਪਲਾਪਿ
ਲਾਲ ਜੜਾਉ ॥ ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਰੈ ਕਰੇ
ਰੰਗਿ ਪਸਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ
ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੨ ॥ ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ
ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥ ਗੁਪਤੁ ਪਰਗਟੁ
ਹੋਇ ਬੈਸਾ ਲੋਕ ਰਖੈ ਭਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ
ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੩ ॥
ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ
ਪਾਉ ॥ ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ
ਸਭ ਵਾਉ ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ
ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥ ੪ ॥ ੧ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ

in writing. (2)

Let us carry out the business (of remembering True Name) for which we came to this world with full faith in the Guru's support, and attain self-realisation in the state of equipoise so that we do not continue going through the cycle of rebirths. (3)

O Lord! May You, the source of Perfect bliss, help me to attain my life's ambition!

O Nanak! I only seek the service and complete servitude of the holy saints so that I may enjoy the eternal bliss. (4-5)

"By the Grace of The Lord-Sublime, the only one, attainable through the Guru's Grace."

Ik onkar satgur parsad Rag Sri Rag Mahala - 1 Ghar - 1 (Moti ta' mandir u'sarai ratni ta hoi ja'raou)

Even if your house were built of precious stones, in the most elegant manner, studded with gems and pearls; and the fragrance of most pleasing nature is enjoyed by you.

Beware, O Man! Lest you forget the True Lord, being enchanted and enamoured by these things and caring not for the True Name of the Lord. (1)

I have been convinced by my Guru's guidance that there is no other solace except that of the Lord, and without remembering the Lord this life will be a sheer waste, resulting in my body and soul being burnt and destroyed. (Pause-1)

If the floors of your house were studded with blood-red stones and a beauty full of passion and lust seated on it, were to entertain you bewitchingly. Beware, O Man! Lest you forget the True Name of the Lord, being enchanted with these things. (2)

Even if you were to acquire the status of a sage with occult powers, of acquiring wealth and being seen or Unseen at Will, thus being adored by your fellow-beings in awe. Beware, O Man! Lest you forget the True Name of the Lord, being engrossed in such things. (3)

O Nanak! Even if you were to become an Emperor, seated on the Imperial throne, commanding large armies and your orders were being acknowledged the World over, consider all this as a passing phase, like the blowing wind. Beware, O Man! Lest you forget the True Name of the Lord being enamoured with all these worldly luxuries. (4-1)

Sri Rag Mahala - 1 (Kot Koti meri arja pavan pian apiao)

Even if I were to live for millions of years, and sustain

ਅਪਿਆਉ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦਇ ਗੁਵੈ ਨ ਦੇਖਾ
ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ
ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥ ੧ ॥ ਸਾਚਾ
ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ
ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇਤ ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ
ਪਾਇ ॥ ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ
ਰਲਿ ਜਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ
ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥ ੨ ॥ ਪੰਥੀ ਹੋਇ ਕੈ ਜੇ
ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥ ਨਦਰੀ ਕਿਸੈ ਨ
ਆਵੈ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥ ਭੀ ਤੇਰੀ
ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥
੩ ॥ ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ
ਕੀਚੈ ਭਾਉ ॥ ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ
ਪਉਣੁ ਚਲਾਉ ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ
ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥ ੪ ॥ ੨ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥
ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥
ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ
॥ ੧ ॥ ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥ ਅੰਧੈ
ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥ ੧
॥ ਰਹਾਉ ॥ ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਖੈ
ਖਾਜੈ ਕਾਲਿ ॥ ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਅਹਿ ਤਿਥੈ

myself on air alone; and if I were to stay in such a secluded cave where I could see neither the Sun nor the Moon; even in dream I had no place to sleep or nothing else to distract me, except You, O Lord! In spite of all this concentration, I would not be able to gauge Your Greatness or describe Your great Name. (1)

The True Lord is established in His exalted position by Himself. Various people have tried to describe His Greatness simply by hearing from others about His Greatness. But even this effort is made by those on whom the Lord bestows His (favour) Grace. (Pause-1)

Even if I were to perform sacrificial austerities like slicing my body into pieces, grinding it through the mill, burning it alive in fire and finally mixing it completely with ashes. In spite of all these austerities (penance), O Lord! it will not be within my power to know Your Greatness and describe Your True Name. (2)

If I were a bird, who could flutter around and fly high up in the skies to great heights, where nobody could see me, and I could sustain myself without eating or drinking anything. O Lord! In spite of all this, I would not know Your Greatness and tell how Great Your True Name is! (3)

O Nanak! Even if I were to read with devotion tons of (writings) books and if I were to write with no dearth of ink, and at the speed of the wind; Notwithstanding all this effort, it would be beyond me to gauge the depth of the Unfathomable Lord or describe His Great Name. (4-2)

Sri Rag Mahala - 1 (*Lekhai bolan bolana le'khai...*)

It is in accordance with the Will of God that we speak anything or enjoy having food; it is also with His Will that we move around or hear anything and see the beauty around, and it is in accordance with His Will that we breathe, wake up or go to sleep. This fact is so crystal clear that everything is controlled by His Will and we need not consult learned people about it. (1)

O Brother! The Worldly Veil of falsehood (Maya) is like a mirage to distract us from our path, so we better be careful. The person, who forgets to meditate on True Name, is like a blind man, who, in ignorance, wastes his life in this world and even spoils his chances hereafter as well. (Pause-1)

Life in this world is very short and finally death takes its toll in each case, and then we have to account for our actions in this life before the Lord, none else will be there to support

ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥ ਰੋਵਣ ਵਾਲੇ ਜੇ ॥
ਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥ ੨ ॥ ਸਭੁ
ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥
ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ
ਹੋਇ ॥ ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇ
ਤੇ ਲੋਅ ॥ ੩ ॥ ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ
ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥ ਨਾਨਕ ਤਿਨਕੈ ਸੰਗਿ
ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥ ਜਿਥੈ
ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ
ਬਖਸੀਸ ॥ ੪ ॥ ੩ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ
ਮੁਰਦਾਰੁ ॥ ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਖੀ
ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥ ਰਸ ਕਸ ਆਪੁ
ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥ ੧ ॥
ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥ ਉਤਮ ਸੇ ਦਰਿ
ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਹੋਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ
ਰਸ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ
ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥ ਏਤੇ ਰਸ
ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥ ੨ ॥
ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ
ਪਰਵਾਣੁ ॥ ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ
ਮੂਰਖ ਮਨ ਅਜਾਣ ॥ ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ

our case, except True Name which we might have acquired. All those persons, wailing and crying after our death, will be left behind and will be of no avail to us. (2)

Everyone argues (asks) for more and more of worldly wealth and nobody thinks in terms of acquiring less of it. By our saying alone we cannot become great unless we appreciate the basic fact that everyone gets what the Lord bestows as per His Will, but this is beyond our comprehension. The True Lord, our benefactor, is the only one who has complete knowledge of everything, while the world is replete with people like us, who always crave for more. (3)

O Nanak! I crave for the company of persons, of the most humble and of the lowest status in society, the true saints who consider themselves to be the lowliest of all, as I cannot think of associating with the rich people who are full of ego. Moreover, the Lord also bestows His blessings and Grace on those humble people alone and the Lord's benevolence is showered on such holy congregations of the humble. (4-3)

Sri Rag Mahala - 1 (Lub ku'ta koor choohra)

Greed in Man is like a dog, falsehood like a Scavenger and cheating others is as mean as eating a dead body; Slander, simply like filth and anger is like a burning fire inside, which consumes one's body itself. O my Lord Creator! Our actions are limited only to indulging in worldly vices and self-aggrandisement. (1)

O Brother! Let us speak the language of love, which brings us credit and honour (here and hereafter). The persons who have achieved greatness through their noble deeds in this world, are honoured with greatness and respect in the kingdom of Heaven as well, while others engaged in mean actions wait helplessly at the gates of Lord's Court. (Pause-1)

Worldly pleasures like wealth, gold and silver, beautiful women, scents, power, beautiful and comfortable living, sweets and meat distract us from concentrating on Lord's True Name. The body with such enjoyments and indulging in pleasures, leaves no place for True Name to be inculcated in our hearts. Truth which brings us honour in the Lord's Presence and His acceptance should only be practised. (2)

O my foolish mind! Listen carefully! Falsehood will only bring us discredit and bad name. The Truthful persons, who are accepted by the Lord, are honoured in this World also, what to say of others, as they are not worth mentioning. (3)

ਭਲੇ ਹੋਰ ਕਿ ਕਹਣ ਵਖਾਣ ॥ ੩ ॥ ਤਿਨ
ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਜਿਨ ਹਿਰਦੈ
ਰਹਿਆ ਸਮਾਇ ॥ ਤਿਨ ਕਾ ਕਿਆ ਸਲਾਹਣਾ
ਅਵਰ ਸੁਆਲਿਹੁ ਕਾਇ ॥ ਨਾਨਕ ਨਦਰੀ
ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥ ੪ ॥ ੪ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਅਮਲੁ ਗਲੇਲਾ ਕੂੜ ਕਾ ਦਿਤਾ
ਦੇਵਣਹਾਰਿ ॥ ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ
ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥ ਸਚੁ ਮਿਲਿਆ ਤਿਨ
ਸੇਵੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥ ੧ ॥ ਨਾਨਕ
ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖ
ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ
ਸਚਾ ਨਾਉ ॥ ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇੜੇ ਹਉ
ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਤਾ ਮਨੁ ਖੀਵਾ
ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥ ੨ ॥ ਨਾਉ
ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ
॥ ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ
ਦਾਤਿ ॥ ਦੂਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੂਖ ਜਿਸੈ
ਹੀ ਪਾਸਿ ॥ ੩ ॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ
ਜਾਕੇ ਜੀਅ ਪਰਾਣ ॥ ਤਿਸੁ ਵਿਣੁ ਸਭ ਅਪਵਿਤ੍ਰੁ
ਹੈ ਜੇਤਾ ਪਹਿਨਣੁ ਖਾਣੁ ॥ ਹੋਰਿ ਗਲਾਂ ਸਭ
ਕੂੜੀਆ ਤੁਪੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥ ੪ ॥ ੫ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ
ਕਰਿ ਸਾਰੁ ॥ ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ

The persons, who meditate on True Name acquire wisdom, honour and wealth and their praise is beyond description. Such Guru-minded (great) persons have acquired honour which is beyond description; and the treasure of True Name, which they have achieved is something beyond description.

O Nanak! The self-willed persons, who indulge in worldly pleasures and vices, without realising True Name, are not worth mentioning, and are neither favoured by the Lord's Grace nor are they recipients of True Name or His blessings. (4-4)

Sri Rag Mahala - 1 (*Amal galola koor' ka dita devanhar...*)

The Lord has arranged to spread falsehood also in this world and Man is enchanted by it like the dose of opium forgetting death, while enjoying life for a short span. It is only few Guru-minded saints, who have risen above this falsehood, and acquired Truth, which upholds them in the Lord's Presence.

(1)

O Nanak! Consider the True Lord alone as an ever-existent Truth, whose service could give us perfect solace and an honourable place in the kingdom of Heaven. (Pause-1)

Truth is like the wine, with True Name as the intoxicant instead of the normal sugar. (The world might consider a Truthful living as unproductive and tasteless but with the ingradient of True Name, it becomes most tasteful and worthwhile). I offer myself as a sacrifice to all those Guru-minded persons who harken and meditate on True Name. The mind, which finds acceptance in the Lord's Court, gets intoxicated with this achievement, and attains self-realisation with eternal bliss. (2)

True Name is like the nectar, full of all virtues and truth like the scent emitting fragrance from the body. May the Lord, our benefactor, grant us the blessings of True Name, so that we may go in His Presence with flying colours! The Lord, bestower of all happiness, can rid us of all our miseries. (3)

Why should we forget such a Lord, who has bestowed on us, our very existence and life? All the pleasures of life, including dainty dishes and beautiful dresses are useless and impure without the Lord's remembrance.

O Lord! Whatever pleases You, will be acceptable in Your Court, rest all is tall talk, without any meaning. (4-5)

Sri Rag Mahala - 1 (*Ja'al mo'h gha's ma's kar mat...*)

The Guru explains to the Pundit (Gopal) thus :- Let pure mind be your paper, pure love (of the Lord) be your pen, and

ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ॥ ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹੁ ,
 ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ੧॥ ਬਾਬਾ
 ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ॥ ਜਿਥੇ ਲੇਖਾ ਮੰਗੀਐ
 ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ॥ ੧॥ ਰਹਾਉ॥
 ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ
 ਸਦ ਚਾਉ॥ ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ
 ਮਨਿ ਸਚਾ ਨਾਉ॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ
 ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ॥ ੨॥ ਇਕਿ
 ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ
 ਸਲਾਹ॥ ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ
 ਦਰਵਾਰ॥ ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ
 ਨਾਵੈ ਵੇਕਾਰ॥ ੩॥ ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ
 ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ॥ ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ
 ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੋਹ॥ ਨਾਨਕ ਉਠੀ ਚਲਿਆ
 ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ॥ ੪॥ ੬॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧॥

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ॥
 ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ
 ਕੀਏ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ
 ਨਦਰਿ ਕਰੇਇ॥ ੧॥ ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸ਼ੀ
 ਖੁਆਰ॥ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ
 ਚਲਹਿ ਵਿਕਾਰ॥ ੧॥ ਰਹਾਉ॥ ਰਤਾ ਪੈਨਣੁ

your ink be formed by burning false love of worldly attachments, Let pure heart and consciousness be the writer and with the Guru's guidance, let your deliberations and writings concentrate on True Name. With this background, if you were to write the praises of the Lord, it will be realised that there is no end to His Creation. (1)

O Brother! Try to write something (about Lord's Praises) which has the approval of the Lord, being the correct and right type of description about the secrets of His Creation. (Pause-1)

It is only through the Grace and benevolence of the Lord and His pre-ordained Will that one may achieve honour and acceptance in the kingdom of Heaven. The Guru-minded, faithful persons, with True Name inculcated in their hearts, enjoy eternal bliss in this life and leave this world with their heads high but apart from this, rest is all useless talk. (provided His Grace is showered on you). (2)

In this world some people are being born and some others are dying including those with high status named as Masters. Some are born as beggars while some others are born as Kings with wealth, palatial buildings or Darbars. This greatness is worthwhile only if it is recognised by the Lord in the kingdom of Heaven, as without True Name, all else is meaningless. (3)

O Lord! People are afraid of Your power and have Your fear in mind, but without meditating on True Name, they waste their lives. Even Kings and people of high social standing have been seen being completely destroyed without True Name; O Nanak! All the false attachments of this world come to naught when this life comes to an end, and nothing except True Name, accompanies one. (to the next world) (4-6)

Sri Rag Mahala - 1 (*Sabh ra's mithai maniai...*)

The world is full of pleasures and we always run after them. If, however, some one gets attached to Lord's True Name through His Grace, he would relish all the (tastes) pleasures of life. By listening to True Name, one gets the saltish taste; by repeating True Name, one feels the sour taste and by singing Lord's praises, one gets the spicy taste. (1)

O Brother! Whatever you may relish in this world, is not worthwhile without meditating on True Name. It might give you little pleasure; in case it produces body ailments or evil thoughts in your mind, it is of no use, as it will divert your mind from the true path. (Pause-1)

ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥ ਨੀਲੀ ਸਿਆਹੀ
ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥ ਕਮਰ
ਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥ ੨ ॥
ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰ ॥ ਜਿਤੁ ਪੈਧੇ
ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥ ੧
॥ ਰਹਾਉ ॥ ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੁਝਣੁ
ਤੇਰੀ ਵਾਟ ॥ ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ
ਤੇਗ ਬੰਦ ਗੁਣ ਧਾਤੁ ॥ ਵਾਜਾ ਨੇਜਾ ਪਤਿ
ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥ ੩
॥ ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰ ॥ ਜਿਤੁ
ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ
ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਘਰ ਮੰਦਰ ਖੁਸੀ
ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥ ਹੁਕਮੁ ਸੋਈ
ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ
॥ ੪ ॥ ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ
ਵਿਕਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ੪ ॥ ੨ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਕੁੰਗੁ ਕੀ ਕਾਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ
ਵਾਸੁ ਤਨਿ ਸਾਸੁ ॥ ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ
ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ ਵਿਗਾਸੁ ॥ ਓਤੁ ਮਤੀ
ਸਾਲਾਹਣਾ ਸਚੁ ਨਾਮੁ ਗੁਣ ਤਾਸੁ ॥ ੧ ॥

By dedicating your mind to meditation of True Name is like wearing a red dress, dedicating to Truth and patience is like wearing white dress, getting rid of narrow-mindedness is like wearing a blue dress and meditating on True Lord is like wearing long robes. Contentment is like the waist-band (Kamarband) and True Name is the wealth of Youth. (2)

O Brother! In whatever way and fashion you dress up (without meditating on True Name), is of no consequence, unless it produces body ailments or evil thoughts in your mind. So avoid anything which gives you little pleasure but diverts your mind from the True path. (Pause-1)

The realisation of one's ideal of life through the Guru's guidance is like riding a horse with full knowledge of its cost and decorations; working for noble actions in this world, is like learning the use of various arms & bows and arrows. The receiving of honour at the Lord's Court, is like the glory of marching with bands and armed men. O Lord! Your Grace is my only solace. (3)

O Brother! Any other type of arms power, which brings evil thoughts in your mind, is not worthwhile (without meditating on True Name). It may give you little pleasure but diverts your mind from the right path. (Pause-1)

The wealth of True Name is like owning your house; and the Lord's Grace is like your family. Whatever pleases the Lord is His Will and orders for us to obey. The rest of talk has no value before the Lord, even though people may talk a lot.

O Nanak! The True Lord directs our affairs Himself, without consulting anybody else! (4)

O Brother! Without meditating on True Name, any other type of sleep or relaxation is not worthwhile, in case it produces body ailments or evil thoughts in the mind. It will divert your mind from the true path, though it may give you little pleasure or satisfaction. (Pause-1) (4-7)

Sri Rag Mahala - 1 (Kungu ki kaya, ratina ki lalita...)

The body of a person emits fragrance of saffron, his sharp speech is replete with valuable praises of the Lord, and his breath is full of the scent of praises of Lord's Name; even if he were anointed with marks of his visits to all the sixty eight holy places, possessing an enlightened mind and with a charming personality, showing great promise of head and heart; with all these qualities of wisdom, such a person should only sing the praises of the True Lord, the treasure of all virtues;

ਬਾਬਾ ਹੋਰ ਮਤਿ ਹੋਰ ਹੋਰ ॥ ਜੇ ਸਉ ਵੇਰ
ਕਮਾਈਐ ਕੂੜੈ ਕੂੜਾ ਜੋਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪੂਜ ਲਗੈ ਪੀਰੁ ਆਖੀਐ ਸਭੁ ਮਿਲੈ ਸੰਸਾਰੁ ॥
ਨਾਉ ਸਦਾਏ ਆਪਣਾ ਹੋਵੈ ਸਿਧੁ ਸੁਮਾਰੁ ॥
ਜਾ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਸਭਾ ਪੂਜ ਖੁਆਰੁ ॥ ੨
॥ ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ
ਨ ਸਕੈ ਕੋਇ ॥ ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ
ਹੈ ਨਾਮੇ ਪਰਗਟੁ ਹੋਇ ॥ ਨਾਉ ਪੂਜੀਐ ਨਾਉ
ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ ॥ ੩ ॥ ਖੇਹੁ
ਖੋਹ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ ॥
ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਹੋਇ
॥ ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰੀਐ ਦਰਿ ਗਇਆ
ਕਿਆ ਹੋਇ ॥ ੪ ॥ ੮ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ
ਝੁਰਿ ॥ ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ
ਪਿਰ ਕੂਰਿ ॥ ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ
ਪਿਰੁ ਦੂਰਿ ॥ ੧ ॥ ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੇ ਤਖਤਿ
ਅਡੋਲੁ ॥ ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇਪਾਈਐ ਸਾਚੁ
ਅਡੋਲੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪ੍ਰਭੁ ਹਰਿ ਮੰਦਰੁ
ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥ ਮੋਤੀ

(otherwise it is no use). (1)

O Brother! Unless one follows the path of True Name, all other wisdom besides this, will be worthless; and all efforts at achieving something in this false world would lead to greater falsehood as the untruthful individual would strive towards worldly falsehood only in an increasing measure (Pause-1).

Even if a person were worshipped by all, respected as a saint (Pir) by everyone around, everybody comes to worship him and he were held in high esteem by the world, possessing occult powers; all this honour is not worthwhile if he is not accepted by the Lord in His Court and all the worldly honour is futile. (2)

On the other hand, the Guru-minded persons, established by the Lord through His Grace, cannot be dislodged from their high position, as their mind is illumined by the treasure of True Name, which has made them Great. Such saints are always meditating on True Name, remembering the True Lord, the ever existent Lord, an embodiment of Truth and finally merging in Him. (3)

The self-willed persons, without the support of True Name, are annihilated completely, as after death their body returns to mingle with dust. What treatment is meted out to their souls then? Their wisdom comes to naught and they depart from the world in anguish with complete failure of this life.

O Nanak! The self-willed persons, without meditating on True Name, have not gained anything in this World. What could such people expect in the Kingdom of Heaven forgetting True Name, during their life time, except punishment and remorse for their failure. (4-8)

Sri Rag Mahala - 1 (Gunnvanti gu'nn vithrai au'gan...)

The virtuous persons spread virtues all around whereas the evil-doer, (devoid of any goodness) due to lust and anger suffers in this world. The beloved must gather virtues to be acceptable to her lover, since with false love, the beloved cannot be liked by her spouse. Similarly, without the support of True Name as your boat, and true love (of the Lord) as your raft you cannot bridge the gap separating you from the True Lord, the lover. (1)

My Lord is established eternally (on His throne in His Position) and we can realise the unfathomable True Lord through the guidance of the True Master (Guru) only. (Pause-1)

ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥
 ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜ੍ਹਉ ਗੁਰ ਹਰਿ
 ਧਿਆਨ ਨਿਹਾਲ ॥ ੨ ॥ ਗੁਰੁ ਪਉੜੀ
 ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥ ਗੁਰੁ
 ਸੁਰ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ
 ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਨੁ
 ਜਾਉ ॥ ੩ ॥ ਪੂਰੇ ਪੂਰੇ ਆਖੀਐ ਪੂਰੈ ਤਖਤਿ
 ਨਿਵਾਸੁ ॥ ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੈ ਆਸ
 ਨਿਰਾਸੁ ॥ ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ
 ਗੁਣਤਾਸੁ ॥ ੪ ॥ ੬ ॥

ਸ੍ਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ
 ਸਹੇਲੜੀਆਹ ॥ ਮਿਲਿ ਕੈ ਕਰਹ
 ਕਹਾਣੀਆ ਸੰਮ੍ਰਿਥ ਕੰਤ ਕੀਆਹ ॥ ਸਾਚੇ
 ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ
 ॥ ੧ ॥ ਕਰਤਾ ਸਭੁ ਕੋ ਤੇਰੈ ਜੋਰਿ ॥ ਏਕੁ
 ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ
 ਤੁਸੀਂ ਰਾਵਿਆ ਕਿਨੀ
 ਗੁਣੀ ॥ ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ
 ਬੋਲਣੀ ॥ ਪਿਰੁ ਰੀਸਾਲੂ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰੁ
 ਕਾ ਸਬਦੁ ਸੁਣੀ ॥ ੨ ॥ ਕੇਤੀਆ ਤੇਰੀਆ
 ਕੁਦਰਤੀ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਕੇਤੇ ਤੇਰੇ

This body is the beautiful abode of the True Lord with the Treasure of virtues as precious jewels (studded therein) it is like a golden fort with the purity and radiance of emeralds and rubies (the human mind) which give us real comforts in life. But how to climb this fort without any support? By meditation of True Name, one could enjoy the eternal bliss, with the Guru's guidance. (2)

The Guru is the ladder, the boat and the raft for the attainment of True Name; Guru is the river, nay the ocean, and the ship (to cross this ocean) or even the holy place (of pilgrimage) or the holy river to bathe in (for purification), if it pleases the Lord, one may be able to wash away one's sins and proceed to the True Guru (in the company of Saints) for true guidance with a clean mind. (3)

The Lord is all powerful and perfect in all respects, established in all His splendour in His perfect Abode. (on His Throne) The persons, who attain the perfect Lord, also join Him in His perfect surroundings, shining like a star, as He is the hope of the hopeless people.

O Nanak! If one were to attain the True Lord, then one's virtues and honour would always be on the ascendance; knowing no fall. (4-9)

Sri Rag Mahala - 1 (Avoh bhaine' gal mileh...)

O Sister! Let us greet and embrace each other as we are the beloved friends of the same Lord, "our spouse", and talk about our Omnipotent Lord and sing His Praises. Let us all say, O Lord! We are full of frailties and failures whereas You are an embodiment of Virtues.

O Lord-Creator! Everything is controlled by You, and everyone derives his strength from You. Let us meditate on the True Name of the Lord through the Guru's guidance, as without the Lord, there is nothing else so powerful, in the world. (Pause-1)

If you were to ask the Guru-minded, faithful persons as to how they had pleased and attained the True Lord; they would simply say that their success was due to their enriching themselves with harmony, contentment and use of sweet language. The wonderful Lord could be attained by listening to the "Guru's Word" alone. (2)

O Lord! There is no end to Your Creation and Your Nature, with innumerable blessings bestowed on us. Innumerable are the beings, high and low, created by You, who sing Your Praises

ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ ॥ ਕੇਤੇ
ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ ॥ ੩ ॥
ਸਚੁ ਮਿਲੈ ਸਚੁ ਉਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ
॥ ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਉਗਵੈ ਗੁਰਬਚਨੀ ਭਉ
ਖਾਇ ॥ ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ
ਮਿਲਾਇ ॥ ੪ ॥ ੧੦ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ
ਘਰਾਹੁ ॥ ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ
ਕਾ ਵੇਸਾਹੁ ॥ ਕਲਪ ਤਿਆਗੀ ਬਾਦਿ ਹੈ ਸਚਾ
ਵੇਪਰਵਾਹੁ ॥ ੧ ॥ ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ
ਜਾਇ ॥ ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ
ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਆਖਣਿ ਤੋਟਿ ਨ ਹੋਇ
॥ ਮੰਗਣ ਵਾਲੇ ਕੇਤੜੇ ਦਾਤਾ ਏਕੋ ਸੋਇ ॥
ਜਿਸਕੇ ਜੀਅ ਪਰਾਣ ਹੈ ਮਨਿ ਵਸਿਐ ਸੁਖੁ
ਹੋਇ ॥ ੨ ॥ ਜਗੁ ਸੁਪਨਾ ਬਾਜੀ ਬਨੀ ਖਿਨ
ਮਹਿ ਖੇਲੁ ਖੇਲਾਇ ॥ ਸੰਜੋਗੀ ਮਿਲਿ ਏਕਸੇ
ਵਿਜੋਗੀ ਉਠਿ ਜਾਇ ॥ ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੋ
ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥ ੩ ॥ ਗੁਰਮੁਖਿ
ਵਸਤੁ ਵੇਸਾਹੀਐ ਸਚੁ ਵਖਰੁ ਸਚੁ ਰਾਸਿ ॥
ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥
ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਉਦਾ ਜਿਸੁ
ਪਾਸਿ ॥ ੪ ॥ ੧੧ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ

day and night. Countless are the people of different castes, colour and race, created in Your Image, belonging to both high and low castes. (3)

One could acquire Truth through the company of holy (saints) congregations, finally merging in True Lord.

O Nanak! Let us acquire True Knowledge and realise the fear of Lord, through the Guru's guidance, thus overcoming worldly fear. Thus we will be received with honour in the Lord's Presence, finally merging with Him automatically. (4-10)

Sri Rag Mahala -1 (Bhalli sari je ubri ...)

It is good that I managed to rise above petty considerations and rid myself of my ego. I, then got full control of my five senses, and developed full faith in the True Lord. I further got over useless thoughts and diverted my mind to the True Lord, the Carefree Master. (1)

O my mind! By acquiring real Truth, you could overcome worldly fear, as without the fear of the Lord, one cannot become fearless. By becoming fearless one could merge in the True Lord, with the help of the Guru's guidance. (Pause-1)

However much one may praise the Lord, there is no change in His Greatness, as it is limitless. There are plenty of seekers of His favours, whereas the benefactor, the True Lord, is only one. If one could remember the Lord, who has bestowed this life on us, one could attain perfect bliss and eternal peace. (2)

This world is like a dream, with everything around happening like a passing drama in a momentary phase. According to our past actions and His pre-ordained Will, we meet in different surroundings and then suffer final separation. Whatever happens, is according to the Lord's Will, and we have no say in the matter. (3)

We can achieve true values of life through the Guru's guidance, who alone is the possessor of Truth. Those persons, who have realised Truth in this life, earn the blessings of the Lord through the Guru's guidance.

O Nanak! The person, in possession of Truth alone, will realise the True Lord, and attain self-realisation in this life. (4-11)

Sri Rag Mahala - 1 (Dha'at milai phun dha'at ko sifti...)

The ornaments of gold and silver on melting again take

ਸਮਾਇ ॥ ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ
ਰੰਗੁ ਚੜਾਉ ॥ ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ
ਜਪਿ ਏਕੈ ਭਾਇ ॥ ੧ ॥ ਭਾਈ ਰੇ ਸੰਤ ਜਨਾ
ਕੀ ਰੇਣੁ ॥ ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ ਮੁਕਤਿ
ਪਦਾਰਥੁ ਧੇਣੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਚਉ ਥਾਨੁ
ਸੁਹਾਵਣਾ ਉਪਰਿ ਮਹਲੁ ਮੁਰਾਰਿ ॥ ਸਚੁ
ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ ਘਰੁ ਮਹਲੁ ਪਿਆਰਿ
॥ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ
ਬੀਚਾਰਿ ॥ ੨ ॥ ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ
ਆਸ ਅੰਦੇਸਾ ਹੋਇ ॥ ਕਿਉ ਗੁਰ ਬਿਨੁ ਤ੍ਰਿਕੁਟੀ
ਛੁਟਸੀ ਸਹਜਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ ॥ ਨਿਜ
ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ ਕਰੇ ਮਲੁ
ਧੋਇ ॥ ੩ ॥ ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ ਬਿਨੁ
ਹਰਿ ਕਿਉ ਘਰ ਵਾਸੁ ॥ ਏਕੈ ਸਬਦੁ ਵੀਚਾਰੀਐ
ਅਵਰ ਤਿਆਗੈ ਆਸ ॥ ਨਾਨਕ ਦੇਖਿ
ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ
ਜਾਸੁ ॥ ੪ ॥ ੧੨ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੧ ॥

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਨੀ ਦੂਜੈ ਭਾਇ ॥
ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ
ਪਾਇ ॥ ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨਾ ਥੀਐ ਪਿਰ

the shape of the original metal (or mingle with the metal); in the same way the persons who praise and serve the Lord finally merge with Him. In fact, such persons have their minds illumined by the True Name of the Lord and they are immersed in Him through meditation. (They are imbued with the fast, shining hue of True Name) The contented persons acquire Truth by meditating on the Lord with true devotion. (1)

O Brother! Be humble and serve the holy saints like a true servant (serving the Master) thus you may achieve Guru's guidance in the company of holy saints leading to (the wealth of) Salvation. (Pause-1)

The Lord has built His beautiful Abode on a beautiful grand site and we could approach His palace (Kingdom) through our truthful actions, in fact, the Lord's Abode is within our heart, which could be realised through true love alone. We should inculcate the Guru's teachings in our heart (through the Guru's guidance) and meditate on True Name of the Lord. (2)

We are always busy in false attachments to worldly affairs due to our three-pronged values in life based on passion for power, anger & egoism or peaceful attainment, (Rajo, Tamo, sato,) leading to confusion and false hopes. How could we rid ourselves of these approaches to life (based on the three-pronged values of lust, anger and peace) without the Guru's guidance? It is only through realisation of Equipoise (eternal bliss) that we can attain peace and tranquillity. With the Guru's Grace we may wash away our sins and attain self-realisation and perceive the True Lord within our hearts. (3)

One cannot rid oneself of sins and evil-designs without the Guru's guidance; and without the Grace of the Lord one cannot achieve self-realisation and eternal bliss. Let us then meditate on the Guru's Word alone, leaving all other hopes and false supports.

O Nanak! I would offer myself as a sacrifice to those Guru-minded persons, who realise the Lord themselves and then help others as well to attain Him. (4-12)

Sri Rag Mahala - 1 (Dhrig Jiwan dohagani muthi...)

Cursed be the woman who, deserting her husband, tries to find pleasure in some one else's company; similarly the self-willed faithless persons, who waste their lives in worldly pleasures and dual mindedness, are a curse to themselves and society. The human body deteriorates day and night like the

ਬਿਨੁ ਦੂਖੁ ਨ ਜਾਇ ॥ ੧ ॥ ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ

ਕਿਆ ਸੀਗਾਰੁ ॥ ਦਰਿ ਘਰਿ ਢੇਈ ਨਾ ਲਹੈ

ਦਰਗਹ ਝੂਠੁ ਖੁਆਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਿ

ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥

ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ

॥ ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ

ਨੀਸਾਣੁ ॥ ੨ ॥ ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ

ਕਿਆ ਤਿਸੁ ਚਜੁ ਅਚਾਰੁ ॥ ਅੰਧੁਲੈ ਨਾਮੁ

ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ ॥ ਆਵਣੁ

ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ ॥

੩ ॥ ਚੰਦਨੁ ਮੇਲਿ ਅਣਾਇਆ ਕੁੰਗੂ ਮਾਂਗ

ਸੰਧੂਰੁ ॥ ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ

ਕਪੂਰੁ ॥ ਜੇ ਧਨ ਕੰਤਿ ਨ ਭਾਵਈ ਤ ਸਭਿ

ਅਡੰਬਰ ਕੂੜੁ ॥ ੪ ॥ ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ

ਹਰਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥ ਜਬ ਲਗੁ

ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰਦੁਆਰਿ ॥

ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ

ਪਿਆਰੁ ॥ ੫ ॥ ੧੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸੁੰਢੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ

ਜਾਇ ॥ ਭਾਹਿ ਬਲੰਦੀ ਵਿਝੜੀ ਧੂਉ ਨ

sand wall giving in bit by bit. But the self-willed person does not realise that, there is no peace without following the Guru's Word, and without attaining the Lord, there is no end to one's miseries. (1)

O foolish Man! Just as the woman, without her spouse being with her, has no value for her make-up (and ornaments); in the same way without attaining Lord's favours, all your multifarious activities are of no avail to you. Neither you get peace in this world nor can you hope for an honourable position in the Kingdom of Heaven because of your falsehood and dual mindedness like the deserted woman finding no solace either at her own parents house or at in-laws place, and leading a life of misery. (Pause-1)

The Lord like the wise farmer, who ploughs the field before tilling and sowing seeds, does not forget these details and cleanses the mind before sowing the seeds of True Name therein. Finally, the True Name, the fountain-head of all treasures (Nine Treasures of the world) sprouts and grows with the Lord's benevolence and acceptance. (2)

The person, who knowingly, forgets the Guru's guidance and behaves like a blind man performing actions which are worthless as such a faithless person has forgotten Lord's True Name in the darkness of utter ignorance. Such a faithless person will never be able to free himself from the cycle of transmigration (Rebirth) and suffers incessantly the pangs of births and deaths. (3)

The faithless person indulges in all wasteful activities in life and does not earn the pleasure of the Lord just as the woman, engaged in her make-up with precious things like sandalwood, saffron, fragrant scents, but not accepted by her spouse, wastes all her efforts. (4)

All the worldly pleasures and attractions are of no avail, all embellishments are futile, as without understanding and following the Guru's Word, none finds favour with the Guru.

O Nanak ! Blessed are the Guru-minded, faithful persons who are always immersed in the love of the Lord, meditating on True Name! (at all times) (5-13)

Sri Rag Mahala - 1 (*Sunji de'h dravani ja jiu vichon...*)

When the living soul departs from the human body, it becomes dreadful; the burning fire of life gets extinguished and there is no trace of smoke even. The passions of greed and lust are no longer there, and no mean thoughts are left in the mind. All the five senses cry and wail at this loss and finally

ਨਿਕਸਿਓ ਕਾਇ ॥ ਪੰਚੇ ਕੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ
ਦੂਜੇ ਭਾਇ ॥ ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ ॥
ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ
ਅਹੰਕਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨੀ ਨਾਮੁ
ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ॥ ਦੁਬਿਧਾ ਲਾਗੇ
ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ॥ ਗੁਰਿ
ਰਾਖੇ ਸੇ ਉਬਰੇ ਭੋਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ ॥ ੨ ॥
ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ
ਵਿਰੋਧੁ ॥ ਧੰਧਾ ਥਕਾ ਹਉ ਮੁਈ ਮਮਤਾ
ਮਾਇਆ ਕੋਧੁ ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ
ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ ॥ ੩ ॥ ਸਚੀ ਕਾਰੈ
ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥ ਸੇ ਨਹੁ
ਜੰਮੇ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥ ਨਾਨਕ
ਦਰਿ ਪਰਧਾਨੁ ਸੇ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥ ੪
॥ ੧੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ
ਮੋਹਿ ਮਨੁਹੁ ॥ ਅਉਗਣ ਫਿਰਿ ਲਾਗੂ ਭਏ
ਕੁਰਿ ਵਜਾਵੈ ਤੂਹੁ ॥ ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ
ਦੁਬਿਧਾ ਡੋਬੇ ਪੂਰੁ ॥ ੧ ॥ ਮਨ ਰੇ ਸਬਦਿ
ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ
ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥ ੧ ॥

get destroyed due to dual-mindedness, (all the near relatives like mother, father, brother, wife and son wail at their loss forgetting their own end, and finally suffer the pangs of the cycle of rebirths because of their dual-mindedness.) (1)

O foolish Man! Meditate on True Name as this is the only worthy objective of your life. The whole world is lost in the pursuit of worldly pleasures and false egoism. (Pause-1)

The self-willed persons, who follow their passions of greed and lust for power, forgetting True Name, waste their lives in false pursuits and finally perish in dual-mindedness. Only such Guru-minded persons are saved, who have followed the Guru's guidance and acquired True Name. (2)

It is only at the time of death that one's worldly love, affection and hatred comes to an end; one's ego, anger and other attachments no longer distract him and all efforts come to a grinding halt, but it is too late then. The faithful (Guru-minded) persons, however, through the benevolence of the Lord, and Guru's guidance, attain the eternal Truth in this life, over-coming all worldly distractions and attachments. (3)

Blessed are the persons, who attain the Lord, the eternal Truth, by dint of their noble actions through the Guru's any more guidance! They do not undergo the cycle of rebirths and shine forth as living memories in this world.

O Nanak! Such Guru-minded persons are considered as the highest in the kingdom of Heaven and attain eternal peace, thus proceeding with honour and flying colours to the Lord's Presence, finally merging with Him. (4-14)

Sri Rag Mahala - 1 (Tan jalbal ma'ti bhia man maya...)

The human body, after death, mingles with dust, (when cremated), but the mind is already rusted in the pursuit of worldly pleasures throughout the life. Your bad deeds face you like an enemy, and your love of worldly pleasures joins them as a trumpeter, revelling at your defeat in life. Man is taken through the cycle of births and deaths, time and again, without the Guru's guidance and his dual-mindedness brings his downfall.

O my mind! Try to follow the Guru's Word with devotion so as to cross this ocean of life successfully. The persons, who have not understood True Name through the Guru's guidance,

ਰਹਾਉ ॥ ਤਨੁ ਸੁਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ
ਸਾਰਾ ਨਾਉ ॥ ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ
ਸਚੁ ਸੁਆਉ ॥ ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ
ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ ॥ ੨ ॥ ਸਾਚੇ ਤੇ ਪਵਨਾ
ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥ ਜਲ ਤੇ
ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ
ਸਮੋਇ ॥ ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ
ਰਤੇ ਪਤਿ ਹੋਇ ॥ ੩ ॥ ਇਹੁ ਮਨੁ ਸਾਚਿ
ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ ॥ ਪੰਚ
ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ ॥
ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ
ਤਾਹਿ ॥ ੪ ॥ ੧੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥
ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ
ਅਹੰਕਾਰਿ ॥ ਮਨ ਹਠਿ ਮਤੀ ਬੂਡੀਐ ਗੁਰਮੁਖਿ
ਸਚੁ ਸੁ ਤਾਰਿ ॥ ੧ ॥ ਗੁਰ ਬਿਨੁ ਕਿਉ ਤਰੀਐ
ਸੁਖੁ ਹੋਇ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ
ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਗੈ
ਦੇਖਉ ਡਉ ਜਲੈ ਪਾਛੈ ਹਰਿਓ ਅੰਗੂਰੁ ॥ ਜਿਸ
ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ
ਭਰਪੂਰਿ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਹੀ ਸਾਚੈ
ਮਹਲਿ ਹਦੂਰਿ ॥ ੨ ॥ ਸਾਹਿ ਸਾਹਿ ਤੁਝੁ
ਸੰਮਲਾ ਕਦੇਨ ਵਿਸਾਰੇਉ ॥ ਜਿਉ ਜਿਉ ਸਾਹਬੁ

continue to go through the cycle of rebirths. (Pause-1)

The body of the person, which is immersed in True Name, being fully occupied (immersed) in the fear and love of the Lord, is really pure and his whole being throbs with the melody of True Name and his tongue relishes the fine taste of True Name. Such persons are favoured by the Grace of the Lord and His benevolence, and they do not suffer any more trials and tribulations in this World. (2)

The Lord has first created the sky (atmosphere) then the air, fire and water, after this the Universe was created and Lord's presence was lit in each soul. The Truthful person, immersed in True Name, through the Guru's guidance, never suffers distraction or impurity (of thought) and is received with honour everywhere. (3)

The mind realises Truth (in its innerself), if favoured by God's Grace, and then it is at peace eternally. The human body, created from five elements, and engaged in the wonder-awe of the Lord and Truth, is enabled to realise the true enlightenment within one's inner-self.

O Nanak! The Guru has saved those persons through His Grace who have overcome their sins and vicious thoughts, thus enabling them to attain an honourable position in this world and hereafter. (4-15)

Sri Rag Mahala - 1 (Nanak be'ri sa'ch ki Tari'ai Gur...)

O Nanak! This ocean of life could be crossed successfully with the help of Truth as the boat, helped by the wind of the Guru's teachings and guidance. Some persons are born and some are taken away by Death in this world, which is full of people with ego. The self-willed, faithless ones are bound to be drowned in this ocean while the Guru-minded persons, with the help of Truth, are enabled to swim across successfully. How can anyone swim across the ocean of life successfully without the Guru's guidance and attain peace?

O Lord! Pray give me such a life as it pleases You, as I have none else to look upto for my support. (Pause-1)

The life ceases to exist on one side while on the other, it flourishes afresh. The World is created by the Lord; and is absorbed (disappears) in Him as the True Lord pervades everywhere. Whomsoever the Lord favours with the company of the holy saints, is brought into Lord's presence with the realisation of Truth. (2)

O Lord! May I remember Your True Name every moment

ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੇਉ ॥ ਮਨੁ
ਤਨੁ ਤੇਰਾ ਤੂ ਧਣੀ ਗਰਬੁ ਨਿਵਾਰਿ ਸਮੇਉ
॥ ੩ ॥ ਜਿਨਿ ਏਹੁ ਜਗਤੁ ਉਪਾਇਆ
ਤ੍ਰਿਭੁਵਨੁ ਕਰਿਆਕਾਰੁ ॥ ਗੁਰਮੁਖਿ ਚਾਨਣੁ
ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ ਗੁਬਾਰੁ ॥ ਘਟਿ
ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ ਬੂਝੇ ਗੁਰਮਤਿ ਸਾਰੁ
॥ ੪ ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਜਾਣਿਆ ਤਿਨ ਕੀਚੈ
ਸਾਬਾਸਿ ॥ ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ
ਪਰਗਾਸਿ ॥ ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ
ਪਿੰਡੁ ਪ੍ਰਭ ਪਾਸਿ ॥ ੫ ॥ ੧੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ
ਏਹੁ ॥ ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ
ਲਗੁ ਇਹੁ ਤਨੁ ਦੇਹੁ ॥ ਬਿਨੁ ਗੁਣ ਕਾਮਿ
ਨ ਆਵਈ ਢਰਿ ਢੇਰੀ ਤਨੁ ਖੇਹੁ ॥ ੧ ॥
ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥
੧ ॥ ਰਹਾਉ ॥ ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ
ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥ ਤ੍ਰਿਸਨਾ
ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥
ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ
ਸਾਰੁ ॥ ੨ ॥ ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ
ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥ ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ
ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥ ਹਰਿ

of my life, without forgetting You for a moment! The more I remember the Lord in my mind, the more I enjoy the nectar of True Name, through the Guru's Grace.

O Lord! You are the master of my body and soul. Pray, enable me to merge in Yourself by overcoming my egoism. (3)

The Lord, who has created this Universe consisting of the three worlds, (of Piety, Passion and Greed) is perceived by the Guru-minded persons as a source of light, while for the faithless, the self-willed persons, it is total darkness. The Lord's light is lit in every heart but it can be visualised by few only through the Guru's Grace and guidance. (4)

The Guru-minded persons, who have realised the True Lord, deserve all approbation. They have mingled with the True Lord through the enlightenment of Truth and have acquired all the virtues of the Master.

O Nanak! Those persons who have realised True Name, have satiated their thirst, and have offered their body and soul at the altar of the Lord, and merged in Him. (5-16)

Sri Rag Mahala - 1 (*S'unn' ma'n mitar piaria milvela...*)

O my mind! my dear friend! Listen to me carefully, as this life offers the only chance to unite with the Lord. So long, one is young and blooming with activity, and this body exists, one possesses a chance of attaining the Lord. Without leading a life of spiritual gain, it is all in vain and finally this body would wear out and mingle with dust. (1)

O my mind! Try to gain something worthwhile and attain the Lord before departing from this world. With the Guru's guidance meditate on True Name and rid yourself of ego (Pause-1).

We hear and relate stories and with vanity at the root, we try to read, write and acquire lot of knowledge, while our desires go on increasing unabated all the time. With the Guru's guidance alone, the power and the Greatness of the Carefree, and unfathomable Lord would be truly understood. (2)

The Lord is realised and understood not through one's cleverness or with loving associations with millions of men. Without the society of holy saints, one's craving for Worldly pleasures cannot be quenched and without meditating on True Name, one suffers from various afflictions.

ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ
ਆਪੁ ॥ ੩ ॥ ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਖਿਆ
ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ ॥ ਤਿਭਵਣ ਖੋਜਿ
ਵੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ ॥
ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ
ਨਾਲਿ ॥ ੪ ॥ ੧੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ
ਆਸ ॥ ਤੂੰ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ
ਲੇਖੇ ਸਾਸ ਗਿਰਾਸ ॥ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਤੂੰ
ਵਸਹਿ ਜਿਉ ਭਾਵੈ ਤਿਉ ਨਿਰਜਾਸਿ ॥ ੧ ॥
ਜੀਅਰੇ ਰਾਮ ਜਪਤ ਮਨੁ ਮਾਨੁ ॥ ਅੰਤਰਿ
ਲਾਗੀ ਜਲਿ ਬੁਝੀ ਪਾਇਆ ਗੁਰਮੁਖਿ ਗਿਆਨੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰ ਕੀ ਗਤਿ ਜਾਣੀਐ
ਗੁਰ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰਿ ॥ ਮੁਇਆ ਜਿਤੁ
ਘਰਿ ਜਾਈਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ॥
ਅਨਹਦ ਸਬਦਿ ਸੁਹਾਵਣੇ ਪਾਈਐ ਗੁਰ
ਵੀਚਾਰਿ ॥ ੨ ॥ ਅਨਹਦ ਬਾਣੀ ਪਾਈਐ
ਤਹ ਹਉਮੈ ਹੋਇ ਬਿਨਾਸੁ ॥ ਸਤਗੁਰੁ ਸੇਵੇ
ਆਪਣਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਾਸੁ ॥ ਖੜਿ
ਦਰਗਹ ਪੈਨਾਈਐ ਮੁਖਿ ਹਰਿ ਨਾਮ

O my Soul ! It is only through meditation of the Lord that one may attain Salvation and acquire self-realisation with the Guru's guidance. I have sacrificed everything I had, including my body and soul and my head (life) even, at the Guru's lotus-feet. Thus I have attained the True Lord with the Guru's Grace, whom I had sought in the three worlds with lot of effort and was fully satiated with self-realisation and attainment of the Lord.

O Nanak! It is through the Grace of the Guru alone that I have realised my Lord, whom I enshrine in my heart now. (4-17)

Sri Rag Mahala - 1 (*Marnai ki chinta nahi jivan ki ...*)

The Guru-minded (faithful) persons, are neither worried about the loss of this life nor are they too anxious to live a long life in the world. (As from worldly angle they are already leading a life of detachment equivalent to physical death which leads to a union with the Lord)

O Lord! You are looking after the nourishment of all beings and their very existence. All their activities including breathing, eating or enjoying other pleasures are according to Your dictates. You are present in the very being of faithful persons, and everything shapes, as it pleases You. (1)

O Man! Meditate on True Name of the Lord, which would give you satisfaction of the mind (soul). When you acquire true knowledge of the Lord through the Guru's guidance, your thirst for worldly desires will be quenched. (by self-realisation) leading to tranquillity of mind. (Pause-1)

By casting away your doubts, misgivings and dual-mindedness through the Guru's teachings, you will attain perfect realisation of inner self. The state of mind achieved after death could be realised during your lifetime by curbing and controlling your passions and lust. It is only through the concentration on the Guru's Word and its true understanding that you hear the song celestial within yourself. (2)

The persons who listen to the song celestial through the Guru's teachings, rid themselves of their egoism. I am a sacrifice to those persons who serve the True Lord, and always meditate on True Name. Such persons are received with honour and dignity in the kingdom of Heaven (in the Lord's Presence) and are offered robes of honour by the Lord. (3)

Wherever we watch in this Universe, there is perfect

ਨਿਵਾਸੁ ॥ ੩ ॥ ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ
ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ ॥ ਤਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇ
ਹੁਰੀ ਜੋ ਆਇਆ ਜਗਿ ਸੋ ਖੇਲੁ ॥ ਵਿਜੇਗੀ
ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਹਿ ਨ ਮੇਲੁ ॥ ੪
॥ ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ
ਹੋਇ ॥ ਗਿਆਨ ਮਹਾ ਰਸੁ ਭੋਗਵੈ ਬਾਹੁੜਿ
ਭੂਖ ਨ ਹੋਇ ॥ ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ
ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ ॥ ੫ ॥ ੧੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ
ਲੋਭਾਨੁ ॥ ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ
ਆਵਨੁ ਜਾਨੁ ॥ ਸਾਧੂ ਸਤਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ
ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ੧ ॥ ਮਨ ਰੇ ਹਉਮੈ
ਛੋਡਿ ਗੁਮਾਨੁ ॥ ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ ਸੇਵਿ ਤੂ
ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਧਨੁ ਜਾਨੁ ॥ ਸਭਿ ਸੁਖ ਹਰਿ ਰਸ ਭੋਗਣੇ ਸੰਤ
ਸਭਾ ਮਿਲਿ ਗਿਆਨੁ ॥ ਨਿਤਿ ਅਹਿਨਿਸਿ
ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਸਤਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥
੨ ॥ ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ
ਪਚਾਨੁ ॥ ਭਰਮੇ ਭੁਲਾ ਦੁਖੁ ਘਣੈ ਜਮੁ ਮਾਰਿ

cohesion between the Nature and the Creator; and there is a perfect combine of spirit and energy with human beings at play all over. This body is controlled by the three pronged worldly activities of lust for power, avarice and peace (Rajo, tamo, sato,) and being directed by some force in a set sequence, but finally whosoever is born in this world, comes to an end, after a certain span of life. The self-willed persons (faithless) are separated from the Lord, suffering the pangs of this separation and never get united with the Lord. (4)

When the mind is engrossed in the love and wonder-awe of the Lord, it approaches the state of self-realisation, leading to the (4th stage) state of 'Equipoise'. Here the individual enjoys the ecstasy of Lord's Secrets and its knowledge which quench all his craving for worldly desires.

O Nanak! Let us conquer this mind and merge with the Lord, so that all our miseries and worries come to an end, enjoying eternal bliss. (5-18)

Sri Rag Mahala - 1 (Eh ma'no moorakh lobhia...)

The foolish and greedy mind is completely engrossed in worldly pleasures all the time, and such faithless persons, materialistic in outlook, are never interested in the love of the Guru's Word. With such a back-ground and false teachings, being interested in greed, and worldly pleasures, they always suffer the pangs of the cycle of births and deaths. It is only through the company of the True Guru, the holy saint and His guidance, that we may attain the treasure of all virtues, the True Lord. (1)

O my mind! Get rid of your pride and egoism; and serve the True Guru with devotion so that you may find favour and honour with the Lord, the ocean of all virtues, in the Kingdom of Heaven. (Pause-1)

Let us meditate on True Name, day and night through the Guru's guidance so that we may realise the wealth of True Name of the Lord, alongwith the Guru-minded persons. All the worldly pleasures of life are found in the bliss, experienced by meditation of True Name, and this true knowledge is obtained in the company of saints only. Blessed are those Guru-minded persons, who realise True Name through the Guru's guidance, thus serving the True Lord day and night with single-minded devotion! (2)

If we are engaged in falsehood, we behave like the dog ,enjoying left-overs of food (remnants of food) and get busy with vilifying the Guru, and finally die in disgrace. Such

ਕਰੈ ਖੁਲਹਾਨੁ ॥ ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ
ਗੁਰਮੁਖਿ ਸੁਖੁ ਸੁਭਾਨੁ ॥ ੩ ॥ ਐਥੈ ਧੰਧੁ
ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ ॥ ਹਰਿ
ਸਜਣੁ ਗੁਰੁ ਸੇਵਦਾ ਗੁਰੁ ਕਰਣੀ ਪਰਧਾਨੁ
॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਕਰਮਿ ਸਚੈ
ਨੀਸਾਣ ॥ ੪ ॥ ੧੯ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ
ਮਾਹਿ ॥ ਕਿਵੁ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ
ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਗੁਰਿ ਮਿਲਿਐ
ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ ਗੁਣ ਮਾਹਿ
॥ ੧ ॥ ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ
ਸਾਰਿ ॥ ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ
ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋਤੀ
ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥
ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਰੀ ਸਹਸਾ ਸੋਗੁ
॥ ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇ
ਲੇ ਗੁਰ ਸੰਜੋਗੁ ॥ ੨ ॥ ਕਾਇਆ ਕਾਮਣਿ
ਜੇ ਕਰੀ ਭੋਗੇ ਭੋਗਣਹਾਰੁ ॥ ਤਿਸੁ ਸਿਉ ਨੇ
ਹੁ ਨ ਕੀਜਈ ਜੋ ਦੀਸੈ ਚਲਣਹਾਰੁ ॥
ਗੁਰਮੁਖਿ ਰਵਹਿ ਸੋਹਾਗਣੀ ਸੇ ਪ੍ਰਭੁ ਸੇਜ
ਭਭਾਰੁ ॥ ੩ ॥ ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ
ਗੁਰਮੁਖਿ ਹਰਿ ਜਲੁ ਪਾਇ ॥ ਅੰਤਰਿ ਕਮਲੁ

people are lost in the pursuit of false values of life and die an ignominious death, after suffering untold privations. The faithless persons never rest in peace while the Guru-minded, faithful persons enjoy eternal bliss and a peaceful life. (3)

The faithless persons suffer all sorts of afflictions in this world and hereafter, while the Guru-minded persons, obeying the Lord's Will, are accepted with honour in the Kingdom of Heaven. The Guru-minded persons serve the Guru as the friend of the Lord, and this is considered to be the greatest achievement for them.

O Nanak! The persons who never forget the True Name of the Lord, are always blessed with the Lord's favour (Grace) and benevolence. (4-19)

Sri Rag Mahala - 1 (*Ik til piara veesrai ro'g vada...*)

I feel greatly perturbed if I happen to forget my beloved Lord for a moment and my mind is afflicted badly by this thought. Without meditating on True Name, how could we get a chance of having an honourable position in the Lord's Court? But we could attain eternal peace and bliss by singing His praises through the Guru's guidance and suppressing our worldly passions. (1)

O my mind! Let us sing the praises of the Lord day and night but there are rarely such persons seen in the world who are fully engrossed in the Lord, by meditating on True Name, without forgetting it even for a moment. (Pause-1)

By meditating on True Name one's mind and soul is attuned to that of the Lord, and one is enabled to rid oneself of all thoughts of violence, ego, wander and lust for power, suppressing one's doubts and miseries of life. The faithful ones, however, are merged with the Lord, being immersed in the meditation of True Name, by the Grace of the Guru. (2)

If we surrender ourselves fully to the Will of God, the Lord will surely be pleased with us as the woman surrenders herself to her spouse, who enjoys in her company. It is not worthwhile having temporary enjoyment but permanent bliss of the Lord's union through the Guru's Grace so that the Lord's company is ever available for our pleasure and enjoyment. (3)

Let us quench our thirst for four vices (such as violence, (egoism) attachment, wrath and greed) with the help of True

ਪ੍ਰਗਾਸਿਆ ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ ਅਘਾਇ ॥
ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ
ਦਰਗਹ ਜਾਇ ॥ ੪ ॥ ੨੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ
ਹਰਿ ਬੋਲਿ ॥ ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ
ਤੁਲੀਐ ਪੂਰੈ ਤੋਲਿ ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਐ
ਰਿਦ ਮਾਣਕ ਮੋਲਿ ਅਮੋਲਿ ॥ ੧ ॥ ਭਾਈ ਰੇ
ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥ ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ
ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਚੁ ਵਖਰੁ ਧਨੁ ਰਾਸਿ ਲੈ ਪਾਈਐ
ਗੁਰ ਪਰਗਾਸਿ ॥ ਜਿਉ ਅਗਨਿ ਮਰੈ ਜਲਿ
ਪਾਇਐ ਤਿਉ ਤ੍ਰਿਸਨਾ ਦਾਸਨਿ ਦਾਸ ॥ ਜਮ
ਜੰਦਾਰੁ ਨ ਲਗਾਈ ਇਉ ਭਉਜਲੁ ਤਰੈ ਤਰਾਸਿ
॥ ੨ ॥ ਗੁਰਮੁਖਿ ਕੂੜਿ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ
ਸਚ ਤਾਇ ॥ ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ
ਕੂੜੀ ਪਾਇ ॥ ਸਚਿ ਰਤੇ ਗੁਰਿ ਮੇਲਿਐ ਸਚੇ
ਸਚਿ ਸਮਾਇ ॥ ੩ ॥ ਮਨ ਮਹਿ ਮਾਣਕੁ ਲਾਲੁ
ਨਾਮੁ ਰਤਨੁ ਪਦਾਰਥੁ ਹੀਰੁ ॥ ਸਚੁ ਵਖਰੁ ਧਨੁ
ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ ਗਹਿਰ ਗੰਭੀਰੁ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ ਹੀਰੁ ॥
੪ ॥ ੨੧ ॥

Name through the Guru's guidance. Like the lotus flower (above the surface of water), let us be above the worldly passions, with the nectar of True Name and honest living.

O Nanak! Let us befriend the True Lord by meditating on True Name, so that we may attain truth in the Lord's court and receive honours in the Kingdom of Heaven. (4-20)

Sri Rag Mahala - 1 (Har har japoh piaria Gurmat...)

O dear friend! Let us meditate on True Name, with the Guru's guidance and remember the Lord. Let us test our minds at the altar of Truth, and engage ourselves in virtuous deeds of remembering the Lord. As a result of this realisation, the jewel of True Name appearing in our heart will be invaluable. Once we acquire this wealth of True Name, none can describe its worth, as it is beyond all description. (1)

O Brother! The wealth of True Name, amassed by the Guru, could be acquired only through the Guru's guidance. This treasure is found in holy congregations, which is realised by singing the praises of the Lord day and night. (Pause-1)

With True Name as your wealth (capital investment) in this world (of Business) and the Guru's guidance as your mainstay, you could acquire self-realisation and enlightenment, leading to merger with the Lord just as fire is extinguished by water, and you could control your worldly desires by the Guru's teachings. (of service and humility) With these achievements, you won't have to face the onslaughts of the Yama (god of death) and cross this ocean of life successfully, while helping others as well to do the same. (2)

The Guru-minded, faithful persons dislike falsehood as they are immersed in Truth, being embodiments of Truth themselves, whereas the self-willed (faithless) ones dislike Truth as they are engrossed in worldly pleasures of falsehood, their foundation is based on falsehood, and they always remain astray from the True Lord. The faithful ones finally merge in Truth through the Guru's guidance, and attain unison with the Lord. (3)

The mind of the faithful persons is bedecked with the valuable gem of True Name. Truth is their (wealth) business and they deal in the commodity of True Name, while the Unfathomable Lord resides deep in their (heart) inner self.

O Nanak! The faithful persons are bestowed by the Grace of the Lord, with the jewel of True Name, through the Guru's guidance. (4-21)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sri Rag Mahala - 1 (Bharmai bhaie' na vijhvai...)

ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ
ਦੇਸੁ ॥ ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ
ਧ੍ਰਿਗੁ ਵੇਸੁ ॥ ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ
ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸੁ ॥ ੧ ॥ ਮਨ ਰੇ
ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥ ਗੁਰ ਕਾ
ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਮਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੇਲੁ
ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ ਪਾਇ ॥ ਮਿਲ
ਸਤਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ ਹਰਿ
ਲਿਵ ਲਾਇ ॥ ਆਪੁ ਗਇਆ ਸੁਖ ਪਾਇਆ
ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇ ॥ ੨ ॥ ਜਿਨਿ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ
ਆਵੈ ਜਾਇ ॥ ਜਿਸੁ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇ
ਟਿਓ ਸੁ ਭਉਜਲਿ ਪਚੈ ਪਚਾਇ ॥ ਇਹ
ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੇਲੁ ਹੈ ਇਉ ਕਉਡੀ
ਬਦਲੈ ਜਾਇ ॥ ੩ ॥ ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ
ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਸੁਜਾਣ ॥ ਗੁਰ ਮਿਲਿ
ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ
ਪਰਵਾਣੁ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ
ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥ ੪ ॥ ੨੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ

By travelling far and wide in distant lands like mendicants one cannot rid oneself of one's passion for worldly desires, as by bathing at holy places one cannot wash away one's inner filth. (veil of falsehood). In fact, cursed be his life and cursed be his outwardly appearance and his travels as without the Guru's teachings and guidance it is not possible to meditate on True Name and win Lord's Grace. (1)

O my mind! Rid yourself of worldly passions with the Guru's guidance, by inculcating the Guru's Word with the Guru's guidance. By inculcating the Guru's Word in your heart, you could get rid of egoism and worldly passions. (Pause-1)

O Brother! The valuable gem of True Name lies within your innerself and you could attain an honourable position in the Lord's Court by inculcating True Name in your heart. You could attain the Lord by meditating on True Name through the Guru's guidance in the company of holy saints. By ridding yourself of egoism, you may attain eternal peace (bliss) and complete unison with the Lord just as water mingles with water, without any trace of distinction. (2)

The persons, who do not meditate on True Name of the Lord, suffer the tortures of the cycle of Rebirths, due to their misdeeds and vices. The self-willed persons, who do not realise the True Guru, suffer all sorts of privations in this ocean of life and can never cross it successfully. Finally, without the support of True Name, this valuable life is wasted without achieving anything worthwhile. (3)

The persons, whom the True Guru unites with Himself with love and affection, are really perfect and wise, and they are able to cross this ocean of life successfully through the Guru's Grace and find honour and favour with the Lord in the Kingdom of Heaven.

O Nanak! The Guru-minded persons, whose heart reverberates with the music of True Name, are really worthy of honour at the Lord's Court and are united with the Lord. (4-22)

Sri Rag Mahala - 1 (Vanaj karo vanjar'io)

O my friend! Let your dealings in life, like the service of the Guru, be of a high order, noble and lasting, and care for the merchandise of the merchant, dealing in pure merchandise be

ਸਮਾਲਿ ॥ ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ
ਨਿਬਹੈ ਨਾਲਿ ॥ ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ
ਵਸਤੁ ਸਮਾਲਿ ॥ ੧ ॥ ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ
ਚਿਤੁ ਲਾਇ ॥ ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ
ਸਹੁ ਦੇਖੈ ਪਤੀਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਾ
ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ ॥ ਖੋਟੈ
ਵਣਜਿ ਵਣਜਿਐ ਮਨੁ ਤਨੁ ਖੋਟਾ ਹੋਇ ॥
ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਦੂਖੁ ਘਣੇ ਨਿਤ
ਹੋਇ ॥ ੨ ॥ ਖੋਟੈ ਪੋਤੈ ਨਾ ਪਵਹਿ ਤਿਨ ਹਰਿ
ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥ ਖੋਟੇ ਜਾਤਿ ਨ ਪਤਿ ਹੈ
ਖੋਟਿ ਨ ਸੀਝਸਿ ਕੋਇ ॥ ਖੋਟੇ ਖੋਟੁ ਕਮਾਵਣਾ
ਆਇ ਗਇਆ ਪਤਿ ਖੋਇ ॥ ੩ ॥ ਨਾਨਕ
ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ ॥
ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ
ਤਿਨਾਹ ॥ ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ
ਹਰਿ ਮਨ ਮਾਹ ॥ ੪ ॥ ੨੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ
ਚਾਰਿ ॥ ਪਥਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢਲਿ
ਜੁਮਣਹਾਰ ॥ ੧ ॥ ਰੰਗੁ ਮਾਣਿ ਲੈ ਪਿਆਰਿਆ
ਜਾ ਜੋਬਨੁ ਨਉ ਹੁਲਾ ॥ ਦਿਨ ਥੋੜੇ ਥੋੜੇ

perfect, so that on departing from this world, when you present your actions as your merchandise to the Master; who is all wise and omniscient, accepts your goods with pleasure and bestows honour on you for your good actions in life. (1)

O Brother! During your sojourn in this world meditate on True Lord with devotion and concentrate on True Name. The merchandise of (singing) the Lord's praises, should be taken by you from this world so that the Lord shall be thoroughly pleased and satisfied with you, on seeing your deeds (Pause-1)

How can they, who have not dealt in Truth with the help of True Name with devotion, attain peace of mind and bliss? By dealing in falsehood, our whole body including our dealings in falsehood, our mind, smacks of false pretensions and finally after leading a life of deceit and falsehood, we come to grief like the deer ensnared by the hunter in his net, and suffer the pangs of the cycle of births and deaths. (The only hope out of this morass is the meditation of True Name. (2)

When the coins are checked in the mint, any defective coins are rejected and are not accepted in the treasury; similarly the faithless persons, who lead false lives are not accepted in the treasury of the Guru, and are rejected. The defective (false) coins have no value except that they are not accepted by the treasury; similarly the faithless (false) persons do not get a glimpse of the Lord. No one ever wins through falsehood or attains an honourable position in this life or hereafter. In fact, the dealers in falsehood suffer through the cycle of Rebirths without receiving any honour at the Lord's Court. (3)

O Nanak! Let us train our minds in the praise of the Lord through the Guru's guidance. The persons, who are engrossed in True Name, never feel depressed in life through sinful actions or doubtful dealings. Let our motto in life be the praise and meditation of the Lord, which is the only worthwhile dealing in the world. The Guru-minded person who remembers the Fearless Lord in his heart, never fears anybody in the world, nor worries stark him (in the face). (4-23)

Sri Rag Mahala - 1 Ghar - 2 (Dhan joban or phular'a.)

O Man! Try to understand clearly that the wealth, beauty and youth are all of a temporary nature like the flowers which wither away very soon. Just like the Nilofer flower, which withers as the leaves sprout and perish soon, this wealth and youth are equally transitory. (1)

O my dear friend! Enjoy yourself fully while you are still young and attain your Lord before it is too late and your life comes to an end or your body wears out. (Try to enjoy perfect

ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ ॥ ੧ ॥ ਰਹਾਉ ॥

ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ ॥

ਹੰਭੀ ਵੰਞਾ ਡੁਮਣੀ ਰੋਵਾ ਝੀਣੀ ਬਾਣਿ ॥ ੨ ॥

ਕੀ ਨ ਸੁਣੇਹੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੋਇ ॥

ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ

॥ ੩ ॥ ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ

ਸੰਨਿ ॥ ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ

ਚਲੀ ਬੰਨਿ ॥ ੪ ॥ ੨੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ

ਰਾਵਣਹਾਰੁ ॥ ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ

ਭਤਾਰੁ ॥ ੧ ॥ ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ

ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ

ਮਾਛੀ ਮਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥ ਆਪੇ ਜਾਲ

ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ ॥ ੨ ॥ ਆਪੇ

ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਐ ਮੇਰਾ ਲਾਲੁ ॥

ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥ ੩

॥ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥

ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ

ਵਿਗਸੁ ॥ ੪ ॥ ੨੫ ॥

bliss in he company of the True Lord). (Pause-1)

When I behold some beautiful beloved ones who need to enjoy life and are now lying in the grave in eternal sleep, I cry out in a sad tender voice for the departed ones. At that time, I am in two minds (doubtful) about my end and forget that one day I will also follow suit in distress, without attaining self-realisation. (2)

O my dear friend! Do you not harken the distant call of fate with your own ears that everyone of us will have to leave this world soon. Everyone in this world would face death, just as every young girl, after marriage, leaves for her in-laws's place. (No parents could keep their daughter in their house for ever) (3)

O Nanak! It would be rather tragic and suicidal indeed if one were to fritter away one's life in this world, without attaining the True Lord. It is comparable to a young girl, who unmindful of the facts of life, continues to spend life at her parents house in complete ignorance, and gets robbed in broad-day light being asleep and unwatchful and moves to her in-law's place without collecting even her useful belongings i.e. actions in life, alongwith useless items. (4-24)

Sri Rag Mahala -1 Ghar-2 (Aapai rasia, aap ra's...)

The Lord Himself is the lover, also the beloved and the Love, all combined in one. He Himself is the bride in the bridal dress and also the spouse to enjoy her company. (1)

My Lord pervades everything around us and thoroughly enjoys the worldly drama being a party to it at all times. (Pause-1)

The Lord Himself is the fisherman, the fish, the river and the fishing net; being omnipresent. The Lord Himself is the iron ball with Net, and the ruby inside the fish as well; as Lord's presence is felt everywhere. (2)

O My friend! My lover is a wonderful person, who enjoys fully amidst His beloved ones, the Guru-minded faithful ones; whereas we the faithless ones, have to lead a wretched life without Him (Pray, Bestow Your grace on us also) (3)

O Nanak! My supplication to the Lord, who Himself is the player and the playing field, like the swan and the lake, is to unite me with Himself in the drama of life. The Lord Himself is the lotus and the Kamina flower which blossoms on the sight of the Moon; so the Lord pleases Himself witnessing all this fun in the world. (4-25)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੈ ਸਲਿਲ
ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ ॥ ਮਨੁ ਕਿਰਸਾਣੁ ਹਰਿ
ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ
ਨਿਰਬਾਣੀ ॥ ੧ ॥ ਕਾਹੇ ਗਰਬਸਿ ਮੂੜੇ
ਮਾਇਆ ॥ ਪਿਤ ਸੁਤੋ ਸਗਲ ਕਾਲਤ੍ਰ ਮਾਤਾ
ਤੇਰੇ ਹੋਹਿ ਨ ਅੰਤਿ ਸਖਾਇਆ ॥ ਰਹਾਉ ॥
ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ
ਆਤਮੈ ਹੋਇ ਧਿਆਈ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ
ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ ਬਿਗਸੈ ਮਧੁ
ਆਸ੍ਰਮਾਈ ॥ ੨ ॥ ਬੀਸ ਸਪਤਾਹਰੇ ਬਾਸਰੇ
ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੇੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥ ਦਸ
ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੇ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ
ਏਕੁ ਤਾਰੈ ॥ ੩ ॥ ੨੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੇ ਕਰਿ ਸਰ
ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ ॥ ਹੋਇ ਕਿਰਸਾਣੁ
ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੇਜਕੁ ਮੂੜੇ ਏਵ
ਜਾਣੀ ॥ ੧ ॥ ਮਤੁ ਜਾਣ ਸਹਿ ਗਲੀ
ਪਾਇਆ ॥ ਮਾਲ ਕੈ ਮਾਣੈ ਰੂਪ ਕੀ ਸੋਭਾ
ਇਤੁ ਬਿਧੀ ਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਐਬ ਤਨਿ ਚਿਕੜੇ ਇਹੁ ਮਨੁ
ਮੀਡਕੇ ਕਮਲ ਕੀ ਸਾਰ ਨਹੀ ਮੂਲਿ ਪਾਇ ॥
ਭਉਰੁ ਉਸਤਾਦੁ ਨਿਤ ਭਾਖਿਆ ਬੋਲੇ ਕਿਉ

Sri Rag Mahala - 1 Ghar-3 (Eh ta'n dharti beej...)

O Man! This body is like the farm, your actions are the seeds you sow, and it is to be nourished by the True Name of the Lord, who controls the whole world; just as the field needs water for its sustenance. With your mind as the farmer, you should inculcate Lord's True Name in your heart as your field, thus attaining Salvation or the state of Perfect Bliss. (1)

O fool! Why are you so much elated at indulging in worldly pleasures? None of your relatives like the father, mother, son or wife will be of any avail to you at the time of your death. (Pause-1)

Let the evils of a sinful life be weeded out from your soul and meditation of True Name take its place; let contemplation, austerity and disciplined life be your watchwords. Then the lotus of True Name would blossom forth and your body would ooze out sweetness of honey. (2)

O Nanak! One could be saved from this world by the supreme Lord provided one controls one's worldly desires, remembers death always in the three stages of life (childhood, youth and old age) and visualises the Presence of the Transcendent Lord in all directions and in all His Creation. (3-26)

Sri Rag Mahala - 1 Ghar-3 (Amal kar dharti beej...)

O Man! Let good actions be your field, Guru's Word as the seed and with Truth as water, nourish your fields. Such a farmer will grow faith in the Lord.

O fool! Get the correct information and understanding about Heaven and Hell. (1)

O Man! Let no one have any wrong conceptions about attaining the Lord through sheer talk, while you have wasted your life in the false pursuits of worldly possessions and glamour of beauty. (Pause-1)

O foolish Man! You have not understood the ideal of life, being stuck up in the mud of sinful life like a frog, who does not appreciate the value of a lotus-flower close by. The black bee (wasp) constantly reminds you of the true love of the Lord, but how could you understand all this unless the Lord wills it? (2)

The self-willed persons, engrossed in the illusions of the

ਬੁਝੇ ਜਾ ਨਹ ਬੁਝਾਈ ॥ ੨ ॥ ਆਖਣੁ ਸੁਨਣਾ
ਪਉਣ ਕੀ ਬਾਣੀ ਇਹੁ ਮਨੁ ਰਤਾ ਮਾਇਆ
॥ ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸਿੰਦੇ ਜਿਨੀ
ਕਰਿ ਏਕੁ ਧਿਆਇਆ ॥ ੩ ॥ ਤੀਹ ਕਰਿ
ਰਖੇ ਪੰਜ ਕਰਿ ਸਾਥੀ ਨਾਉ ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ
ਜਾਈ ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ
ਧਨੁ ਕਿਤਕੁ ਸੰਜਿਆਹੀ ॥ ੪ ॥ ੨੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ
ਕੀਆ ਸੰਸਾਰੇ ॥ ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ
ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣਹਾਰੇ ॥ ੧ ॥ ਮਰਣਾ
ਮੁਲਾ ਮਰਣਾ ॥ ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ ॥ ੧
॥ ਰਹਾਉ ॥ ਜਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ
ਨਾਮੁ ਖੁਦਾਈ ॥ ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ
ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ ॥ ੨ ॥ ਸੋਈ ਕਾਜੀ
ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ
ਆਧਾਰੇ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨਾ ਜਾਸੀ ਸਚਾ
ਸਿਰਜਣਹਾਰੇ ॥ ੩ ॥ ਪੰਜ ਵਖਤ ਨਿਵਾਜ
ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ ॥ ਨਾਨਕੁ
ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ
ਖਾਣਾ ॥ ੪ ॥ ੨੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥ ਭਲਕੇ
ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥ ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ
ਮੁਰਦਾਰੁ ॥ ਧਾਣਕੁ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥ ੧

world, neither hear anything nor understand anything useful, like the noise of the blowing wind, and waste their lives. On the other hand the Guru-minded persons, who meditate on True Name with devotion are blessed by the Grace of the Lord, and are accepted by Him as 'His own'. (3)

You may be observing all the fasts like a devout Muslim and saying your prayers five times a day, but you better be careful of "Satan", lest you wash away all the merits of the above observances by your practical life (of sinful actions).

O Nanak! What use are the collections of worldly possessions and wealth, when everyone has to follow the same path and face death? It is only through truthful actions that one may attain the Lord. (4-27)

Sri Rag Mahala - 1 Ghar-4 (Soiee mou'lla jin jug...)

The Lord has created this Universe and made it such a beautiful and lovable place. He is really a wonderful Creator who has created this Earth and the ocean, keeping them in such a steady and controlled position.

O Mullah! (Religious leader) Everyone of us will have to die, then why do we not entertain a certain fear and love (wonder awe) of the Lord? (Pause-1)

One is a true Mullah or Kazi (Muslim religious leader) only if one has understood the mystery of True Name of the Lord. None could escape the onslaughts of death, once your days are over, even though you may be a well-read person. (2)

He alone is a True Kazi, who takes support of the True Name, ridding himself of his ego. The Lord-Creator is ever-existent in the present and future times, never forsaking us. (3)

O Nanak! Even though you may be a devout Muslim saying prayers five times a day, and reading Koran regularly, the call of the grave is beyond the control of anybody. Infact, everyone will have to depart from this world, leaving everything behind, the only saving factor being the True Name of the Lord. (4-28)

Sri Rag Mahala - 1 Ghar-4 (Ek soa'n doi soani naal)

O Lord! How wild is my behaviour in this life? The dog of avarice alongwith the bitches of hunger and thirst (of expectation and desires) of worldly desires to distract me from my path of Truth everyday. Falsehood is my dagger for the kill and deceit like the carcase, is my food. O Lord! I have put on a dreadful appearance of an uncivilised person, being busy

॥ ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ ॥
ਹਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥ ਤੇਰਾ ਏ
ਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥ ਮੈ ਏਹਾ ਆਸ ਏਹੇ
ਆਧਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ
ਦਿਨੁ ਰਾਤਿ ॥ ਪਰ ਘਰੁ ਜੋਹੀ ਨੀਚ ਸਨਾਤਿ
॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ ॥ ਧਾਣਕ
ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥ ੧ ॥ ਫਾਹੀ ਸੁਰਤਿ
ਮਲੂਕੀ ਵੇਸੁ ॥ ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ ॥
ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ ॥ ਧਾਣਕ ਰੂਪਿ
ਰਹਾ ਕਰਤਾਰ ॥ ੩ ॥ ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ
ਹਰਾਮਖੋਰੁ ॥ ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ
ਚੋਰੁ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥ ਧਾਣਕ
ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥ ੪ ॥ ੨੯ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥ ਸੁਰਤਿ ਵਿਹੂਣਾ
ਕੋਇ ਨ ਕੀਅ ॥ ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ
ਰਾਹੁ ॥ ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ ॥ ੧ ॥
ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ ॥ ਲੇਵੈ ਦੇਵੈ
ਢਿਲ ਨ ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰੇ ਜੀਅ
ਜੀਆ ਕਾ ਤੋਹਿ ॥ ਕਿਤ ਕਉ ਸਾਹਿਬ ਆਵਹਿ
ਰੋਹਿ ॥ ਜੇ ਤੂ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥ ਤੂ
ਓਨਾ ਕਾ ਤੇਰੇ ਓਹਿ ॥ ੨ ॥ ਅਸੀ ਬੋਲ
ਵਿਗਾੜ ਵਿਗਾੜਹ ਬੋਲ ॥ ਤੂ ਨਦਰੀ ਅੰਦਰਿ

in deceiving others. (1)

Neither do I follow the path of honour nor have I performed any noble deeds. I have adopted a dreadful appearance like a spoilt person in bad society.

O Lord! I could swim across this ocean of life successfully with the support of Your True Name and Your True Name could be the only solace for me in this world. (Pause-1)

Backbiting and, vilifying (slandering) others is my mainstay in life; coveting others property like a swine and thief is another trait of my character. The demons of passion and anger control my body and actions. O Lord! How wild indeed is my behaviour in this world. (2)

Outwardly I have put on a gentleman's appearance, while practically my mind is always busy devising ways and means to rule others. I am a thorough cheat, deceiving the whole world; the cleverer I try to pose myself, the more sinful my actions are. O Lord! To what low depths have I fallen, with a dreadful appearance? (3)

O Lord! I have not even valued Your blessings of this wonderful life, being an ungrateful wretch; and have betrayed Your confidence. How shall I face You, O Lord, in the Kingdom of Heaven with such mean actions of a cheat and thief?

O Nanak! With my low status in life and thinking of my mean actions, I feel that I have wasted my life, having fallen to such low depths with a dreadful appearance. (4-29)

Sri Rag Mahala - 1 Ghar-4 (E'ka sura't jetai hai jee)

O Lord! All the beings in this world are created by You with a uniform consciousness of life and egoism and none is there without this wisdom. According to this consciousness possessed by men, they follow the similar type of path while the whole account is maintained by You and men undergo the cycle of births and deaths as per Your dictates. (1)

O Man! Why do you try to be too clever when everything is controlled by the Lord's Will (without any say by you) and it takes Him no (delay) time to enforce His dictates? (Pause-1)

O Lord! The beings are all Your Creation and You are their Master, why then do you get annoyed with their behaviour in this world? Even if You are enraged at their misdeeds, You would not harm them as they are Your own and You are their Master. (2)

O Lord! We, human beings always behave disgracefully, with our actions not being of a high order, while You view all

ਤੋਲਹਿ ਤੋਲ ॥ ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ
ਮਤਿ ॥ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥ ੩ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥ ਆਪੁ
ਪਛਾਣੈ ਸੂਝੇ ਸੋਇ ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ
ਬੀਚਾਰੁ ॥ ਸੋ ਗਿਆਨੀ ਦਰਗਹ
ਪਰਵਾਣੁ ॥ ੪ ॥ ੩੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ
ਅੰਤੁ ਲਹਾ ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ
ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥ ੧ ॥ ਨ ਜਾਣਾ
ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ ॥ ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ
ਤੁਝੈ ਸਮਾਲੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂ ਭਰਪੂਰਿ
ਜਾਨਿਆ ਮੈ ਦੂਰਿ ॥ ਜੋ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੇ
ਹਦੂਰਿ ॥ ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ ॥
ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ ॥ ੨ ॥ ਜੇਤਾ ਦੇਹਿ ਤੇ
ਤਾ ਹਉ ਖਾਉ ॥ ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ
ਜਾਉ ॥ ਨਾਨਕ ਏਕ ਕਹੈ ਅਰਦਾਸਿ ॥ ਜੀਉ
ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥ ੩ ॥ ਆਪੇ ਨੇੜੈ ਦੂਰਿ
ਆਪੇ ਹੀ ਆਪੇ ਮੰਝਿ ਮਿਆਨੇ ॥ ਆਪੇ ਵੇਖੈ
ਸੁਣੈ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੁ ॥ ਜੋ
ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ
ਪਰਵਾਨੁ ॥ ੪ ॥ ੩੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥ ਦੇਵਣਹਾਰੇ ਕੈ

our doings through Your Grace, without caring for our shortcomings. It is only through good actions that we acquire wisdom of life, as without good actions all other efforts are of no avail, and end up in our failure in life. (3)

O Nanak! Pray tell me what are the qualities of a learned person? One who attains self-realisation, could grasp the secrets of the Lord. The real learned person is one, who meditates on True Name, through the Guru's guidance, and is finally accepted with honour in the Lord's Presence. (Kingdom of Heaven)(4-30)

Sri Rag Mahala - 1 Ghar-4 (Tu' daria'u da'na bina...)

O Lord! You are like a vast river of wisdom and understanding and I am like a fish who cannot gauge the extent of Your Greatness (of the river). Whichever side I look around (like the fish in the vast river) I feel Your presence manifest everywhere; without You I feel like a fish out of water. (1)

I do not worry about the fisherman or his fishing net spread out for my catch, (like the fish) as I always look towards You for my support, whenever I am in trouble. (Pause-1)

O Lord! You are omnipresent and omnipotent though I always have felt that You are having a distant existence. Whatever I do, is done in Your presence, though I do not realise it. Whatever misdeeds I am responsible for, are seen and known to You but I always shirk my responsibility for them and never accept my guilt. I am neither worthy of You nor worthy of (meditating on) True Name. (2)

O Lord! Whatever You give, I accept it with pleasure and sustain myself, as there is no other place for me to look upto except Yours where I could seek Your blessings. O Nanak! My only prayer to the Lord is that I may be enabled to offer my body and soul to His Service. (3)

O Lord! You are perceived near or distant by us, depending upon our mental stature and knowledge of Your secrets, in fact You are present in my innerself even. You see us all and hear our prayers and You have created this Universe through Your Nature. O Nanak! Let us accept fondly whatever pleases the Lord as everything takes place as per His Will, which is to be obeyed as Supreme and Sacrosanct. (4-1)

Sri Rag Mahala - 1 Ghar-4 (Kita kaha karai ma'n ma'an)

What pride can a human being, a pawn in the hands of the Lord-Creator, possess? The benevolent Lord has everything

ਹਥਿ ਦਾਨੁ ॥ ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥
 ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥ ੧ ॥ ਆਪੇ
 ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ ॥ ਅੰਧਾ ਕਚਾ ਕਚੁ
 ਨਿਕਚੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾਕੇ ਰੁਖ ਬਿਰਖ
 ਆਰਾਉ ॥ ਜੇਹੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ ॥
 ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ ॥ ਆਪਿ
 ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ ॥ ੨ ॥ ਕਚੀ ਕੰਧ ਕਚਾ
 ਵਿਚਿ ਰਾਜੁ ॥ ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ ॥
 ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ
 ਸਾਬਾਸਿ ॥ ੩ ॥ ੩੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ
 ਕਰਿ ਸਕੈ ॥ ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ
 ਇਸ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥ ੧ ॥ ਬਿਨੁ
 ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥ ਭਉ ਵਟੀ ਇਤੁ
 ਤਨਿ ਪਾਈਐ ॥ ਸਚੁ ਬੂਝਣੁ ਆਣਿ ਜਲਾਈਐ
 ॥ ੨ ॥ ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥ ਕਰਿ
 ਚਾਨਣੁ ਸਾਹਿਬੁ ਤਉ ਮਿਲੈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥ ਸੁਖੁ ਹੋਵੈ ਸੇਵ
 ਕਮਾਣੀਆ ॥ ਸਭ ਦੁਨੀਆ ਆਵਣੁ ਜਾਣੀਆ
 ॥ ੩ ॥ ਵਿਚ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ
 ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ
 ਲੁਡਾਈਐ ॥ ੪ ॥ ੩੩ ॥

in His own hands, and it is the Lord above, who is responsible for showering His blessings on us or withholding it, as nothing else avails the created human being.

The Lord Himself is an embodiment of Truth and Truth alone pleases Him, whereas the man, devoid of any knowledge due to ignorance, behaves like a blind person, seeking only falsehood, not knowing the Lord, his existence is transient and his pursuits are fruitless. (Pause-1)

All the vegetation grows and flourishes at the mercy of the Lord's Will, and their names follow the type of material used therein, alongwith flowers and fruits they bear. (The flower of love and the fruit of knowledge are all borne according to the dictates of the Lord). "Whatever you sow, so shall you reap." (2)

The human body is of a transient nature and the mind is also surrounded by the veil of falsehood and is devoid of any knowledge, thus being without any noble thoughts and is completely fruitless. (Life is meaningless without the Lord's love)

O Nanak! Whosoever is favoured by God's Grace, realises the secrets of life; and meditates on True Name, without which there is no credit to the individual in this life or hereafter. (3-32)

Sri Rag Mahala - 1 Ghar-5(Achhal chhalaiee neh...)

The Guru-minded person, who abides by the Lord's Will with pleasure, is neither deceived by the great illusion of worldly falsehood (Maya) nor is troubled by the lust for power and possessions; while the self-willed person, in search for more possessions through his vile efforts, does not abide by Lord's Will. (Man is never satiated and always craves for more).

How could one's mind be enlightened without the efficacy of True Name, just as the lamp cannot be lit without oil. (2)

By devoting oneself to the above efforts, one could enlighten one's mind and attain Truth, thus enabling him to meet the Lord. (Pause-1)

By following the Guru's teachings and serving Him and the fellow-beings one could attain peace of mind and the bliss of life. However, the rest of the world, under the influence of (Maya) falsehood, goes through the cycle of births and deaths. (3)

O Nanak! Let dedicated "Service of the Humanity", be your ideal of life in this world, which makes it a real success and earn an honourable position in the Lord's court alongwith eternal bliss. (4-33)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਉ ਸਤਿਗੁਰ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ
ਚਿਤਿ ਭਾਇ ॥ ਸਤਿਗੁਰੁ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ
ਹੈ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ ॥ ਮਨ ਚਿੰਦਿਆ
ਵਰੁ ਪਾਵਣਾ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇ ॥ ਨਾਉ
ਧਿਆਈਐ ਨਾਉ ਮੰਗੀਐ ਨਾਮੇ ਸਹਜਿ
ਸਮਾਇ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਹਰਿ ਰਸੁ ਚਾਖੁ
ਤਿਖ ਜਾਇ ॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਚਾਖਿਆ ਸਹਜੇ
ਰਹੇ ਸਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ
ਸੇਵਿਆ ਤਿਨੀ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥
ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਰਵਿ ਰਾਇ ਚੁਕਾ ਮਨਿ
ਅਭਿਮਾਨੁ ॥ ਹਿਰਦੈ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ
ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ
ਰਵਿ ਰਹਿਆ ਪਾਇਆ ਦਰਗਹਿ ਮਾਨੁ ॥ ੨
॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤੇ ਵਿਰਲੇ
ਸੰਸਾਰਿ ॥ ਹਉਮੈ ਮਮਤਾ ਮਾਰਿ ਕੈ ਹਰਿ
ਰਾਖਿਆ ਉਰਧਾਰਿ ॥ ਹਉ ਤਿਨ ਕੈ
ਬਲਿਹਾਰਣੈ ਜਿਨਾ ਨਾਮੇ ਲਗਾ ਪਿਆਰੁ ॥ ਸੇ
ਈ ਸੁਖੀਏ ਚਹੁ ਜੁਗੀ ਜਿਨਾ ਨਾਮੁ ਅਖੁਟੁ
ਅਪਾਰੁ ॥ ੩ ॥ ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਪਾਈਐ
ਚੂਕੈ ਮੋਹ ਪਿਆਸ ॥ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ
ਰਹਿਆ ਘਰਹੀ ਮਾਹਿ ਉਦਾਸੁ ॥ ਜਿਨਾ ਹਰਿ
ਕਾ ਸਾਦੁ ਆਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਸੁ
॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ
ਗੁਣਤਾਸੁ ॥ ੪ ॥ ੧ ॥ ੩੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਬਹੁ ਭੇਖ ਕਰਿ ਭਰਮਾਈਐ ਮਨਿ ਹਿਰਦੈ
ਕਪਟੁ ਕਮਾਇ ॥ ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ

Sri Rag Mahala - 3 Ghar-1 Ik onkar satgur parsad
(Hoan satgur sevi a'pna)

*"By the Grace of one sublime Lord, Truth Personified
and attained through the Guru's Grace the Enlightner."*

I have served the True Guru with single-minded devotion;
the True Guru is like a holy place for fulfilling our inner wishes,
provided the Lord makes us understand the mysteries of life.
By serving Him honestly we could acquire whatever we wish
for, but the true path lies in following True Name. Let us,
therefore, meditate on True Name, begging it from the Lord,
and finally merging in True (Name) Lord. (1)

O my mind! Drink the nectar of True Name to satiate the
longing for Him. The faithful ones, who have meditated on
True Name, through the Guru's guidance are gradually
absorbed by the Lord in Himself. (Pause-1)

The persons, who have served the True Lord, have
acquired the treasure of True Name. They have rid themselves
of their ego with their souls immersed in the love of True Lord
and their minds blossom like the lotus, with meditation of True
Name. They are received with honour at the Lord's Court, with
their pure minds immersed completely in Lord's True Name. (2)

There are hardly few persons in the world, who serve
their True Lord with sincerity and have merged with the Lord
having rid themselves of their ego and worldly attachments.

I would sacrifice myself to those Guru-minded persons,
who have attuned themselves to the True Name with devotion.
They are enjoying tranquility and peace of mind throughout
their lives, having acquired the ever-lasting wealth of True
Name. (3)

By meeting the True Guru, one attains True Name, ridding
oneself of worldly attachments and lust for power. Moreover
one's mind gets completely absorbed in Lord's True Name,
getting detached from worldly desires. I would offer myself
for sacrifice to them, who have experienced Lord's Presence
within themselves.

O Nanak! We could attain True Name and the limitless
treasure of virtues, the True Lord, through the Grace of the
Guru. (4-1-34)

Sri Rag Mahala - 5 (Boh bhe'kh kar Bharmat'ieai.....)

There are many persons who wander around, engaged in
various useless rituals, while their mind is busy in deceit and
clever manoeuvres as such they will never be accepted by the

ਮਰਿ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥ ੧ ॥ ਮਨ ਰੇ
ਗ੍ਰਿਹ ਹੀ ਮਾਹਿ ਉਦਾਸੁ ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ
ਸੇ ਕਰੇ ਗੁਰਮੁਖਿ ਹੋਇ ਪਰਗਾਸੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਜੀਤਿਆ ਗਤਿ
ਮੁਕਤਿ ਘਰੈ ਮਹਿ ਪਾਇ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਧਿਆਈਐ ਸਤਿ ਸੰਗਤਿ ਮੇਲਿ
ਮਿਲਾਇ ॥ ੨ ॥ ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ
ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ ॥ ਬਿਨੁ
ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ
ਪਾਹਿ ॥ ੩ ॥ ਹਰਿ ਹਾਹੁ ਕੰਠਿ ਜਿਨਿ
ਪਹਿਰਿਆ ਗੁਰਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥ ਤਿਨਾ
ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ
॥ ੪ ॥ ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਸੇ ਥੀਐ ਅਵਰੁ ਨ
ਕਰਣਾ ਜਾਇ ॥ ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ
ਨਾਮੁ ਲੈ ਹਰਿ ਦੇਵਹੁ ਸਹਜਿ
ਸੁਭਾਇ ॥ ੫ ॥ ੨ ॥ ੩੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ਜਿਸ ਹੀ ਕੀ ਸਿਰਕਾਰ ਹੈ ਤਿਸਹੀ ਕਾ ਸਭੁ
ਕੋਇ ॥ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ
ਪਰਗਟੁ ਹੋਇ ॥ ਅੰਤਰਿ ਜਿਸ ਕੈ ਸਚੁ ਵਸੈ
ਸਚੇ ਸਚੀ ਸੋਇ ॥ ਸਚਿ ਮਿਲੇ ਸੇਨ ਵਿਛੁੜਹਿ
ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ੧ ॥ ਮੇਰੇ
ਰਾਮ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਸਤਗੁਰੁ
ਸਚੁ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਬਦਿ ਮਿਲਾਵਾ
ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਬਦਿ ਮਿਲੈ ਸੇ

Lord and they shall die, only to be thrown into a life of wretched worms. (1)

O my mind! Let us live a life of detachment in ourselves. Those persons who, through the Guru's guidance are enlightened, live a life in search of Truth, and the True Lord. (Pause-1)

Whosoever has served the True Guru following His Word, are blessed with the treasure of True Name, having controlled their mind and getting Salvation, leading a householder's life. Let us therefore, meditate on True Name and in the company of holy saints, acquire the True Lord. (2)

Even if someone were to enjoy life in the company of lakhs of beautiful women and holds sway over the whole world, it would not be worthwhile. And without the guidance of the Guru, he will not have peace of mind, but instead will suffer through the cycle of rebirths. (3)

Those persons, who have worn the garland of Lord's True Name and have surrendered their body and soul at the Guru's lotus feet have rid themselves of all greed while all the riches of the world lay prostrate at their (behest) feet and they are least interested in them. (4)

Whatever pleases the Lord comes to pass and none has any say in this. O Nanak! I would live by True Name alone. May the Lord bestow His blessings on me automatically on His own ! (in the state of Equipoise) (5-2-35)

Sri Rag Mahala - 3 Ghar-1 (Jis hi ki sirkar hai tis hi...)

The person, who realises the fact that his life is controlled by the Guru, leads his life under the spell of the Guru. (Just as the king of any place is obeyed by everyone there. The whole Universe is controlled by the Lord who holds his sway over the whole domain and His Will is supreme). The Guru- minded, faithful persons perform such actions in life as enable them to realise Truth in their inner self. Whosoever gets enlightened by Truth, in fact manifests Lord's True Name and acclaims the value of Truth throughout. Once such faithful persons attain Truth, they never forsake it and they live within their innerselves, finally attaining eternal bliss of self-realisation and inner enlightenment. (1)

O my Lord! I have now none else to look forward to for my support. The True Lord, an embodiment of Truth, could be attained through the Guru's guidance. (Guru's Word) (Pause-1)

ਮਿਲਿ ਰਹੈ ਜਿਸ ਨਉ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥
 ਦੂਜੇ ਭਾਇ ਕੇ ਨਾ ਮਿਲੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ
 ਜਾਇ ॥ ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੈ
 ਰਹਿਆ ਸਮਾਇ ॥ ਜਿਸ ਨਉ ਆਪਿ
 ਦਇਆਲੁ ਹੋਇ ਸੇ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ
 ॥ ੨ ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਵਾਦ
 ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ
 ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ॥ ਲਖ ਚਉਰਾਸੀਹ
 ਭਰਮਦੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਹੋਇ ਖੁਆਰੁ ॥ ਪੂਰਬਿ
 ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ ॥
 ੩ ॥ ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ
 ਆਪੁ ਗਵਾਇ ॥ ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ
 ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥ ਪਾਰਸਿ ਪਰਸਿਐ
 ਪਾਰਸੁ ਹੋਇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥ ਜਿਨ ਕਉ
 ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਗੁਰੁ ਮਿਲਿਆ
 ਆਇ ॥ ੪ ॥ ਮਨ ਭੁਖਾ ਭੁਖਾ ਮਤ ਕਰਹਿ
 ਮਤ ਤੂ ਕਰਹਿ ਪੂਕਾਰ ॥ ਲਖ ਚਉਰਾਸੀਹ
 ਜਿਨਿ ਸਿਰੀ ਸਭਸੈ ਦੇਇਅਧਾਰੁ ॥ ਨਿਰਭਉ
 ਸਦਾ ਦਇਆਲੁ ਹੈ ਸਭਨਾ ਕਰਦਾ ਸਾਰ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਪਾਈਐ ਮੇਖ ਦੁਆਰੁ
 ॥ ੫ ॥ ੩ ॥ ੩੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਸੁਣਿਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸੁ
 ॥ ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ

The Guru-minded persons blessed by the Lord Himself, are united with the Lord through the Guru's Word, and the Grace of the Lord. None has acquired unison with the Lord through dual-mindedness, (love of worldly pleasures) instead, such persons suffer the pangs of going through the cycle of rebirths. It should be clearly understood that the Lord pervades everywhere, and is manifested in all beings in the world. The faithful ones, on whom the Lord bestows His Grace, are immersed in the Meditation of True Name, thus leading to merger with Him. (2)

The pundits and learned persons, after studying books of lore, (like Vedas) quarrel among themselves since their intelligence is marred (shadowed) by the vices of ego and greed. They are taken through the cycle of births and deaths and face humiliation in this world also, due to their ignorance and misgivings. But all this depends on the writ of the Lord, based on our previous actions (good or bad) and none else could interfere or change this set-up. (3)

The service of the True Guru is rather difficult and can be performed only through self-surrender and complete dedication of one's self, including the extreme sacrifice of one's life. The Lord could be realised only if one follows and practices the Guru's Word, provided this service is approved by the Lord. Just as the golden touch of the mythological stone, Paras, converts everything into gold, in the same way, the Lord with His touch, (contact) unites all those persons (with Himself) who come into His contact. The persons, who are destined by the Lord, according to their actions, are united with the True Lord by Himself. (4)

O my mind! Why are you so much worried about your needs and clamouring for them all the time, when the Lord Himself caters and provides for the needs of His Creation? The merciful Lord, through His bountiful munificence looks after everyone. O Nanak! The faithful ones can only realise the Lord and attain Salvation through the Guru's guidance. (5-3-36).

Sri Rag Mahala - 3 (*Jini su'nn' ke' mania tina...*)

The Guru-minded persons, who have first listened to the Guru's Word and then acted upon it, have attained self-realisation within their innerselves. They have sung the praises of the True Lord through the Guru's guidance, and have thus

ਗੁਣ ਤਾਸੁ ॥ ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉ
ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥ ਹਿਰਦੈ ਜਿਨ ਕੈ ਹਰਿ
ਵਸੈ ਤਿਤੁ ਘਟਿ ਹੈ ਪਰਗਾਸੁ ॥ ੧ ॥ ਮਨ ਮੇ
ਰੇ ਹਰਿ ਹਰਿ ਨਿਰਮਲੁ ਧਿਆਇ ॥ ਧੁਰਿ
ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਸੇ ਗੁਰਮੁਖਿ
ਰਹੇ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
ਸੰਤਹੁ ਦੇਖਹੁ ਨਦਰਿ ਕਰਿ ਨਿਕਟਿ ਵਸੈ
ਭਰਪੂਰਿ ॥ ਗੁਰਮਤਿ ਜਿਨੀ ਪਛਾਣਿਆ ਸੇ
ਦੇਖਹਿ ਸਦਾ ਹਦੂਰਿ ॥ ਜਿਨ ਗੁਣ ਤਿਨ ਸਦ
ਮਨਿ ਵਸੈ ਅਉਗੁਣਵੀਤਿਆ ਦੂਰਿ ॥ ਮਨਮੁਖ
ਗੁਣ ਤੈ ਬਾਹਰੇ ਬਿਨੁ ਨਾਵੈ ਮਰਦੇ ਝੂਰਿ ॥ ੨
॥ ਜਿਨ ਸਬਦਿ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਤਿਨ
ਮਨਿ ਧਿਆਇਆ ਹਰਿ ਸੋਇ ॥ ਅਨਦਿਨੁ
ਭਗਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਕੂੜਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਬਿਨਸਿ ਜਾਇ ਦੁਖੁ
ਹੋਇ ॥ ਜਿਸ ਅੰਦਰੁ ਨਾਮੁ ਪ੍ਰਗਾਸੁ ਹੈ ਓਹੁ
ਸਦਾ ਸਦਾ ਬਿਰਹੁ ਹੋਇ ॥ ੩ ॥ ਇਹੁ ਜਨਮੁ
ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੇ ਲਿਵ
ਲਾਇ ॥ ਪਗਿ ਖਿਸਿਐ ਰਹਣਾ ਨਹੀ ਆਗੈ
ਠਹੁਰਨ ਪਾਇ ॥ ਓਹੁ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ
ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥ ਜਿਸੁ ਨਦਰਿ
ਕਰੇ ਸੇ ਉਬਰੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥ ੪
॥ ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ
ਪਾਇ ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਪੁ ਹੈ ਸੇਵ
ਪਈ ਤਿਨ ਥਾਇ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ

realised the Lord, the fountain-head of all virtues. They are completely immersed in the love of the Guru's Word (Gurbani) and their minds are free from all worries and are crystal clear. I would sacrifice my all to them. Such persons, whose mind dwells on the True Lord, attain enlightenment in their inner-selves, (through knowledge of Lord's secrets). (1)

O my mind! Let us meditate on the True Lord and True Name, ever pure and crystal clear. The persons, who are predestined by the Lord, remain immersed in True Name through the Guru's guidance. (Pause-1)

O Holy Saints! If you ponder and use your foresight, you will appreciate that the True Lord resides within you. The persons, who have realised and understood the Lord through the Guru's guidance, always find Him close by in their very midst. The Guru-minded persons, always meditate on True Lord while performing virtuous deeds, as opposed to the self-willed persons, who are always far removed from the Lord. Such faithless persons always lack virtues and without meditating on True Name, die an ignominious death, suffering all the time. (2)

The Guru-minded persons, who have harkened to the Guru's Word (Psalm) and faithfully practised it have only served the Lord and engaged in Lord's Service day and night, they have purified their body and mind. The worldly pleasures are transient like the flower, which lasts but for a short while, with its bright colours. The worldly charm and its pleasures are temporary which disappear after creating bitterness of mind; while the persons, who are enlightened by the True Name, are always steadfast in their efforts, with the brightness of the hue of Lord's love. (3)

On acquiring this wonderful and precious life, some faithless person do not meditate on True Name with love and dedication, thus slipping from their path without finding any favourable position in this life and hereafter, when this life comes to an end. Once this chance is lost, it will not present itself again and except repenting, nothing will be of any avail at the time of death. The Guru-minded person, favoured by the Lord's Grace, will attain Salvation and unison with the Lord. (4)

Everyone is busy in a show off business trying to pose, so the self-willed persons waste their lives, without realising anything worthwhile. On the otherhand, the service of the Guru-minded persons, who have accepted the Guru's Word with a

ਨਿਤ ਪੜਹਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਮਾਇ ॥
ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ
ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ੫ ॥ ੪ ॥ ੩੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ
ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥ ਤਿਨ ਕੇ ਮੁਖ ਸਦ
ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ਓਇ ਅੰਮ੍ਰਿਤ
ਪੀਵਹਿ ਸਦਾ ਸਦਾ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ ॥
੧ ॥ ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ ॥
ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ
ਕਵੈ ਧੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ ਨਾਮੁ
ਨ ਜਾਣਨੀ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥ ਸਬਦੈ
ਸਾਦੁ ਨ ਆਇਓ ਲਾਗੇ ਦੂਜੈ ਭਾਇ ॥
ਵਿਸਟਾ ਕੇ ਕੀੜੇ ਪਵਹਿ ਵਿਚਿ ਵਿਸਟਾ ਸੇ
ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥ ੨ ॥ ਤਿਨ ਕਾ
ਜਨਮੁ ਸਫਲੁ ਹੈ ਜੋ ਚਲਹਿ ਸਤਗੁਰ ਭਾਇ
॥ ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ
ਮਾਇ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਿਸ
ਨਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥ ੩ ॥ ਜਿਨੀ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇ ॥ ਓਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ
ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥ ਨਾਨਕ ਆਏ
ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰਮਤੀ ਹਰਿ
ਧਿਆਇ ॥ ੪ ॥ ੫ ॥ ੩੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪ੍ਰਭਿ
ਕਰਹਿ ਵਾਪਰੁ ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ

pure heart, is appreciated by the Lord. They sing the praises of the Lord, read about Lord's Wonders and remain always engrossed in singing His Praises and meditation of True Name.

O Nanak! Such people, meditating on True Name, always speak the Truth and become Truth Personified. (5-4-37)

Sri Rag Mahala - 3 (Jini ik ma'n Na'am dhiay'a...)

The persons who meditate on True Name with understanding and concentrate through the Guru's guidance, are always received with honour in the Lord's Presence and hold their heads high in His Court. By dint of their love and faith in the True Lord, they always partake of the nectar of True Name. (1)

O Brother! The Guru-minded persons always command respect, wherever they go. By serving the True Lord constantly, such persons get rid of their dirt of ego. (Pause-1)

The faithless (self-willed) persons are not aware of the blessings of True Name, as such they lose their self-respect even, without inculcating the True Name in their hearts. They are engrossed in wasteful activities, without enjoying the bliss of the Guru's Word. Their mind is always busy in the filthy and vicious activities and finally they land up in the dirt of hell due to their deceitful doings like the worms, who are brought up and perish in the filth; without achieving anything in life. (2)

He, who leads a successful life in the world by following the dictates of the Guru, in fact, attains his ideal of life and his life becomes fruitful. Blessed is the mother, who gives birth to such a Guru-minded person, who helps the whole world towards a successful life! The persons, who are blessed by the Grace of the Lord, and His Will, always serve Him by meditating on True Name. (3)

The Guru-minded (faithful) ones, who meditate on True Name, by getting rid of their egoism, are true and pure from within and without and are always immersed in Truth. O Nanak! Blessed are those persons, who meditate on True Name, through the Guru's guidance, and their lives are worth living and emulating! (4-5-38)

Sri Rag Mahala - 3 (Har bhagtan har dhan ra'as hai ...)

The holy saints deal in True Name as their merchandise in the business of the world and perform this effort with Guru's guidance. They always sing the praises of the Lord and their

ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥ ਗੁਰਿ ਪੂਰੈ
ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਭਗਤਾ ਅਤੁਟੁ
ਭੰਡਾਰੁ ॥ ੧ ॥ ਭਾਈ ਰੇ ਇਸੁ ਮਨ ਕਉ
ਸਮਝਾਇ ॥ ਏ ਮਨ ਆਲਸੁ ਕਿਆ ਕਰਹਿ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰੁ ਹੈ ਜੇ ਗੁਰਮੁਖਿ
ਕਰੇ ਬੀਚਾਰੁ ॥ ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ
ਦੁਬਿਧਾ ਬੋਲੁ ਖੁਆਰੁ ॥ ਸੋ ਜਨੁ ਰਲਾਇਆ ਨ
ਰਲੈ ਜਿਸੁ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥ ੨ ॥ ਸੋ
ਸੇਵਕੁ ਹਰਿ ਆਖੀਐ ਜੇ ਹਰਿ ਰਾਖੈ ਉਰਿ
ਧਾਰਿ ॥ ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਗੈ ਧਰੇ ਹਉਮੈ
ਵਿਚਰੁ ਮਾਰਿ ॥ ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਣੁ ਹੈ
ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥ ੩ ॥ ਕਰਮਿ ਮਿਲੈ
ਤਾ ਪਾਈਐ ਵਿਣੁ ਕਰਮੈ ਪਾਇਆ ਨ ਜਾਇ ॥
ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਜਿਸੁ ਮੇਲੈ ਸੋ ਮਿਲੈ
ਹਰਿ ਆਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ
ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੪॥ ੬ ॥ ੩੯ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ
ਜਾਇ ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ
ਨਾਮਿ ਸਮਾਇ ॥ ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸ਼ਿਉ
ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ੧ ॥ ਭਾਈ ਰੇ
ਜਗੁ ਦੁਖੀਆ ਦੂਜੇ ਭਾਇ ॥ ਗੁਰ ਸਰਣਾਈ
ਸੁਖੁ ਲਹਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਾਚੇ ਮੈਲੁ ਨ ਲਗਈ ਮਨੁ ਨਿਰਮਲੁ
ਹਰਿ ਧਿਆਇ ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ

mainstay in life is the meditation of True Name. The Perfect Guru has imbibed the value of True Name in His saints, who have the vast, unending treasure of True Name. (1)

O Brother! Let us train our minds giving up lithargy and devote our energies on the meditation of True Name, with the Guru's guidance. (Pause-1)

We find that the holy saints inculcate the true love of the Lord, while the self-willed (faithless) persons, through their vanity and dual-mindedness, cannot serve the Lord and degrade themselves in the eyes of the Lord. The Guru-minded persons, who are full of knowledge and can distinguish between Truth and falsehood, clearly stand away from the faithless ones and possess the strength of character and inner enlightenment. (2)

The person, who always remembers the Lord, is considered to be the True servant of the Master, as he surrenders his body and soul to the Will of the Lord, ridding himself of his ego. Blessed are the Guru-minded persons who follow the Will of the Lord, leading a life without failure and are accepted by the Lord in His Presence (Court) as they lead a life of righteousness! (3)

But a life of service can only be led through the Grace of the Lord, resulting in a meeting with the Guru as without the pre-destined Will of the Lord, none can attain Lord's Grace and without that nothing else avails. There are millions of beings craving for a Union with the Lord, but it is only through the Guru's Grace that one meets the True Guru.

O Nanak! The faithful ones attain the Lord through the Guru's guidance, and are always immersed in the meditation of True Name. (4-6-39)

Sri Rag Mahala - 3 (*Sukh Sa'gar har Naam hai*)

The True Name of the Lord is like the Ocean of virtues and bliss, which could be acquired through the Guru's guidance, by the Guru-minded persons. If we meditate on True Name day and night we get immersed in His Name automatically. The Guru-minded persons are inwardly absorbed in the True Name of the Lord and outwardly sing His Praises, (with their tongues) (1)

O Brother! The whole world is suffering because of its dual-mindedness, being attached to worldly pleasures. But the world could find peace and solace through the Guru's support and guidance by meditating on True Name by day and night. (Pause-1)

ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਮਾਇ ॥ ਗੁਰ ਗਿਆਨੁ
ਪ੍ਰਚੰਡ ਬਲਾਇਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ
॥ ੨ ॥ ਮਨਮੁਖ ਮੈਲੇ ਮਲੁ ਭਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਵਿਕਾਰੁ ॥ ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ
ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥ ਧਾਤੁਰ ਬਾਜੀ ਪਲਚਿ
ਰਹੇ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥ ੩ ॥ ਗੁਰਮੁਖਿ
ਜਪ ਤਪ ਸੰਜਮੀ ਹਰਿ ਕੈ ਨਾਮਿ ਪਿਆਰੁ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ
ਕਰਤਾਰੁ ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ
ਜੀਆ ਕਾ ਆਧਾਰੁ ॥ ੪ ॥ ੭ ॥ ੪੦ ॥

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ
ਨ ਹੋਇ ॥ ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ
ਦਰਗਹਿ ਪਤਿ ਖੋਇ ॥ ਹਉਮੈ ਗੁਰਮੁਖਿ ਖੋਈਐ
ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਅਹਿਨਿਸਿ ਪੂਰਿ ਰਹੀ ਨਿਤ ਆਸਾ ॥ ਸਤਗੁਰੁ
ਸੇਵਿ ਮੋਹੁ ਪਰਜਲੈ ਘਰ ਹੀ ਮਾਰਿ
ਉਦਾਸਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਕਰਮ
ਕਮਾਵੈ ਬਿਗਸੈ ਹਰਿ ਬੈਰਾਗੁ ਅਨੰਦੁ ॥
ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ
ਮਾਰਿ ਨਿਚੰਦੁ ॥ ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ
ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਅਨੰਦੁ ॥ ੨ ॥ ਸੋ ਸਾਧੂ
ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥ ਅੰਤਰਿ
ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ

The mind of the True Saint, who meditates on True Name with a pure heart is not tainted with worldly veil of falsehood. The Guru-minded person realises the True Word through the Guru's guidance and remains absorbed in the nectar of True Name. The Guru has illumined his mind with True Knowledge, thus doing away with the darkness of ignorance. (2)

The self-minded (faithless) persons are impure and full of the dirt, which cannot be wahed away without the guidance of the Guru and they suffer in disgrace through the cycle of rebirths. They are engrossed in the false attachments of this passing world and never acquire anything fruitful in life. (3)

The Guru-minded faithful persons, who love True Name of the Lord, lead a life of prayer, concentration and discipline and always meditate on the True Name of the Lord.

O Nanak! Let us meditate on the True Name of the Lord alone, which is the only solace of all beings in this world. (4-7-40)

Sri Rag Mahala - 3 (Manmukh mo'h viapia...)

The self-willed (faithless) person is engrossed in the love of worldly pleasures and falsehood; he cannot practice renunciation or have abundant love for Truth. In fact he does not understand the Guru's teachings, thus suffering various afflictions in life and also loses prestige at the Lord's Court. (or by indulging in renunciation of the World does not attain truth) Whereas the Guru-minded (faithful) person rids himself of his ego, through the Guru's guidance and enjoys the eternal bliss by meditating and immersing in True Name. (1)

O my mind! The Guru-minded persons have always fulfilled their cherished desires as they have rid themselves of worldly love (passions) through the service of the Guru, and have realised the "state of Equipoise" within themselves by meditating on True Name. (Pause-1)

The faithful persons, following the Guru's teachings engage themselves in pure actions of the highest order and always rejoice submitting to the Lord's Will, thus enjoying the bliss of the Lord's love. They are immersed in the service of the Lord, day and night, thus getting rid of their ego and worries. It is only through greatest fortune that one gets the company of the holy saints, thus attaining the Lord, leading to blissful solace and "state of Equipoise." (2)

He alone is a true saint or a true recluse who has inculcated True Name in his heart, having rid himself of ego and he does

ਗਵਾਏ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਗੁਰੂ ਦਿਖਾਲਿਆ
ਹਰਿ ਰਸੁ ਪੀਆ ਅਘਾਏ ॥ ੩ ॥ ਜਿਨਿ ਕਿਨੈ
ਪਾਇਆ ਸਾਧਸੰਗਤੀ ਪੂਰੇ ਭਾਗਿ ਬੈਰਾਗਿ ॥
ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਜਾਣਹਿ ਸਤਗੁਰੁ ਹਉਮੈ
ਅੰਦਰਿ ਲਾਗਿ ॥ ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ
ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ ਭੈ ਕੇਹੀ
ਲਾਗਿ ॥ ੪ ॥ ੮ ॥ ੪੧ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥

ਘਰ ਹੀ ਸਉਦਾ ਪਾਈਐ ਅੰਤਰਿ ਸਭ ਵਸੁ
ਹੋਇ ॥ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ
ਪਾਵੈ ਕੋਇ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਹੈ
ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨਿ
ਤਜਿ ਨਿੰਦਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ॥ ਹਰਿ ਜੀਉ
ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਬਦੀ
ਬੀਚਾਰਿ ॥ ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਇਦੇ ਜਪਿ
ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥ ਘਰ ਹੀ ਵਿਚਿ ਮਹਲੁ
ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥ ੨ ॥
ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥
ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ
॥ ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ
॥ ੩ ॥ ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਅਧੇ ਬਖਸ

not have an iota of anger. He has been bestowed with the vast treasure of True Name by the True Guru, and as such he has satiated himself fully by partaking the nectar of Lord's love in full measure.(3)

Whosoever has attained the Lord, is through the Company of Saints alone, and the service of holy congregations and detachment, is to be practised by the most fortunate ones. The self-willed persons wander all over, without understanding the Guru's teachings, and are riddled with the pangs of egoism.

O Nanak! The persons who are immersed in the Guru's Word, are enamoured by the Lord's True Name, as there could be no attachment to True Name, without inculcating the fear, regard and love of the Lord. (wonder-awe) (4-8-41)

Sri Rag Mahala - 3 (*Ghar hi so'uda paieai a'ntar...*)

Inside Man's body, all types of valuable gems and rubies lie hidden; as such one should be careful in selecting the ideal of life through the Guru's Grace and guidance which could result in self-realisation. (While purchasing merchandise for business in life, the articles should be selected carefully resulting in succesful business) Some Guru-minded persons, by meditating on True Name, have attained the Lord through the Guru's guidance. The treasure of True Name is vast and inexhaustible, but it is realised by few persons with great fortune only, leading to attainment (Love) of the Lord. (Some Guru-minded persons find all the material for this noble task within their inner-selves, and finally attain their objective while leading a householder's life. (1)

O my mind! Remember to get rid of the vices of vilification of others, egoism and pride and meditate on True Name of the Lord, the only one sublime Lord, through the Guru's guidance. (Pause-1)

The Guru-minded persons, through a thoughtful consideration of the Guru's Word, always come out with flying colours, and shine among others by constantly meditating on True Name. They have attained eternal bliss in this life and hereafter in the fourth stage of Equipose and sought self-realisation. within their inner-selves, while leading a householder's life. (2)

The faithless persons, on the other hand, who refuse to accept the Guru's teachings and turn away from the Guru's path, lead a disgraceful and ignominious life. They suffer all sorts of miseries and afflictions day and night, being engrossed in the worldly veil of falsehood, and struggle through their own attachments like the spider's cobweb. Being engulfed by

ਕਰੇਇ ॥ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਵਈ ਜਿਸੁ
ਭਾਵੈ ਤਿਸੁ ਦੇਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਪਾਈਐ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥ ੪ ॥ ੯ ॥
੪੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਚੁ ਵਡਿਆਈ
ਦੇਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ
ਦੂਰਿ ਕਰੇਇ ॥ ਇਹੁ ਮਨੁ ਧਾਵਤੁ ਤਾ ਰਹੈ
ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ੧ ॥ ਭਾਈ ਰੇ
ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਮਨਿ ਵਸੈ
ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖ
ਮਨੁ ਤਨੁ ਅੰਧੁ ਹੈ ਤਿਸ ਨਉ ਠਹਿਰ ਨ ਠਾਉ
॥ ਬਹੁ ਜੋਨੀ ਭਉਦਾ ਫਿਰੈ ਜਿਉ ਸੁੰਦੈ ਘਰਿ
ਕਾਉ ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਸਬਦਿ
ਮਿਲੈ ਹਰਿ ਨਾਉ ॥ ੨ ॥ ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ
ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰੁ ॥ ਲੋਭੀ ਅਨ
ਕਉ ਸੈਵਦੇ ਪੜਿ ਵੇਦਾ ਕਰਹਿ
ਪ੍ਰਕਾਰ ॥ ਬਿਖਿਆ ਅੰਦਰਿ ਪਚਿ ਮੁਏ ਨਾ
ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥ ੩ ॥ ਮਾਇਆ ਮੋਹਿ
ਵਿਸਾਰਿਆ ਜਗਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਿ ॥
ਬਾਝਹੁ ਗੁਰੂ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ
॥ ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ
ਸਮਾਲਿ ॥ ੪ ॥ ੧੦ ॥ ੪੩ ॥

worries all the time, they never, even in dream, lead a blissful life with peace. (3)

There is but one benefactor, the True Lord, who bestows His blessings on one and all. However no one could say anything against His dictates, as He blesses those persons with His Grace as it pleases Him and everything follows as per His Will. O Nanak! The Guru-minded persons, through the guidance of the Guru, understand the meaning of "Ideal Life", and attain the Lord through meditation of True Name. (4-9-42)

Sri Rag Mahala - 3 (Sa'cha Sahib seviyai sach...)

By serving the True Master, we could attain true greatness through the Lord's Grace. If one inculcates True Name in one's heart, one could rid oneself of one's ego; but this would be gained only through His Grace, so that the wandering mind could be made to concentrate on the Lord. (1)

O Brother! Let us meditate on True Name in the company of the Guru. (or holy Saints). If we inculcate the treasure of True Name in our hearts constantly, we will attain an honourable position in the Lord's Court. (Pause-1)

The self-willed person, with his body and mind in darkness, leads a life of ignorance, and has no place for solace in this world. He suffers through the cycle of rebirths and is lost like a crow in a desolate place. On the otherhand, the persons whose mind is illumined by the Guru's teachings, attain the True Lord through meditation of True Name. (2)

There are others engulfed in a life of worldly lust for power, greed and peace (three stages of (Maya)) and they are groping in the darkness of worldly falsehood, being blinded by such acts. Such greedy fellows always serve other gods, leaving the True Lord, and wail at their helplessness even though they may be reciting Vedas at the pitch of their voice. They indulge in all sorts of vices and degenerate without achieving anything in this life or hereafter as they have none to support them. (3)

The persons, who have freed themselves from the worldly (Maya) veil of falsehood, are nourished and looked after by the Lord, the father of the Universe. Without the Guru's guidance the world gropes in ignorance and invariably leads to an ignominious death without achieving anything.

O Nanak! The faithful ones, through the guidance of the Guru, cherish True Name in their hearts, thus enabling them to cross this ocean of life successfully. (4-10-43)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਤੈਗੁਣ ਮਾਇਆ ਮੇਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ
ਪਦੁ ਪਾਇ ॥ ਕਰਿ ਕਿਰਪਾ
ਮੇਲਾਇਅਨੁ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ
॥ ਪੋਤੈ ਜਿਨ ਕੈ ਪੁੰਨੁ ਹੈ ਤਿਨ ਸਤਸੰਗਤਿ
ਮੇਲਾਇ ॥ ੧ ॥ ਭਾਈ ਰੇ ਗੁਰਮਤਿ ਸਾਚਿ
ਰਹਾਉ ॥ ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਣਾ ਸਾਚੈ ਸਬਦਿ
ਮਿਲਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨੀ ਨਾਮੁ
ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥ ਅਪੁ
ਛੋਡਿ ਚਰਣੀ ਲਗਾ ਚਲਾ ਤਿਨ ਕੈ ਭਾਇ ॥
ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਸਹਜੇ ਨਾਮਿ
ਸਮਾਇ ॥ ੨ ॥ ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਪਾਈਐ
ਨਾਮੁ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥ ਐਸਾ ਸਤਗੁਰੁ
ਲੋੜਿ ਲਹੁ ਜਿਦੂ ਪਾਈਐ ਸਚੁ ਸੋਇ ॥ ਅਸੁਰ
ਸੰਘਾਰੈ ਸੁਖਿ ਵਸੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥
੩ ॥ ਜੇਹਾ ਸਤਿਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ
ਜੇਹਾ ਸੁਖੁ ਹੋਇ ॥ ਏਹੁ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ
ਭਾਉ ਲਾਏ ਜਨ ਕੋਇ ॥ ਨਾਨਕ ਏਕ ਜੋਤਿ
ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥ ੪
॥ ੧੧ ॥ ੪੪ ॥

Sri Rag Mahala - 3 (Trai gu'nn maya moh hai)

The whole world is engulfed in the veil of falsehood, (Maya) consisting of three stages of life, viz. passion for power, greed and (limited) peaceful existence and the self-willed persons follow the path of these three stages. While the Guru-minded persons attain the fourth stage of self-realisation and attainment of the Lord through Equipose, thus leading a successful life. The Lord has, through His Grace, bestowed upon them, the company of holy saints by means of which their minds are immersed in the meditation of True Name. But it is only the fortunate ones, with good deeds to their credit, who are favoured with the privilege of the company of holy saints, thus leading to meditation of True Name. (1)

O Brother! Let us be seekers of Truth and concentrate on it through the Guru's guidance. When one meditates on True Name of the True Lord with Truth, and following the True Word (of the Guru) one attains unison with the Lord. (Pause-1)

I offer myself as a sacrifice to those Guru-minded persons, who have realised True Name. I would fall at their lotus feet, giving up my ego, and follow in their footsteps. As a result of my love for the Lord I would acquire the gift of True Name and attaining the fourth stage of Equipose, I would be immersed in True Name at all times. (2)

Without the guidance of the Guru, neither can one seek the support of the Lord, nor one can acquire True Name, and one continues to be astray from the true path. Let us seek such a Guru, who would help us acquire Truth and meet the True Lord. Then we could overcome the demon of inner vices and find solace in life. But everything is controlled by the Lord, and whatever happens is, as it pleases the Lord. (3)

One could find solace in the Guru's Word provided one believes and has faith in Him, and there is not the slightest doubt in its efficacy. Anyone, who had served the Lord with love and devotion, would vouchsafe for it. O Nanak! The Lord and the Guru, though possess two different forms, but the same spirit and love throbs in both, within the same soul. One could surely merge with the Lord, through following the Guru's Word. (4-11-44)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sri Rag Mahala - 3 (Amrit chho'd bikhia lobha'nai...)

ਅੰਮ੍ਰਿਤ ਛੋਡਿ ਬਿਖਿਆ ਲੋਭਾਣੇ ਸੇਵਾ ਕਰਹਿ
ਵਿਡਾਣੀ ॥ ਆਪਣਾ ਧਰਮੁ ਗਵਾਵਹਿ ਬੁਝਹਿ
ਨਾਹੀ ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ ॥ ਮਨਮੁਖ
ਅੰਧੁ ਨ ਚੇਤਹੀ ਭੂਖਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥ ੧ ॥
ਮਨ ਰੇ ਸਦਾ ਭਜਹੁ ਹਰਿ ਸਰਣਾਈ ॥ ਗੁਰ
ਕਾ ਸਬਦੁ ਅੰਤਰਿ ਵਸੈ ਤਾ ਹਰਿ ਵਿਸਰਿ ਨ
ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ
ਕਾ ਪੁਤਲਾ ਵਿਚਿ ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ ॥
ਆਵਣੁ ਜਾਣਾ ਜੰਮਣੁ ਮਰਣਾ ਮਨਮੁਖਿ ਪਤਿ
ਗਵਾਈ ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ
ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਈ ॥ ੨ ॥ ਸਤਗੁਰੁ ਕੀ
ਸੇਵਾ ਅਤਿ ਸੁਖਾਲੀ ਜੋ ਇਛੈ ਸੇ ਵਲੁ ਪਾਏ ॥
ਜਤੁ ਸਤੁ ਤਪੁ ਪਵਿਤੁ ਸਰੀਰਾ ਹਰਿ ਹਰਿ ਮੰਨਿ
ਵਸਾਏ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥ ੩ ॥ ਜੋ ਸਤਗੁਰੁ
ਕੀ ਸਰਣਾਗਤੀ ਹਉ ਤਿਨਕੈ ਬਲਿ ਜਾਉ ॥
ਦਰਿ ਸਚੈ ਸਚੀ ਵਡਿਆਈ ਸਹਜੇ ਸਚਿ
ਸਮਾਉ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਗੁਰਮੁਖਿ
ਮੇਲਿ ਮਿਲਾਉ ॥ ੪ ॥ ੧੨
॥ ੪੫ ॥

The self-willed, (faithless) persons are engrossed in worldly pleasures enamoured by the position of vicious thoughts, by forsaking the nectar of True (pursuit) Name. They serve various gods other than the True Lord, thus losing faith and suffering afflictions day and night. They are blinded by the glare of (Maya) worldly veil of falsehood and have not inculcated True Name in their hearts, in fact this is akin to perishing due to their own faithless acts. (or getting drowned without the presence of water) (1)

O my mind! Remember the Lord always, taking Him as your main support. You will never be forgetful of the Lord, if you could inculcate the Guru's Word in your heart. (Pause-1)

Man is an embodiment of Maya, the veil of falsehood, as the demon of ego resides in him. The self-willed, faithless person considers the cycle of births and deaths as the only mission of his life, thus losing his prestige even. Whereas the Guru minded persons have spent their lives in the service of the True Guru, thus realising eternal bliss of life and unison with the Lord, which they have made their life's mission. (2)

The service of the True Guru always brings peace and solace to the human mind and one gets whatever one desires with the service of the Guru; one gets the benefits of self-control, truth and meditation, making one's body pure, thus leading to the realisation of True Name in one's heart. Such Guru-minded persons enjoy blissful days and nights and enjoy peace of mind and all comforts through the union with the Lord. (in the state of Equipose) (3)

O Nanak! I would offer myself as a sacrifice to those persons who have taken shelter at the Guru's lotus-feet. Such Guru-minded persons are honoured in the Lord's Presence (Court) and merge with Truth attaining the state of Equipose. But it is through the Lord's Grace alone that we may attain the company of the Guru-minded persons and through them, gain unison with the Lord, through the Guru's guidance. (4-12-45)

Sri Rag Mahala - 3 (Ma'nmukh karam kama'vnai jiu...)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ
ਤਨਿ ਸੀਗਾਰੁ ॥ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ

The faithless person engages himself in futile efforts and is comparable to the woman, deserted by her spouse. She is engaged in her make-up, though she never enjoys the company of her spouse and merits no respect at any time. She neither

ਨਿਤ ਹੋਇ ਖੁਆਰ ॥ ਪਿਰ ਕਾ ਮਹਲੁ ਨ
ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰ ਬਾਰੁ ॥ ੧ ॥ ਭਾਈ
ਰੇ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇ ॥ ਸੰਤਾ
ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਜਪਿ ਰਾਮ ਨਾਮੁ ਸੁਖੁ
ਪਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਸਦਾ
ਸੋਹਾਗਣੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥
ਮਿਠਾ ਬੋਲਹਿ ਨਿਵਿ ਚਲਹਿ ਸੇਜੈ ਰਵੈ
ਭਤਾਰੁ ॥ ਸੋਭਾਵੰਤੀ ਸੋਹਾਗਣੀ ਜਿਨ ਗੁਰ
ਕਾ ਹੇਤੁ ਅਪਾਰੁ ॥ ੨ ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਗੁਰੁ
ਮਿਲੈ ਜਾ ਭਾਗੈ ਕਾ ਉਦਊ ਹੋਇ ॥ ਅੰਤਰੁ
ਦੁਖੁ ਭ੍ਰਮੁ ਕਟੀਐ ਸੁਖੁ ਪਰਾਪਤਿ ਹੋਇ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਦੁਖੁ ਨ ਪਾਵੈ ਕੋਇ ॥
੩ ॥ ਗੁਰ ਕੇ ਭਾਣੈ ਵਿਚ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਹਜੇ
ਪਾਵੈ ਕੋਇ ॥ ਜਿਨਾ ਪਰਾਪਤਿ ਤਿਨ ਪੀਆ
ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਧਿਆਈਐ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥
੪ ॥ ੧੩ ॥ ੪੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ
ਧਰੇਇ ॥ ਸੋਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ
ਸੇਈ ਕਰਮ ਕਰੇਇ ॥ ਸਹਜੇ ਸਾਚਿ
ਮਿਲਾਵਤਾ ਸਾਚੁ ਵਡਾਈ ਦੇਇ ॥ ੧ ॥
ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਇ ॥

finds shelter at her husband's house nor has any other place to fall back upon. The faithless person is also deserted by the Lord-Spouse, and has no place of shelter, in the same way. (1)

O Brother! Meditate on True Name with concentration and devotion. The persons, who keep company with holy saints or holy congregations, enjoy eternal bliss through the meditation of True Name. (Pause-1)

The Guru-minded (faithful) persons are comparable to the woman, who enjoys the company of her spouse, with his love at heart. She utters sweet words, and finds solace in the company of her beloved, with humility at heart. In the same manner, the Guru-minded persons enjoy unison with the Lord through boundless love of the Guru and are honoured in the Lord's Presence. (2)

It is with the greatest fortune that one meets the True Guru, rather when one's stars are most favourable. Then one is enabled to break the shackles of superstitions, sufferings and dual-mindedness and attain the bliss of Lord's unison. But this stage is realised by following the Guru's path, and one never comes to grief by obeying the Guru's dictates. (3)

In following the Guru's dictates and the path shown by the Guru, one tastes the nectar of life, the True Name; which is realised by the Guru-minded persons automatically and effortlessly. But this nectar has been received by those persons only who have rid themselves of their ego through the Guru's guidance.

O Nanak! Let us meditate on True Name, through the Guru's guidance, and in the company of holy saints attain the True Lord, realising the real Truth. (4-13-46)

Sri Rag Mahala - 3 (Ja pir ja'ne a'pna ta'n ma'n...)

If one has true love for the Lord, one has to sacrifice one's body and soul at the lotus-feet of the Guru, just as the married woman offers herself to her spouse to win his love; similarly one has to follow in the footsteps of the Guru-minded persons to be united with the Lord and bestowed with the greatness and honour of realising Truth with ease. (1)

O Brother! One cannot serve the Master without the Guru's guidance; as one cannot acquire the service of the Lord without Guru's blessings, even though one may so desire and try hard

ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ
ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੂ
ਪਇਆ ਕਾਮਣਿ ਦੂਜੇ ਭਾਇ ॥ ਬਿਨੁ ਗੁਰ ਨੀਦ
ਨ ਆਵਈ ਦੁਖੀ ਰੋਣਿ ਵਿਹਾਇ ॥ ਬਿਨੁ ਸਬਦੈ
ਪਿਰੁ ਨ ਪਾਈਐ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥ ੨
॥ ਹਉ ਹਉ ਕਰਤੀ ਜਗੁ ਫਿਰੀ ਨਾ ਧਨੁ ਸੰਧੈ
ਨਾਲਿ ॥ ਅੰਧੀ ਨਾਮੁ ਨ ਚੇਤਈ ਸਭ ਬਾਧੀ
ਜਮਕਾਲਿ ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਧਨੁ ਪਾਇਆ
ਹਰਿ ਨਾਮਾ ਰਿਦੈ ਸਮਾਲਿ ॥ ੩ ॥ ਨਾਮਿ ਰਤੇ
ਸੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਮਨੁ
ਤਨੁ ਰਾਤਾ ਰੰਗ ਸਿਉ ਰਸਨਾ ਰਸਨ ਰਸਾਇ ॥
ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਜੋ ਹਰਿ ਧੁਰਿ ਛੋਡਿਆ
ਲਾਇ ॥ ੪ ॥ ੧੪ ॥ ੪੭ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ
ਭਗਤਿ ਨ ਹੋਈ ॥ ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ
ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਸੋਈ ॥ ਹਰਿ ਜੀਉ ਸਾਚਾ
ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ
ਹੋਇ ॥ ੧ ॥ ਭਾਈਰੇ ਭਗਤਿਹੀਨੁ ਕਾਹੇ ਜਗਿ
ਆਇਆ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ
ਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ
ਜਗਜੀਵਨੁ ਸੁਖ ਦਾਤਾ ਆਪੇ ਬਖਸਿ
ਮਿਲਾਏ ॥ ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਤਿਆ
ਕੋ ਆਖਿ ਸੁਣਾਏ ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਇ

for it. (Pause-1)

The faithless, (self-minded) person is taken through the cycle of rebirths (eighty four lakhs in number) because of his dual-mindedness, and worldly attachments. Without the Guru's guidance, such a person suffers miserably and wastes his life without finding peace of mind; as without following the Guru's Word no one can achieve the love of the Lord, wasting one's life without any success. (Like the fate of the deserted woman, forsaken by her spouse) (2)

The faithless, (self-willed) person, full of ego wanders all over the world amassing wealth which does not accompany him in the end. (at the time of death) Without meditating on True Name, the blind faithless fellow is engulfed by the demon of death, fettered in chains. But the persons, who have acquired the treasure of True Name through the Guru's Grace, remember the Lord always, meditating on True Name. (3)

The persons who have acquired Truth and True Name, become pure and find solace in the Guru's guidance. Their body and soul are always immersed in the love of the Lord and they (their tongue) do not taste other attractive delicacies except True Name.

O Nanak! This love, which the Lord has bestowed on the chosen few beings, pre-destined by His Will, never forsakes them and they are ever immersed in His love. (4-14-48)

Sri Rag Mahala - 3 (Gurmukh kirpa karai bhagat...)

With the Grace of the Lord alone, one could remember God but without the Guru's guidance, devotion is not possible. The person alone, who is destined by the Lord, will be able to realise Him and become pure of heart, finally uniting/merging with the Lord. The Lord is True, His Name is True and through the Guru's Word, one may get united with Him. (1)

O Brother! This life, without True devotion (of the Lord) is of no avail and without serving the True Guru, one is just wasting one's precious life, without achieving anything. (Pause-1)

The Lord Himself, the fountain-head of all life and harbinger of peace, unites Saints with Himself through His Grace. The poor and helpless beings of the Universe have no say in the managing of worldly affairs. Whom should they approach for help without really knowing Him? The Guru-minded (faithful) persons alone are bestowed by the Lord with greatness and privilege of serving Him. (2)

ਵਡਾਈ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥ ੨ ॥ ਦੇਖਿ ਕੁਟੰਬੁ
ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥
ਸਤਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ
ਕੀ ਕੀਮ ਨ ਪਾਈ ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਖਾ ਮੀਤੁ ਪ੍ਰਭੁ
ਮੇਰਾ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥ ੩ ॥ ਆਪਣੈ ਮਨਿ
ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ
ਜਾਈ ॥ ਹਰਿ ਜੀਉ ਦਾਤਾ ਭਗਤਿ ਵਛਲੁ ਹੈ
ਕਰਿ ਕਿਰਪਾ ਮੰਨ ਵਸਾਈ ॥ ਨਾਨਕ ਸੋਭਾ
ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ
॥ ੪ ॥ ੧੫ ॥ ੪੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਜਾਇਆ ਧੰਨੁ ਪਿਤਾ
ਪਰਧਾਨੁ ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਵਿਚਰੁ
ਗਇਆ ਗੁਮਾਨੁ ॥ ਦਰਿ ਸੇਵਨਿ ਸੰਤ ਜਨ
ਖੜੇ ਪਾਇਨਿ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਗੁਰਮੁਖਿ ਧਿਆਇ ਹਰਿ ਸੋਇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
ਮਨਿ ਵਸੈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਆਪੇ
ਮਿਲਿਆ ਆਇ ॥ ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ
ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥ ਸਚੈ ਸਚਿ ਸਮਾਇਆ
ਮਿਲਿ ਰਹੈ ਨ ਵਿਛੁੜਿ ਜਾਇ ॥ ੨ ॥ ਜੇ ਕਿਛੁ
ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ
ਜਾਇ ॥ ਚਿਰੀ ਵਿਛੁਨੇ ਮੇਲਿਅਨੁ ਸਤਗੁਰੁ
ਪੰਨੈ ਪਾਇ ॥ ਆਪੇ ਕਾਰ ਕਰਾਇਸੀ ਅਵਰੁ ਨ
ਕਰਣਾ ਜਾਇ ॥ ੩ ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ

The human being attached and engrossed in the false love of his family, little appreciates that at end of his life none will stand by him. In fact the person, who has acquired the treasure of all virtues, the Lord, through the service of the True Guru, has attained a status which is beyond description. I have endeared myself to my Great Saviour and friend, the True Lord, who will help unite me with Himself and save me in the end. (3)

Man is over-possessed by his ego and despite his pronouncements that he has rid himself of his ego, cannot really do so without the Guru's guidance. The Lord-benefactor is really fond of His Saints, and through His Grace has bestowed them with His Service and meditation of True Name.

O Nanak! The Lord alone bestows His blessings, knowledge and honour on the Guru-minded, faithful ones, who acquire true Greatness thereby. (4-15-48)

Sri Rag Mahala - 3 (Dhan janni jin ja'ya dhan pita...)

Blessed are the parents of the person who serves the True Guru in search of eternal peace, overcoming his egoism. The holy persons always meditate on True Name, with their hearts attached at the Lord's lotus-feet, thus attaining the Lord, the fountain-head of all virtues. (1)

O my mind! Meditate on True Name of the Lord, through the Guru's Grace. O Man! Your body and mind becomes purified, when you dwell on the Guru's Word constantly. (Pause-1)

Some persons have acquired the concentration of mind through the Guru's Grace and thus attained the Lord automatically. They are always immersed in the True Name, without exerting much. Let us praise such people, the true believers of Guru's Word, who remain constantly in touch with the Lord's True Name, without ever deserting Him. (2)

The Lord functions as it pleases Him, as per His Will; none else has any say in the matter. Those persons, who were separated from Him since long, have been brought closer to Him, through the Guru's Grace. Man functions, obeying the dictates of the Lord, as there is nothing else he could do. (apart from this) (3)

Some persons have thus immersed their body and soul in True Name, being imbued with the ecstasy of the Lord,

ਸਉ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ ॥ ਅਹਿਨਿਸਿ
ਹੋਰਦੈ ਰਵਿ ਰਹੈ ਨਿਰਭਉ ਨਾਮੁ ਨਿਰੰਕਾਰ ॥
ਯਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਸਬਦਿ
ਮਪਾਰ ॥ ੪ ॥ ੧੬ ॥ ੪੯ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ
ਜਾਇ ॥ ਕਥਨੀ ਬਦਨੀ ਨ ਪਾਈਐ ਹਉਮੈ
ਵਿਚਹੁ ਜਾਇ ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਦ ਭੈ
ਰਚੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥ ੧ ॥ ਭਾਈ ਰੇ
ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥ ਬਿਨੁ ਬੂਝੇ ਕਰਮ
ਕਮਾਵਣੇ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਜਿਨੀ ਚਾਖਿਆ ਤਿਨੀ ਸਾਦੁ ਪਾਇਆ ਬਿਨੁ
ਚਾਖੇ ਭਰਮਿ ਭੁਲਾਇ ॥ ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਮੁ
ਹੈ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥ ਪੀਵਤ ਹੁ ਪਰਵਾਣੁ
ਭਇਆ ਪੂਰੈ ਸਬਦਿ ਸਮਾਇ ॥ ੨ ॥ ਅਘੇ ਦੇ
ਇ ਤ ਪਾਈਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥
ਦੇਵਣ ਵਾਲੇ ਕੈ ਹਥਿ ਦਾਤਿ ਹੈ ਗੁਰੂ ਦੁਆਰੈ
ਪਾਇ ॥ ਜੇਹਾ ਕੀਤੇਨੁ ਤੇਹਾ ਹੋਆ ਜੇਹੇ ਕਰਮ
ਕਮਾਇ ॥ ੩ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ
ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ ॥ ਪੂਰੈ ਭਾਗਿ
ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥
ਨਾਨਕ ਸਹਜੇ ਹੀ ਰੰਗਿ ਵਰਤਦਾ ਹਰਿ ਗੁਣ
ਪਾਵੈ ਸੋਇ ॥ ੪ ॥ ੧੭ ॥ ੫੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਾਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੇ ਵਿਚਹੁ ਹਉਮੈ
ਨ ਜਾਇ ॥ ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ

having rid themselves of their ego and five vices.

O Nanak! Such persons remember the True Name of the fearless and formless Lord day and night. The Lord has Himself united such persons with Him, thus they have benefitted through the Guru's guidance. (Perfect Word) (4-16-49)

Sri Rag Mahala - 3 (Govind gunni nidhan hai a'nt na...)

The Lord Creator is the treasure-head of all virtues and it is not possible to assess His Greatness. One cannot attain the Lord through mere tall-talk, but by ridding oneself of one's ego. The Lord reveals Himself readily to a person, who meets the True Guru and inculcates love and fear (regard) for the Lord in his heart. (1)

O Brother! The Guru-minded persons only realise the Lord in this world, while all other actions, one performs without realising Him, are just a waste of this valuable life. (Pause-1)

Those persons, who have tasted the Lord's True Name, can only relish it, without which man is lost in a wild-goose chase. The True Name is like the nectar but none could describe its taste, as those persons who have tasted it, get absorbed in the Lord, being immersed in the Guru's Word and accepted in the Lord's Presence. (2)

It is only through the Lord's Grace that we get the gift of True Name; all other efforts go in vain. The Lord only bestows this boon of True name on us through the Guru's Grace and guidance. Man reaps the reward of his own actions, thus progressing in the world. (3)

It is only the True Name which is important, as all other actions are only the means to that end. The mind does not get purified by activities like celibacy, disciplined life or truth and its filth of vices without attaining True Name. It is with great fortune that one inculcates True Name in one's heart, and gets united with the Lord through the Guru's guidance. O Nanak! The person who gets absorbed in the love of the True Master all the time but without showing off, acquires Lord's blessings. (4-17-50)

Sri Rag Mahala - 3 (Ka'ya sa'dhai urdh tup karai...)

The person, who undergoes various austerities to control his mind and tries to offer prayers through penance like standing upside down, is not able to rid himself of his ego. Moreover, one cannot acquire True Name by indulging in various spiritual deeds or false worldly activities. It is only through the guidance

ਨ ਕਬ ਹੀ ਪਾਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ
ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ੧ ॥
ਸੁਣਿ ਮਨ ਮੇਰੇ ਭਜੁ ਸਤਗੁਰ ਸਰਣਾ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਛੁਟੀਐ ਬਿਖੁ ਭਵਜਲੁ ਸਬਦਿ ਗੁਰ
ਤਰਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੈ ਗੁਣ ਸਭਾ ਧਾਤੁ
ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥ ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ
ਮੋਹ ਬਾਧਾ ਨਹ ਬੂਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥
ਸਤਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਚਉਥੈ ਪਦਿ
ਮੁਕਤਿ ਦੁਆਰ ॥ ੨ ॥ ਗੁਰ ਤੇ ਮਾਰਗੁ
ਪਾਈਐ ਚੂਕੈ ਮੋਹੁ ਗੁਬਾਰੁ ॥ ਸਬਦਿ ਮਰੈ ਤਾ
ਉਧਰੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਮਿਲਿ ਰਹੈ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ੩ ॥ ਇਹੁ
ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ ਛਡੇ ਨ ਕਿਤੈ ਉਪਾਇ
॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ ਬਹੁਤੀ ਦੇਇ
ਸਜਾਇ ॥ ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ
ਸਬਦਿ ਗਵਾਇ ॥ ੪ ॥ ੧੮ ॥ ੫੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਦੇਇ
ਦ੍ਰਿੜਾਇ ॥ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥ ਮਨਮੁਖ ਕਰਮ
ਕਮਾਵਣੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ੧ ॥
ਮਨ ਰੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥ ਅੰਤਰਿ ਤੇਰੇ

of the Guru's Word that one really understands true living by shedding one's ego as per Lord's Will, (by surrendering oneself completely to His will is to die metaphorically or rid oneself of ego in this life itself) and then True Name enlightens his mind without any efforts. (1)

O my mind! Listen carefully and take refuge at the lotus-feet of the Guru and meditate on True Name. It is through the Guru's Grace only that you may be able to free yourself of worldly attachments and afflictions and cross this ocean of life successfully with the Guru's guidance. (Pause-1)

The whole world is engulfed by a life based on the three pronged activities of lust for power, greed and (limited) peace, and man is lost in the vicious circle of dual-mindedness, feeling man's separate entity from God. (as opposed to man's oneness with God) The Pandit or learned man studies all the great books like Vedas but fails to appreciate the truth, being engrossed in worldly veil of falsehood and materialistic life, without understanding the Lord. But one lifts oneself above the three ordinary states of mind with the Guru's guidance and acquires the fourth state of mind viz. 'Euipoise' or Unity with the Lord, leading to deliverance from worldly love and attaining self-realisation. (2)

The Guru's Word enables us to follow the path of righteousness dispelling all darkness due to worldly attachments. By living a life according to the Guru's dictates one realises the worth of self-surrender to His Will, leading to Salvation. In fact, through the Grace of the Guru alone, one completely identifies oneself with True Name and merges in the True Lord. (3)

The mind is the controlling force in life, and does not free the man of his vices without proper knowledge of the Lord through meditation of True Name. This mind is responsible for all our miseries through dual-mindedness, resulting in man's sufferings at the hands of Yama (god of death). O Nanak! The persons who have taken the support of True Name, have crossed this ocean of life successfully and ridding themselves of their ego through the Guru's guidance, have finally merged with the True Lord. (4-18-51).

Sri Rag Mahala - 3 (Kirpa karai Gur paieai har Namo...)

We meet the True Guru, through the Lord's Grace, and get His guidance, who then inculcates True Name in us. This is certain that no one has ever achieved anything in this world, without the Guru's guidance The faithless persons get punished for their misdeeds in this world.

O my mind! Get rid of your dual-mindedness, and the love for worldly pleasures, as the Lord resides within your innerself. One could attain peace and tranquillity of mind

ਹਰਿ ਵਸੈ ਗੁਰ ਸੇਵਾ ਸੁਖੁ
ਪਾਇ ॥ ਰਹਾਉ ॥ ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ
ਹੈ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ॥ ਮਨਿ
ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਈਐ ਤਾ ਪਾਏ ਮੋਖ
ਦੁਆਰੁ ॥ ੨ ॥ ਹਉਮੈ ਵਿਚਿ ਜਗੁ
ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥
ਮਨਮੁਖ ਸਬਦ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਪਤਿ
ਗਵਾਇ ॥ ਗੁਰ ਸੇਵਾ ਨਾਉ ਪਾਈਐ ਸਚੇ
ਰਹੈ ਸਮਾਇ ॥ ੩ ॥ ਸਬਦਿ ਮੰਨਿਐ ਗੁਰੁ
ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇ ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਸਦਾ
ਸਾਚੇ ਕੀ ਲਿਵ ਲਾਇ ॥ ਨਾਮੁ ਪਦਾਰਥੁ
ਮਨਿ ਵਸਿਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ॥
੪ ॥ ੧੯ ॥ ੫੨ ॥

ਸਿਰੀਗੁਰੁ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ
ਜੁਗ ਚਾਰਿ ॥ ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ
ਪਛਾਣਿਆ ਅਭਿਮਾਨਿ ਮੁਠੇ ਅਹੰਕਾਰਿ ॥
ਸਤਗੁਰੁ ਕਿਆ ਫਿਟਕਿਆ ਮੰਗਿ ਥਕੇ
ਸੰਸਾਰਿ ॥ ਸਚਾ ਸਬਦੁ ਨ ਸੇਵਿਓ ਸਭਿ
ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਸਦਾ
ਹਰਿ ਵੇਖੁ ਹਦੂਰਿ ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ
ਪਰਹਰੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਚੁ ਸਲਾਹਨਿ ਸੇ ਸਚੇ ਸਚਾ

through the Guru's service. (Pause-1)

If one loves Truth with dedication, one's speech and actions become pure and true. (The Guru's Word is true and reveals the Truth, provided one accepts His dictates with love and devotion) By ridding oneself of ego and anger, one could really inculcate True Name in one's heart. When one meditates on Lord's True Name, with a simple and pure heart with Lord's love, one could attain Salvation, the ideal of one's life. (2)

The whole world, engrossed in egoism and greed undergoes the cycle of births and deaths. The self-willed persons do not understand and follow the Guru's Word, and leave this world, with disgust, losing their honour. The Guru-minded persons, on the other hand, realise True Name through the service of the Guru, and finally get merged in the True Lord. (3)

When we follow the Guru's Word in letter and spirit we realise the True Guru who rids us of our ego. The Guru-minded persons, always immersed in the Lord, meditate on True Name day and night.

O Nanak! By inculcating the True Name in our hearts we could attain the treasure of True Name and get united with the Lord automatically (without observing austerities) in the fourth "Stage of Equipoise". (4-19-52)

Sri Rag Mahala - 3 (Jini pu'rkhi satgur na sevio se'...)

The self-willed persons, who do not serve the True Guru, suffer throughout the ages, as they do not seem to realise the Lord, who abides in their innerselves, and they are completely lost in the world, because of their ego. Once they are disowned by the Guru, they do not find any other solace in this world and leave the world without realising anything. They do not serve the True Lord through the Guru's Word, who is empowered to help us in all our efforts. (1)

O my mind! Behold the Lord always by your side through the Guru's Grace. Once you perceive the Lord pervading everywhere through the Guru's Word, all your sufferings and fear of the cycle of births and deaths will be eliminated. (Pause-1)

The Guru-minded people are true as they seek Truth through the Guru's guidance, and have True Name as their only support. They lead an honest and truthful life thus getting

ਨਾਮੁ ਅਧਾਰੁ ॥ ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੇ
ਨਾਲਿ ਪਿਆਰੁ ॥ ਸਚਾ ਸਾਹੁ ਵਰਤਦਾ ਕੋਇ
ਨ ਮੇਟਣਹਾਰੁ ॥ ਮਨਮੁਖ ਮਹਲੁ ਨ ਪਾਇਨੀ
ਕੂੜਿ ਮੁਠੇ ਕੂੜਿਆਰ ॥ ੨ ॥ ਹਉਮੈ ਕਰਤਾ
ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ॥ ਮਾਇਆ
ਮੋਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ ॥
ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ
ਉਰ ਧਾਰਿ ॥ ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ
ਸਬਦਿ ਵੀਚਾਰਿ ॥ ੩ ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਮਨੁ
ਨਿਰਮਲਾ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ ॥ ਆਪੁ ਛੋਡਿ
ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰ ॥ ਧੰਧਾ
ਧਾਵਤ ਰਹਿ ਗਏ ਲਾਗਾ ਸਾਚਿ ਪਿਆਰੁ ॥
ਸਚਿ ਰਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ
॥ ੪ ॥ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ
ਲਗੇ ਪਿਆਰੁ ॥ ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ
ਦੂਜੈ ਭਾਇ ਖੁਆਰ ॥ ਹਰਿ ਜੀਉ ਆਪਣੀ
ਕ੍ਰਿਪਾ ਕਰੇਤਾ ਲਾਗੈ ਨਾਮ ਪਿਆਰੁ ॥ ਨਾਨਕ
ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਗੁਰ ਕੈ ਹੇਤਿ
ਅਪਾਰਿ ॥ ੫ ॥ ੨੦ ॥ ੫੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਆ ਜਪੁ ਕਰੀ ਸਤਗੁਰੁ
ਪੂਛਉ ਜਾਇ ॥ ਸਤਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿ

endeared to the True Lord. The Will of the True Lord prevails everywhere and everything functions according to His Will and none can alter it. The faithless persons do not receive Lord's favours or blessings, being absorbed in the veil of falsehood and waste their lives, without realising the Lord's abode. (2)

The whole world is completely lost in egoism, as without the Guru's guidance it is total darkness. They have forgotten the Lord-benefactor of the World, being engrossed in the worldly veil of falsehood. By serving the True Guru, and by inculcating Truth in their hearts; some people have crossed this ocean of life successfully. One could attain the Lord meditating on Lord's True Name. (3)

By serving the True Guru, we can rid ourselves of all vices including egoism and the mind becomes pure. We can attain freedom from this narrow mindedness by understanding the Guru's Word through the Guru's guidance. Then the worldly veil of falsehood and its chase comes to an end and one acquires love of the True Lord. Thus the persons, absorbed in truth and True Name, proceed with flying colours and are received with honour at the Lord's Court. (4)

The self-willed persons, on the other hand, do not understand the True Lord through the Guru's guidance nor have they any love for the Guru's Word. Whatever other practices and observances like bathing at holy places or giving alms, they observe, is for their selfishness, due to their dual-mindedness, thus they undergo sufferings in this world. It is only through the Lord's Grace that they inculcate the love of True Name in their hearts.

O Nanak! Let us inculcate True Name in our hearts through the Guru's love and guidance, so as to be successful in life. (5-20-53)

Sri Rag Mahala - 3 (*Kis ho'an sevi kia jup kari satgur...*)

Whom should I serve and what sort of meditation should I practise? The answer to this question lies with the Guru, so let us seek it from the Guru. Let us rid ourselves of ego and accept the Will of the Lord with pleasure. This is the True service of the Lord, who will help us inculcate True Name in

ਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ਏਹਾ ਸੇਵਾ ਚਾਕਰੀ

ਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥ ਨਾਮੈ ਹੀ ਤੇ ਸੁਖ

ਈਐ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇ ॥ ੧ ॥ ਮਨ

ਰੇ ਅਨਦਿਨੁ ਜਾਗੁ ਹਰਿ ਚੇਤਿ ॥ ਆਪਣੀ

ਤੀ ਰਖਿ ਲੈ ਕੁੰਜ ਪੜੈਗੀ ਖੇਤਿ ॥ ੧ ॥ ਰਹਾਉ

ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਸਬਦਿ ਰਹਿਆ

ਰਹੂਰਿ ॥ ਭੈ ਭਾਇ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ

ਰਿ ਜੀਉ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥ ਸਚੈ ਸਬਦਿ

ਦਾ ਮਨੁ ਰਾਤਾ ਕੁਮੁ ਗਇਆ ਸਰੀਰਹੁ ਦੂਰਿ

ਨਿਰਮਲੁ ਸਾਹਿਬੁ ਪਾਇਆ ਸਾਚਾ ਗੁਣੀ

ਹੀਰੁ ॥ ਜੋ ਜਾਗੇ ਸੇ ਉਬਰੇ ਸੂਤੇ ਗਏ ਮੁਹਾਇ

ਸਚਾ ਸਬਦੁ ਨ ਪਛਾਣਿਓ ਸੁਪਨਾ ਗਇਆ

ਵਹਾਇ ॥ ਸੁੰਦੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ

ਤਉ ਜਾਇ ॥ ਮਨਮੁਖ ਜਨਮੁ ਬਿਰਥਾ ਗਇਆ

ਕਾਮਾ ਮੁਹੁ ਦੇਸੀ ਜਾਇ ॥ ੩ ॥ ਸਭ ਕਿਛੁ ਆਪੇ

ਪਾਪਿ ਹੈ ਹਉਮੈ ਵਿਚਿ ਕਰਨੁ ਨ ਜਾਇ ॥ ਗੁਰ

ੇ ਸਬਦਿ ਪਛਾਣੀਐ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ

ਭਵਾਇ ॥ ਸਤਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਤਿਨ

ੇ ਲਾਗਉ ਪਾਇ ॥ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸਚਿਆਰ

ਹਿ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ੪ ॥ ੨੧

। ੫੪ ॥

our hearts; thus enjoying bliss of life. It is through the Guru's guidance that we could make our life charming. (1)

O my mind! By reciting True Name awaken (from your slumber of ignorance) to the meditation of the Lord, remembering Him day and night. Better safe-guard your precious life and utilize it for the attainment of the Lord, before the clutches of death suddenly deprive you of this treasure. (Pause-1)

By following the Guru's guidance, some Guru-minded persons develop the Lord's wonder-awe and love and perceive Him close by, thus fulfilling their desires with their mind purified through the Guru's Word. They are always immersed in Lord's love and worship Him day and night; their mind is always blooming with the pleasure of True Name and they rid themselves of all doubts and misgivings. They then attain the True Lord, the ocean of all virtues, the True Master of the world, getting rid of their ignorance and dual mindedness. (2)

O my mind! The persons who have been awakened from their slumber of ignorance, have saved themselves from the clutches of death by leading successful lives. On the other hand, some persons have fallen prey to the clutches of death after leading an ignominious life, full of ignorance. Some self-willed persons never realise the True Lord and their life of falsehood (in Maya) passes away like a dream without achieving anything. Such faithless persons leave this world without any gains, like the guest visiting a deserted house, who then goes back disappointed. They cannot face the Lord boldly, having led a life of "no-achievement". (3)

It is only the Guru-minded persons, who realise this whole world as Lord's very image, preceiving Him reflected in everything, but this fact normally does not dawn on us due to our egoism. This realisation comes through the Guru's guidance, ridding oneself of all vices of egoism. I would fall at the feet of those Guru-minded persons who serve the True Lord.

O Nanak! I would offer myself as a sacrifice to those Guru-minded persons, who are accepted as true in the Lord's Court, finally merging with Truth, the True Lord. (4-21-54)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ
ਭਗਤਿ ਹੋਇ ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ
ਸਚੀ ਸੋਇ ॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ
ਭਗਤਿ ਕਿਨੇਹੀ ਹੋਇ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ
ਸਾਚ ਸਿਉ ਸਾਸੁ ਨ ਬਿਰਥਾ ਕੋਇ ॥ ੧ ॥
ਮੇਰੇ ਮਨ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ॥ ਸਾਚੀ
ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਹਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ
ਨਾਮੁ ਬੀਜੁ ਪਾਇ ॥ ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ
ਮਨੁਆ ਰਜਾ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥ ਇਹੁ
ਮਨੁ ਸਾਚਾ ਸਚਿ ਰਤਾ ਸਚੇ ਰਹਿਆ ਸਮਾਇ
॥ ੨ ॥ ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣਾ ਸਬਦੇ ਰਹਿਆ
ਸਮਾਇ ॥ ਬਾਣੀ ਵਜੀ ਚਹੁ ਜੁਗੀ ਸਚੇ ਸਚੁ
ਸੁਣਾਇ ॥ ਹਉਮੈ ਮੇਰਾ ਰਹਿ ਗਇਆ ਸਚੈ
ਲਇਆ ਮਿਲਾਇ ॥ ਤਿਨ ਕਉ ਮਹਲੁ ਹਦੂਰਿ
ਹੈ ਜੋ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ੩ ॥ ਨਦਰੀ
ਨਾਮੁ ਧਿਆਈਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ
ਜਾਇ ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਲਹੈ ਸਤਗੁਰੁ
ਭੇਟੈ ਜਿਸੁ ਆਇ ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ
ਦੁਖੁ ਬਿਖਿਆ ਵਿਚਹੁ ਜਾਇ ॥ ਨਾਨਕ ਸਬਦਿ
ਮਿਲਾਵੜਾ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇ ॥ ੪ ॥ ੨੨
॥ ੫੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਆਪਣਾ ਭਉ ਤਿਨ ਪਾਇਓਨੁ ਜਿਨ ਗੁਰ ਕਾ
ਸਬਦੁ ਬੀਚਾਰਿ ॥ ਸਤਸੰਗਤੀ ਸਦਾ ਮਿਲਿ

Sri Rag Mahala - 3 (Je ve'la vakhat vichariai ta kit...)

What is the right time for reciting Lord's True Name?

If we are absorbed in meditating on True Name day and night, we are true to ourselves and earn true fame. The Guru-minded persons feel that all their prayers are not worthwhile, if they can afford to forget the beloved Lord even for a moment. Their body and soul are fully satiated with the meditation and remembering of True Name and they do not waste even a breath without dwelling on True Name. (1) ॥ P

O my mind! Meditate on the True Name of the Lord. True Worship really consists in inculcating love for the True Lord and being merged in Him all the time. (Pause-1)

Before putting the seedling of True Name in the field of our hearts, the mind should be prepared for the purpose with Truthful actions. The result would be an enormous crop of True Name in our hearts, and our innerself will be thoroughly satiated with it. The Guru's Word is like the nectar, by which the thirst of all worldly desires is fulfilled. The mind, being immersed in Truth, becomes pure, and finally enjoys unison with the True Lord. (2)

The Guru-minded (faithful) persons are so much absorbed in Him that in their speech, hearing and sight they perceive nothing but the Lord and the Guru's Word. They are proclaimed as truly great all over the world as they talk of Truth alone, and guide others on the true path. They rid themselves of their ego and personal desires and are completely merged with the Lord. They are fully attuned to Truth and are honoured at the Lord's Court, being fully immersed in True Name. (3)

The meditation of True Name is acquired by some persons through the Grace of the Lord, based on their previous actions. We acquire the society of holy saints through our good fortune and with their help we are enabled to meet the True Guru and attain True Name. The persons, who are absorbed day and night, in True Name, rid themselves of the worldly vices and falsehood. O Nanak! The faithful persons mingle with the Lord through the guidance of the Guru's Word and by meditating on True Name, become one with the Lord. (4-22-55)

Sri Rag Mahala - 3 (Apna bhau tin pae'an jin Gur ka...)

The Lord favours those persons, with His love and fear (wonder awe) who study and follow the Guru's teachings with

ਹੇ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥ ਦੁਬਿਧਾ ਮੈਲੁ
 ਤੁਕਾਈਅਨੁ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥ ਸਚੀ
 ਭਾਣੀ ਸਚੁ ਮਨਿ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥ ੧ ॥
 ਨ ਮੇਰੇ ਹਉਮੈ ਮੈਲੁ ਭਰ ਨਾਲਿ ॥ ਹਰਿ
 ਨੇਰਮਲੁ ਸਦਾ ਸੋਹਣਾ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਚੈ ਸਬਦਿ ਮਨੁ ਮੋਹਿਆ
 ਮੁਭਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥ ਅਨਦਿਨੁ ਨਾਮੇ
 ਤਤਿਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥ ਜੋਤੀ ਹੂ ਪ੍ਰਭੁ
 ਜਾਪਦਾ ਬਿਨੁ ਸਤਗੁਰ ਬੁਝ ਨ ਪਾਇ ॥ ਜਿਨ
 ਕਉ ਪੁਰਬਿ ਲਿਖਿਆ ਸਤਗੁਰੁ ਭੋਟਿਆ ਤਿਨ
 ਆਇ ॥ ੨ ॥ ਵਿਨੁ ਨਾਵੈ ਸਭ ਭੁਮਣੀ ਦੂਜੇ
 ਭਾਇ ਖੁਆਇ ॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਦੀ
 ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥ ਭਰਮਿ ਭੁਲਾਣਾ ਅੰਧੁਲਾ
 ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ
 ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥ ੩ ॥ ਸਭੁ
 ਕਿਛੁ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ ਪਇਆ
 ਜਾਇ ॥ ਪਾਪੇ ਪਾਪੁ ਕਮਾਵਦੇ ਪਾਪੇ ਪਰਹਿ
 ਪਚਾਇ ॥ ਸੋ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ
 ਬੂਝ ਨ ਪਾਇ ॥ ਜਿਸੁ ਵੇਖਾਲੇ ਸੋਈ ਵੇਖੈ ਨਾਨਕ
 ਗੁਰਮੁਖਿ ਪਾਇ ॥ ੪ ॥ ੨੩ ॥ ੫੬ ॥

devotion; and try to gather the virtues of the True Lord in the company of holy saints and holy congregations. They rid themselves of the dirt of dual mindedness and always meditate on True Name of the Lord. These Guru-minded persons speak the Truth with Truth embedded in their hearts and always indulge in True love of the Lord.(1)

O my mind! Man is full of the filth of egoism and worldly veil of falsehood. The True Lord is ever so pure and beautiful and the Guru's Word shows us the right path to His realisation and attainment. (Pause-1)

Those persons, who have really enshrined the Guru's Word in their hearts, are united with the Lord by Himself. Their innerself (conscience) is fully attuned to the Lord all the time as they are absorbed in remembering True Name day and night, and they become one with the Lord, the eternal source of light. It is only through this enlightenment that one understands the truth about Lord, which comes only through the Guru's guidance. The True Lord reveals Himself unto those, and they attain unison with the Lord who are pre-destined by (their previous good actions) the Lord's Will. (2)

The whole world is suffering without merging with True Name and is lost in dual-mindedness. The world cannot rest in peace even for a moment without remembering the Lord, and men suffer throughout their lives. Man like a blind fellow, is completely lost in useless rituals and worldly veil of falsehood, thus undergoing the cycle of births and deaths, time and again. It is only through the Lord's Grace that Man is automatically united with Him. (3)

When the Lord hears and sees everything, being omnipresent and omniscient, how could anyone befool Him and disown one's own actions? The self-willed, (faithless) persons are always engaged in a sinful life of evil deeds and even make their associates follow a similar life of sins. Such people are never able to perceive Lord's presence all around them and never realise the Truth of life or attain self-realisation. O Nanak! It is only the Guru-minded, faithful persons, who attain self-realisation through the Grace of the Lord; as none can attain self-realisation and perceive Lord's presence, without His Grace and the Guru's guidance. (4-23-56)

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਬਿਨੁ ਗੁਰ ਰੋਗੁ ਨ ਤੁਟਈ ਹਉਮੈ ਪੀੜੁ ਨ
ਜਾਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ
ਰਹੈ ਸਮਾਇ ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ
ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ ॥ ੧ ॥ ਮਨ
ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥ ਰਾਮ ਨਾਮੁ
ਸਾਲਾਹਿ ਤੂ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਵਰਤਦਾ
ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਸਬਦਿ ਸਾਲਾਹੀ
ਮਨਿ ਵਸੈ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਇ ॥ ਸਭ
ਨਦਰੀ ਅੰਦਰਿ ਵੇਖਦਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥
੨ ॥ ਹਉਮੈ ਸਭਾ ਗਣਤ ਹੈ ਗਣਤੈ ਨਉ
ਸੁਖੁ ਨਾਹਿ ॥ ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਬਿਖੁ
ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥ ਬਿਨੁ ਨਾਵੈ ਠਉਰੁ ਨ
ਪਾਇਨੀ ਜਮਪੁਰਿ ਦੂਖੁ ਸਹਾਹਿ ॥ ੩ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਤਿਸੈ ਦਾ ਆਧਾਰੁ
॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੀਐ ਤਾ ਪਾਏ ਮੋਖੁ
ਦੁਆਰੁ ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਅੰਤੁ
ਨ ਪਾਰਾਵਾਰੁ ॥ ੪ ॥ ੨੪ ॥ ੫੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩

ਤਿਨਾ ਅਨੰਦੁ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਨਾ ਸਚੁ ਨਾਮੁ
ਆਧਾਰੁ ॥ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੂਖੁ

Sri Rag Mahala - 3 (Bin Gur ro'g na tutaiee homain...)

One cannot rid oneself of the affliction of ignorance (about God's existence) and egoism without the Guru's guidance. Very few persons favoured by the Guru's Grace, remember the Lord and inculcate True Name in their hearts and are always absorbed in His meditation. The Guru-minded persons, who have understood and meditated on Guru's Word, have united with the Lord, through the Guru's Grace. The self-willed persons, without the guidance of the Guru, are totally lost in ignorance, dual-mindedness and worldly veil of falsehood. (1)

O my mind! Remember the Lord always and sing the praises of the Lord through meditation of True Name (thus leading to self-realisation). "Know Your true self", seeking Truth through meditation of True Name, thus ridding yourself from the cycle of Rebirths. (Pause-1)

There is but one benefactor of the whole mankind, the True Lord, who pervades everywhere and whose writ runs throughout the Universe; there is none else except Him. When we inculcate True Name in our hearts through the Guru's Word and sing His praises, we acquire perfect bliss effortlessly (automatically). The Lord cares for the whole World but few persons bestowed by His Grace, realise the true value of Guru's Word and remain immersed in True Name of the Lord, as it pleases Him. (2)

The persons, engulfed by egoism, are always proud of their good deeds, keeping an account of small favours (done to others) thus remaining worried and without peace of mind. The self-willed persons, are engaged in a life of misdeeds, falsehood and other vices, surrounded by worldly veil of falsehood (Maya). They are completely lost in ignorance, without the help of True Name, and suffer the pangs of the cycle of Rebirths. (3)

O my mind! This body and soul belongs to the Lord, and the whole world looks upto Him for support. We acquire true knowledge and salvation through the Guru's Grace, by following the Guru's Word. O Nanak! let us always remember the Lord, meditating on True Name and singing His praises. The Lord is infinite, beyond our comprehension and is indescribable; we should therefore, meditate on True Name, thus attaining salvation from this world. (4-24-57)

Sri Rag Mahala - 3 (Tina anand sada sukh hai jina...)

Those persons who have the support of True Name, enjoy eternal bliss of the Union with the Lord, and acquire Truth

ਨਿਵਾਰਣਹਾਰੁ ॥ ਸਦਾ ਸਦਾ ਸਾਰੇ ਗੁਣ
ਗਾਵਹਿ ਸਾਰੈ ਨਾਇ ਪਿਆਰੁ ॥ ਕਿਰਪਾ ਕਰਿ
ਕੈ ਆਪਣੀ ਦਿਤੋਨੁ ਭਗਤਿ ਭੰਡਾਰੁ ॥ ੧ ॥
ਮਨੁ ਰੇ ਸਦਾ ਅਨੰਦੁ ਗੁਣ ਗਾਇ ॥ ਸਚੀ
ਬਾਣੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਚੀ ਭਗਤੀ ਮਨੁ ਲਾਲੁ
ਥੀਆ ਰਤਾ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰ ਸਬਦੀ
ਮਨੁ ਮੋਹਿਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ ॥ ਜਿਹਵਾ
ਰਤੀ ਸਬਦਿ ਸਚੈ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਰਸਿ ਗੁਣ
ਗਾਇ ॥ ਗੁਰਮੁਖਿ ਏਹੁ ਰੰਗੁ ਪਾਈਐ ਜਿਸ
ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥ ੨ ॥ ਸੰਸਾ ਇਹੁ
ਸੰਸਾਰੁ ਹੈ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਇ ॥ ਇਕਿ
ਆਪਣੈ ਭਾਣੈ ਕਢਿ ਲਇਅਨੁ ਆਪੇ
ਲਇਓਨੁ ਮਿਲਾਇ ॥ ਆਪੇ ਹੀ ਆਪਿ ਮਨਿ
ਵਸਿਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇ ॥ ਆਪਿ
ਵਡਾਈ ਦਿਤੀਅਨੁ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਇ
॥ ੩ ॥ ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਭੁਲਿਆ
ਲਏ ਸਮਝਾਇ ॥ ਇਕਿ ਆਪੇ ਆਪਿ
ਖੁਆਇਅਨੁ ਦੂਜੈ ਛਡਿਅਨੁ ਲਾਇ ॥
ਗੁਰਮਤੀ ਹਰਿ ਪਾਈਐ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ
॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਨਾਨਕ ਨਾਮਿ
ਸਮਾਇ ॥ ੪ ॥ ੨੫ ॥ ੫੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਤਜਿ
ਵਿਕਾਰ ॥ ਗੁਰਸਬਦੀ ਮਨੁ ਰੰਗਿਆ ਰਸਨਾ

through the Guru's Word, which liberates them from all sufferings. Such faithful persons always sing praises of the Lord and inculcate True Love in their hearts for the True Name. The Lord, through His Grace, bestows the treasure of His worship on them. (1)

O my mind! Sing the praises of the Lord which will give us perennial joy and bliss. It is through the Guru's Word that we could attain unison with the Lord and be always immersed in Him. (Pause-1)

The mind enjoys eternal bliss through true worship of the Lord and remains ever absorbed in remembering Him effortlessly. The mind is completely enchanted with the Guru's Word and this state of mind is beyond description. We may drink the nectar of True Name (singing His praises) in complete devotion, with our tongue absorbed in reciting the Guru's Word in praise of the Lord. The Guru-minded faithful ones alone, through the Grace of the Lord and His Will, acquire this stage of eternal bliss.

The self-willed faithless persons spend their lives in ignorance of Lord's presence in this world, engulfed by the veil of falsehood. The Lord, however, through His Benevolence has saved some of them, who accept His Will and merge in Him completely. Such persons have got rid of the false love of worldly pleasures, as they have inculcated the Lord's true love in their hearts, and are always immersed in Him. The Lord has bestowed Greatness on the Guru-minded persons Himself and revealed unto them the secrets of life, through the Guru's guidance. (3)

There is but one benefactor of the whole world, who guides the erring mortals onto the right path. The faithless ones have been forgotten by the Lord, because of their vicious actions and their dual mindedness, whereas the Guru-minded persons have acquired True Name and are merged in Him. O Nanak! Let us meditate on True Name day and night and get merged in Him, and finally realise the Lord, the Eternal Truth. (4-25-58)

Sri Rag Mahala - 3 (*Gunnwanti sa'ch pa'ya trisna ta'j vikaar*)

The blessed ones, having rid themselves of the vices of

ਪ੍ਰੇਮ ਪਿਆਰਿ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ
ਕਰਿ ਵੇਖਹੁ ਮਨਿ ਵੀਚਾਰਿ॥ ਮਨਮੁਖ ਮੈਲੁ ਨ
ਉਤਰੈ ਜਿਚਰੁ ਗੁਰ ਸਬਦਿ ਨ ਕਰੇ ਪਿਆਰੁ॥
੧॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲੁ॥
ਨਿਜ ਘਰਿ ਵਸਹਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਤਾ ਸੁਖ
ਲਹਹਿ ਮਹਲੁ॥ ੧॥ ਰਹਾਉ॥
ਅਉਗੁਣਵੰਤੀ ਗੁਣੁ ਕੇ ਨਹੀ ਬਹਣਿ ਨ ਮਿਲੈ
ਹਦੂਰਿ॥ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਜਾਣਈ
ਅਵਗਣਿ ਸੇ ਪ੍ਰਭੂ ਦੂਰਿ॥ ਜਿਨੀ ਸਚੁ
ਪਛਾਣਿਆ ਸਚਿ ਰਤੇ ਭਰਪੂਰਿ॥ ਗੁਰ ਸਬਦੀ
ਮਨੁ ਬੋਧਿਆ ਪ੍ਰਭੂ ਮਿਲਿਆ ਆਪਿ ਹਦੂਰਿ॥
੨॥ ਅਪੇ ਰੰਗਣਿ ਰੰਗਿਓਨੁ ਸਬਦੇ ਲਇਓਨੁ
ਮਿਲਾਇ॥ ਸਚਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜੇ ਸਚਿ ਰਤੇ
ਲਿਵ ਲਾਇ॥ ਚਾਰੇ ਕੁੰਡਾ ਭਵਿ ਥਕੇ ਮਨਮੁਖ
ਬੂਝ ਨ ਪਾਇ॥ ਜਿਸੁ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੇ ਮਿਲੈ
ਸਚੈ ਸਬਦਿ ਸਮਾਇ॥ ੩॥ ਮਿਤ੍ਰ ਘਣੇਰੇ
ਕਰਿ ਥਕੀ ਮੇਰਾ ਦੁਖੁ ਕਾਟੈ ਕੋਇ॥ ਮਿਲਿ
ਪ੍ਰੀਤਮ ਦੁਖੁ ਕਟਿਆ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ
॥ ਸਚੁ ਖਟਣਾ ਸਚੁ ਰਾਸਿ ਹੈ ਸਚੇ ਸਚੀ ਸੋਇ
॥ ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਹੋਇ॥ ੪॥ ੨੬॥ ੫੯॥

greed and other evils, have realised Truth through their good qualities and actions. They are completely engrossed in moulding themselves in accordance with the Guru's Word with love and dedication at heart. If one cares to ponder in one's mind, one would finally realise that none has ever attained the True Lord without the guidance of the True Guru. It is also equally true that the self-minded faithless person will never be able to cleanse himself of the dirt of falsehood and other vices without developing love and understanding for the Guru's Word. (1)

O my mind! Follow the dictates of the True Guru and achieve equipoise and tranquillity of mind along with self-realisation through the nectar of True Name and finally attain a worthy position at the court of the True Lord. (Pause-1)

The faithless persons, full of vices, without acquiring any good qualities, are never welcome at the Lord's Court. They never are able to understand the Guru's Word, and due to their bad qualities and deeds are always far removed from the Lord. The (faithful) Guru-minded ones, on the other hand, having realised Truth are always immersed in True Name. With the guidance of the Guru's Word their mind is fully immersed in the True Lord and then the Lord Himself reveals unto them. (the secrets of life) (2)

The Guru-minded faithful ones are immersed in True Name (in the company of holy saints) and finally mingle with Truth, through the Guru's guidance and Guru's Word and the Will of the Lord. They are destined to follow the True Path and immersed in their effort, they never falter from that path. On the other hand, the self-willed (faithless) persons, inspite of all their efforts of roaming around all the four corners of the World (in search of peace) do not get an insight into Truth or the True Lord. It is only the few fortunate ones, who are brought into contact with Truth with the guidance of the True Guru, who finally merge with True Lord and True Name. (3)

I have tried to befriend many worldly folks in the belief that I may be enabled to rid myself of all my vices and ills through their help but all in vain. It was not until I contacted the True Lord through the Guru's Word that I got salvation from all my worldly desires and ills and got mingled with Truth. (True Name) O Nanak! Let our motto be to understand Truth and preserve Truth as the real value in life lies in realising Truth. The faithful Guru-minded ones, having realised Truth once, will never forsake it and finally merge in the Eternal Truth, the True Lord. (4-26-59)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sri Rag Mahala - 3 (Apai k'aran karta karai.)

।ਕਾਰਨੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੈ ਆਪਿ
ਇ ॥ ਸਭ ਏਕੇ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ
ਖਿਆ ਜਾਇ ॥ ਆਪੇ ਪ੍ਰਭੂ ਦਇਆਲੁ ਹੈ
ਮੇ ਦੇਇ ਬੁਝਾਇ ॥ ਗੁਰਮਤੀ ਸਦ ਮਨਿ
ਆ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਮਨ
ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥ ਮਨੁ ਤਨੁ
ਤਲੁ ਸਭੁ ਥੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥
। ਰਹਾਉ ॥ ਜਿਨਿ ਕਰਿ ਕਾਰਨੁ ਧਾਰਿਆ
। ਸਾਰ ਕਰੇਇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ
ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥ ਸੇ ਜਨ ਸਬਦੇ
ਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ਗੁਰਮੁਖਿ ਸਚੈ
ਦਿ ਰਤੇ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥ ੨ ॥
ਮਤੀ ਸਚੁ ਸਲਾਹਣਾ ਜਿਸ ਦਾ ਅੰਤੁ ਨ
ਭਵਾਰੁ ॥ ਘਟਿ ਘਟਿ ਆਪੇ ਹੁਕਮਿ ਵਸੈ
ਮੇ ਕਰੇ ਬੀਚਾਰੁ ॥ ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ
ਮੈ ਵਿਚਹੁ ਖੋਇ ॥ ਸਾ ਧਨ ਨਾਵੈ ਬਾਹਰੀ
ਵਗਣਵੰਤੀ ਰੋਇ ॥ ੩ ॥ ਸਚੁ ਸਲਾਹੀ
ਚ ਲਗਾ ਸਚੈ ਨਾਇ ਤ੍ਰਿਪਤਿ ਹੋਇ ॥ ਗੁਣ
ਚਾਰੀ ਗੁਣ ਸੰਗ੍ਰਹਾ ਅਵਗੁਣ ਕਢਾ
ਏ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਫਿਰਿ
ਡੋੜਾ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰੁ ਸਾਲਾਹੀ
ਪਾਣਾ ਜਿਦੂ ਪਾਈ ਪ੍ਰਭੂ
ਏ ॥ ੪ ॥ ੨੭ ॥ ੬੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਣੇ ਸੁਣਿ ਕਾਮ ਗਹੇਲੀਏ ਕਿਆ ਚਲਹਿ
ਹ ਲੁਡਾਇ ॥ ਆਪਣਾ ਪਿਰੁ ਨ ਪਛਾਣਹੀ

The Lord Himself is the cause and creator of all life in the Universe, and then takes care to preserve His Creation. The Lord is present in each and every form of life, is unfathomable and indescribable, and His virtues cannot be narrated. He Himself unfolds the secrets of His Creation, to one, whomsoever He favours. The faithful ones are always immersed in True Name, through the Guru's guidance, and meditate on True Name, through the Guru's guidance, with the Grace of the Lord. (1)

O my mind! Proceed according to the dictates of the Guru, thus acquiring peace of body and mind and be united with the True Name. (Pause-1)

The Lord has created this Universe through His set principles and He Himself looks after the maintenance of His Creation. We may realise Him through the Guru's Word when He favours us with His Grace. The Guru-minded, faithful ones, shine in the presence of the True Lord through the Guru's guidance, as they are always immersed in True Name, and are united with the Lord. (2)

The Guru-minded persons praise the True Lord depicting Him as omnipresent and without any limits. He pervades everywhere through His Will and judges everyone of us according to His Will. The faithful ones through the Guru's Grace, praise Him, ridding themselves of ego, while the faithless persons, without the Treasure of True Name in their hearts, bemoan their loss. (3)

Let us therefore praise the True Lord and be truthful and satiated with True Name. Let us concentrate on good deeds alone, acquiring good qualities through noble actions, ridding ourselves of all base (mean) ideas. The Lord will thus unite us with Himself and we shall never suffer the pangs of separation again.

O Nanak! Let us praise our True Guru through whose guidance, we get united with the Lord. (4-27-60)

Sri Rag Mahala - 3 (Su'nn su'nn kaam gahaliai kia chaleh...)

O worldly people! Why are you so proud of your false achievements, not even recognizing your Lord like the sex-

ਕਿਆ ਮੁਹੁ ਦੇਸਹਿ ਜਾਇ ॥ ਜਿਨੀ ਸਖੀ ਕੰਤੁ
ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥
ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਸਤਸੰਗਤਿ ਮੇਲਿ
ਮਿਲਾਇ ॥ ੧ ॥ ਮੁੱਧੇ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ
॥ ਪਿਰੁ ਪ੍ਰਭੁ ਸਾਚਾ ਸੋਹਣਾ ਪਾਈਐ ਗੁਰ
ਬੀਚਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਮੁਖਿ ਕੰਤੁ ਨ
ਪਛਾਣਈ ਤਿਨ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ ॥ ਗਰਬਿ
ਅਟੀਆ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਦੁਖੁ ਪਾਵਹਿ ਦੂਜੈ
ਭਾਇ ॥ ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਤਿਨ
ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ
ਆਪਣਾ ਤਿਨਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥ ੨ ॥
ਗਿਆਨ ਵਿਹੂਣੀ ਪਿਰ ਮੁਤੀਆ ਪਿਰਮੁ ਨ
ਪਾਇਆ ਜਾਇ ॥ ਅਗਿਆਨ ਮਤੀ ਅਧਿਰੁ ਹੈ
ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਭੁਖ ਨ ਜਾਇ ॥ ਆਵਹੁ ਮਿਲਹੁ
ਸਹੇਲੀਹੋ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ ॥ ਪੂਰੈ ਭਾਗਿ
ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਿਰੁ ਪਾਇਆ ਸਚਿ ਸਮਾਇ
॥ ੩ ॥ ਸੇ ਸਹੀਆ ਸੋਹਾਗਣੀ ਜਿਨ ਕਉ
ਨਦਰਿ ਕਰੇਇ ॥ ਖਸਮੁ ਪਛਾਣਹਿ ਆਪਣਾ
ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਇ ॥ ਘਰਿ ਵਰੁ ਪਾਇਆ
ਆਪਣਾ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥ ਨਾਨਕ
ਸੋਭਾਵੰਤੀਆ ਸੋਹਾਗਣੀ ਅਨਦਿਨੁ ਭਗਤਿ

hungry woman who does not care for her spouse? How are you going to face the Lord in His court, without recognizing and realising the Lord-spouse with the Guru's guidance. I belong to those friends in obeisance, who have realised their True Lord through the Guru's guidance and would love to be in their holy company so as to realise the Lord. (1)

O faithless Person! You have been deceived by the world's veil of falsehood, whereas the beautiful True Lord can be attained only through the guidance of the Guru's Word. (How could the faithless woman, an embodiment of falsehood, attain the love of her spouse?) (Pause-1)

The self-willed, faithless person, does not recognize the True Lord; how could he spend his life in peace? Just as the faithless women are full of their ego and burn, within themselves with their hunger for love, and forgetting the love of their spouse find solace in some one else's love resulting in distress, similarly the faithless persons feel distressed with dual-mindedness because of their ego and worldly desires. On the other hand the Guru-minded persons, absorbed in the Guru's Word are ever blessed in the company of the True Lord, having rid themselves of egoism. So they spend their lives in perfect bliss merged with the Lord. (2)

The faithless persons, ignorant of the Guru's Word, are devoid of Lord's love, being forgotten by Him. They are always lost in the darkness of their ignorance about the True Lord and do not appreciate that without realising the True Lord, they cannot be fully satisfied with worldly acquisitions. Just as the faithless woman, devoid of the love of her spouse, cannot find solace in other's love and ever craves for the love of her spouse, which she can never get. O my true friendly saint! Pray join me and help me to meet the True Lord! But it is through one's good fortune that one meets the true Guru, who enables one to realise the True Lord and finally unite with Him. (3)

The persons, favoured by the Lord's Grace, are truly great and worthy of respect, who realise their lover, the True Lord and sacrifice their body and soul to the Guru. (like the faithful women, who having won the love of their spouse, surrender their body and soul to their beloved) Having rid themselves of their ego they have realised the Lord, in their inner-selves through the Guru's guidance. O Nanak! Such Guru-minded and faithful persons, are really praise-worthy, who sing the

ਕਰੇਇ ॥ ੪ ॥ ੨੮ ॥ ੬੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਇਕਿ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਹਉ ਕੈ ਦਰਿ
ਪੂਛਉ ਜਾਇ ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਭਾਉ ਕਰਿ
ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ ॥ ਸਭੁ ਉਪਾਏ ਆਪੇ
ਵੇਖੈ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਦੂਰਿ ॥ ਜਿਨਿ ਪਿਰੁ
ਸੰਗੇ ਜਾਣਿਆ ਪਿਰੁ ਰਾਵੈ ਸਦਾ ਹਦੂਰਿ ॥ ੧
॥ ਮੁੰਧੇ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਇ ॥ ਅਨਦਿਨੁ
ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਹਜੇ ਸਚਿ ਸਮਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ
ਸਚੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥ ਹਰਿ ਵਰੁ ਪਾਇਨਿ
ਘਰਿ ਆਪਣੈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥ ਸੇਜ
ਸੁਹਾਵੀ ਹਰਿ ਰੰਗਿ ਰਵੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ
॥ ਸੇ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਵਸੈ ਜਿ ਸਭਸੈ ਦੇਇ
ਅਧਾਰੁ ॥ ੨ ॥ ਪਿਰੁ ਸਾਲਾਹਨਿ ਆਪਣਾ
ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਮਨੁ
ਤਨੁ ਅਰਪੀ ਸਿਰੁ ਦੇਇ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ
॥ ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ
ਚੁਕਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ
ਸਚਿ ਸਮਾਇ ॥ ੩ ॥ ੨੯ ॥ ੬੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੈਰੈ ਚੀਰੈ ॥
ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰ
ਭੇਟੇ ਪੀਰੈ ॥ ਹਰਿਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ
ਸੁਖ ਸਦਾ ਸਰੀਰੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ
ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਨਾਮਿ
ਰਤੇ ਸੁਖੁ ਹੋਇ ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ
ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥

praises of the Lord day and night, enjoying His presence. (4-28-61)

Sri Rag Mahala - 3 (Ik pir rave'h a'pna hoan kai dar...)

The faithful, Guru-minded persons are favoured by the Lord-Spouse, being united with Him. Where should I, the faithless one, find peace of mind and the means to attain unity with Him? The answer is, one should serve the True Guru with love and devotion and beseech the Lord for His union. The Lord, who has created this universe and looks after His Creation, is perceived by some at close proximity while others see Him far away. But those persons who have enjoyed His presence closeby, among His Creation, have realised and attained Him fully. (1)

O foolish (Woman) Person! Follow the Will of the Lord-Spouse in the right spirit. By this means you will be liked and loved by the Lord, thus merging in Truth unperceptibly. (Pause-1)

The Guru-minded persons, who have understood and followed the Guru's Word by adorning their lives with the embellishment of True Name, have realised the Lord within their inner-selves, through the Guru's Grace. Their mind becomes pure and beautiful as they remember the Lord with love and devotion; in fact they are an embodiment of prayer and devotion. They constantly cherish the memory of the Lord, who supports the whole Universe. (2)

I offer myself as a sacrifice to those Guru-minded persons, who sing the praises of the Lord and offer my body and soul to them, bowing in obeisance to them, who have realised the One True Lord, ridding themselves of their dual-mindedness.

O Nanak! Let us realise True Name through the Guru's guidance and be merged in Truth, the True Lord. (3-29-62)

Sri Rag Mahala - 3 (Har ji sacha tu sab kichh terai chirai)

The Lord is the only eternal Truth, and the whole universe is subservient to His Will. Without the guidance and Grace of the Guru, the whole creation suffers for want of peace. But with the Grace of the True Lord, one may be granted eternal peace of mind. Let us, therefore, with the Guru's guidance, serve the Lord, who is the unfathomable Truth. (1)

O my mind! It is only through complete merger with True Name that we may attain peace and bliss of life. Let us, therefore, through the Guru's guidance, remember True Name,

ਧਰਮ ਰਾਇ ਨੇ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ
ਬੀਚਾਰਿ ॥ ਦੂਜੇ ਭਾਇ ਦੁਸਟ ਆਤਮਾ ਓਹੁ
ਤੇਰੀ ਸਰਕਾਰ ॥ ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ
ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥ ਤਿਨ ਕੀ ਸੇਵਾ
ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥ ੨ ॥
ਮਨ ਕੇ ਬਿਕਾਰ ਮਨਹਿ ਤਜੈ ਮਨਿ ਚੁਕੈ ਮੋਹੁ
ਅਭਿਮਾਨੁ ॥ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਸਹਜੇ
ਨਾਮਿ ਸਮਾਨੁ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ
ਪਾਈਐ ਮਨਮੁਖਿ ਫਿਰੈ ਦਿਵਾਨੁ ॥ ਸਬਦੁ ਨ
ਚੀਨੈ ਕਥਨੀ ਬਦਨੀ ਕਰੇ ਬਿਖਿਆ ਮਾਹਿ
ਸਮਾਨੁ ॥ ੩ ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ
ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਜਿਉ ਬੋਲਾਏ ਤਿਉ
ਬੋਲੀਐ ਜਾ ਆਪਿ ਬੁਲਾਏ ਸੋਇ ॥ ਗੁਰਮੁਖਿ
ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ
ਹੋਇ ॥ ੪ ॥ ੩੦ ॥ ੬੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ
ਦੂਜੇ ਭਾਇ ॥ ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ
ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥ ਬਹੁ ਬਿਧਿ ਕਰਮ
ਕਮਾਵਦੇ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ ॥ ਪੜਿਐ
ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥
੧ ॥ ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ
ਹੋਇ ॥ ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੈ ਮੈਲੁ ਨ
ਸਕੀ ਧੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨਿ ਮੈਲੈ ਭਗਤਿ

as nothing else will avail. (Pause-1)

The Lord has established the god of justice (Dharam Raj) to administer truthful living among His Creation. The domain of the god of justice consists of dual-minded and faithless persons while the faithful ones, who have the support of Truth and remember the True Lord, are patronised even by the god of justice, to win the blessings and glory of the Lord. (2)

Such faithless persons have rid themselves of their evil thoughts and also overcome the worldly love and egoism. They have now realised the presence of the Lord in the whole Creation and got immersed in the True Name with ease. Without the True Guru's guidance none has achieved Salvation and the faithless ones run around in sheer disgust and pride. They engage themselves in useless talk all the time, with their minds absorbed in vices of all sorts, and do not understand the True Lord through the Guru's word. (3)

The Lord is manifest through all His Creation and there is none else besides Him. We only utter what the Lord directs us to say. The faithful ones always speak of the True image of the Lord as they have realised Him through the Guru's Word. O Nanak! Let us preserve the True Name of the Lord in our mind, so that in His Service we could enjoy the eternal bliss and a peaceful life. (4-30-63)

Sri Rag Mahala - 3 (Ja'g homain mael dukh paya)

The world suffers from the filth of egoism, born out of dual mindedness, which cannot be washed away by bathing at a hundred thousand holy places. By undergoing various types of penance (like worship, charity, and religious formalities) this filth increases ten-fold, nor can it be washed away by religious studies or labouring through books; which could easily be confirmed from the learned people. (1)

O my mind! The only solution to purifying oneself lies in accepting the Guru's guidance and support. The self-minded persons can never rid themselves of this filth without the Guru's Grace, in spite of repeating God's Name in sheer ego. (Pause-1)

The self-willed persons with their minds polluted by egoism, neither can perform real prayers nor can acquire True Name. Infact, such persons being full of the filth of egoism, waste their lives and leave this world in disgust and disgrace. But with the Guru's Grace, when True Name dawns itself on

ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ ਮਨਮੁਖ
ਮੇਲੇ ਮੇਲੇ ਮੁਏ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ
ਸਮਾਇ ॥ ਜਿਉ ਅਧਿਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ
ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ ॥ ੨ ॥
ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ
॥ ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ
ਪਿਆਰੁ ॥ ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭਿ
ਭਵਿ ਥਕੈ ਸੰਸਾਰੁ ॥ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ
ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥ ੩ ॥ ਜਿਸ ਨੋ ਮੇਲੇ ਸੋ
ਮਿਲੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਏ ਮਨ
ਭਗਤੀ ਰਤਿਆ ਸਚੁ ਬਾਣੀ ਨਿਜ ਥਾਉ ॥
ਮਨਿ ਰਤੇ ਜਿਹਵਾ ਰਤੀ ਹਰਿ ਗੁਣ ਸਚੇ ਗਾਉ
॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮਾਹਿ ਸਮਾਉ
॥ ੪ ॥ ੩੧ ॥ ੬੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ
ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਘਰਿ ਆਇ ॥ ਜਾ ਦੇਖਾ ਪ੍ਰਭੁ
ਆਪਣਾ ਪ੍ਰਭਿ ਦੇਖਿਐ ਦੁਖੁ ਜਾਇ ॥ ਜਾਇ
ਪੁਛਾ ਤਿਨ ਸਜਣਾ ਪ੍ਰਭੁ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ
ਮਿਲਾਇ ॥ ੧ ॥ ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਤੁਝ
ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਹਮ ਮੂਰਖ ਮੁਗਧ
ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਹਰਿ

them this filth of egoism automatically disappears, just as a light kindled in dark, does away with darkness, similarly the Guru's guidance and knowledge dispels the darkness of all our ignorance. (2)

Through sheer foolishness and ignorance, Man with his egoism, always claims credit for anything happening in this world, due to his efforts. Man always forgets the real force behind all the happenings, that of the Lord, due to his dual-mindedness. There is no greater tragedy in this world than the veil of falsehood, (Maya), due to which the whole world is suffering miserably all along, and the self-willed person is engulfed in all sorts of whims and doubts. However, with the Guru's guidance, we could attain real peace of mind and tranquillity, by relying on the efficacy of True Name alone. (3)

The persons, whom the Lord has chosen through the Guru's guidance, are mingled with Truth and merged with Himself and I would offer myself, nay my body and soul, as a sacrifice to them. Their mind is full of Lord's praises and their only solace is the Guru's Word. Their minds and tongues are always attuned to the Lord's True Name and they always sing the praises of the Lord, thus attaining self realisation, (in the fourth stage of Equipose) and merge with the Lord through the company of holy saints. O Nanak! The Guru-minded persons never forget the True Name of the Lord, and being fully immersed in True Name always, finally merge with the Lord.

(This mind, imbued with the love of true prayers, with the help of the Guru's Word, finally attains its real worth, self-realisation, in the fourth stage of Equipose. Along with the mind, the tongue is also imbued with the same hue of the true prayers and by singing Lord's praises such Guru-minded persons are always immersed in Lord's love and finally attain unison with Him.) (4-31-64)

Sri Rag Mahala - 4 Ghar 1 (Mein ma'n ta'n birho'u a't a'gla...)

I have a great yearning, nay my body and soul is craving to meet the Lord within my inner self. When I perceive my Lord, His very sight dispels all my sufferings. I would beg of the holy saints to guide me also towards meeting the Lord. (1)

O my True Guru! I have no other solace except You. We, human beings, the greatest of fools, have come to seek refuge at Your lotus feet. Pray lead us to unity with God. (Pause-1)

ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ
ਹਰਿ ਨਾਮ ਕਾ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਾਵੈ ਸੋਇ ॥
ਸਤਿਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਜੇਵਡੁ
ਅਵਰੁ ਨ ਕੋਇ ॥ ਹਉ ਗੁਰ ਸਰਣਾਈ ਢਹਿ
ਪਵਾ ਕਰਿ ਦਇਆ ਮੇਲੇ ਪ੍ਰਭੁ ਸੋਇ ॥ ੨ ॥
ਮਨ ਹਠਿ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ
ਥਕੇ ਸਭੁ ਕੋਇ ॥ ਸਹਸ ਸਿਆਣਪ ਕਰਿ
ਰਹੇ ਮਨਿ ਕੋਠੈ ਰੰਗੁ ਨ ਹੋਇ ॥ ਕੂੜਿ ਕਪਟਿ
ਕਿਨੈ ਨ ਪਾਇਓ ਜੇ ਬੀਜੈ ਖਾਵੈ ਸੋਇ ॥ ੩ ॥
ਸਭਨਾ ਤੇਰੀ ਆਸ ਪ੍ਰਭੁ ਸਭ ਜੀਅ ਤੇਰੇ ਤੂੰ
ਰਾਸਿ ॥ ਪ੍ਰਭੁ ਤੁਧਹੁ ਖਾਲੀ ਕੇ ਨਹੀ ਦਰਿ
ਗੁਰਮੁਖਾ ਨੋ ਸਾਬਾਸਿ ॥ ਬਿਖੁ ਭਉਜਲ
ਭੁਬਦੇ ਕਢਿ ਲੈ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ
॥ ੪ ॥ ੧ ॥ ੬੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਪ੍ਰਿਗੁ
ਜੀਵਾਸੁ ॥ ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ
ਮੈ ਦਸੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥ ਹਉ ਤਿਸੁ ਵਿਟਹੁ
ਚਉ ਖੰਨੀਐ ਮੈ ਨਾਮ ਕਰੇ ਪਰਗਾਸੁ ॥ ੧ ॥
ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ ॥
ਬਿਨੁ ਨਾਵੈ ਜੀਵਣੁ ਨਾ ਥੀਐ ਮੇਰੇ ਸਤਿਗੁਰ
ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ
ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ ਕਢਿ ਰਤਨੁ ਦੇਵੈ
ਪਰਗਾਸਿ ॥ ਧੰਨੁ ਵਡਭਾਗੀ ਵਡਭਾਗੀਆ
ਜੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥ ੨ ॥ ਜਿਨਾ
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਸੇਭਾਗੀਣ ਵਸਿ
ਕਾਲ ॥ ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ

The True Guru is the bestower of True Name but it is with Lord's Grace only that we do meet such a Guru. The True Guru has realised, the Lord and none else could equal His greatness. I would, therefore, fall at the lotus feet of the Guru so that He may, through His Compassion, enable me to meet the Lord. (2)

None has attained the Lord through one's disciplined mind alone, many persons have tired themselves out, by trying various means. They have tried to be too clever but their dirty mind does not get a tinge of His vision or perception. None has achieved anything through falsehood and cunning efforts; as one reaps what one sows. (3)

O Lord! You are the fountain-head of all Your Creation, and all look upto You alone for support. O Lord! There is nothing else without Your presence and the Guru-minded persons are blessed at Your Court. O Nanak! Pray save us from being lost in this ocean of suffering, and this is my only prayer. (4-1-65)

Sri Rag Mahala - 4 (Na'am milai ma'n triptai...)

The mind gets satiated with True Lord, but without True Name life is worthless and deserves condemnation. If I were to meet some Guru-minded friend, then I will be informed by him about the True Master who is the personification of greatness, and goodness. I will offer myself as a total sacrifice unto him who will reveal True Name to me. (1)

O my beloved Guru! I feel alive only when I remember True Name. as Without True Name, life has no value for me. May the True Guru imbibe True Name within me! (Phase-1)

True Name is like a precious jewel which can be had only through the Perfect Guru. By serving the True Guru, one gets enlightened with the light of wisdom, through the jewel of True Name. They are really the most fortunate ones and deserve the greatest approbation who come to seek refuge at the True Guru's lotus feet. (2)

The persons who do not seek the True Guru's blessings, are really unfortunate and always dread the axe of Death. They are thrown into the cycle of births and deaths time and again and suffer the torture of living through the life of worms in filth (or pangs of sufferings in the mother's womb). We should

ੴ ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ ॥ ਓਨਾ ਪਾਸਿ
ਸਿਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ
॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਵਡਭਾਰੀ
ਹਿ ਆਇ ॥ ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ
ਰੈ ਨਿਰਮਲ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥ ਜਨ ਨਾਨਕ
ਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਕੀ ਲਿਵ
ਏ ॥ ੪ ॥ ੨ ॥ ੬੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ੴ ਗਾਵਾ ਗੁਣ ਵਿਥਰਾ ਗੁਣ ਬੋਲੀ ਮੇਰੀ
ਏ ॥ ਗੁਰਮੁਖਿ ਸਜਣੁ ਗੁਣਕਾਰੀਆ ਮਿਲਿ
ਣ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ਹੀਰੈ ਹੀਰੁ ਮਿਲਿ
ਆ ਰੰਗਿ ਚਲੂਲੈ ਨਾਇ ॥ ੧ ॥ ਮੇਰੇ
ਵੰਦਾ ਗੁਣ ਗਾਵਾ ਤ੍ਰਿਪਤਿ ਮਨਿ ਹੋਇ ॥
ਤਰਿ ਪਿਆਸ ਹਰਿ ਨਾਮ ਕੀ ਗੁਰੁ ਤੁਸਿ
ਲਾਵੈ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਰੰਗਹੁ
ਭਾਗੀਹੋ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥ ਗੁਰੁ
ਮੁ ਦ੍ਰਿੜਾਏ ਰੰਗਿ ਸਿਉ ਹਉ ਸਤਿਗੁਰੁ ਕੈ
ਲ ਜਾਉ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਹਰਿ ਨਾਮੁ ਨ
ਭਈ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਉ ॥ ੨ ॥
ਨੁ ਭਾਗਾ ਸਤਿਗੁਰੁ ਨਾ ਮਿਲੈ ਘਰਿ ਬੈਠਿਆ
ਕਟਿ ਨਿਤ ਪਾਸਿ ॥ ਅੰਤਰਿ ਅਗਿਆਨ
ਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ ਪੜਦਾ ਦੂਰਿ ਪਈਆਸਿ
ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੋਟੇ ਕੰਚਨੁ ਨਾ ਥੀਐ ਮਨਮੁਖ

not go anywhere near those, who are always clothed in the demon of anger. (3)

The True Guru is the fountain-head of True Name, where the fortunate ones come and imbibe the love of True Name and thus rid themselves of their filth of ignorance of all ages, by inculcating the love of True Name. O Nanak! The persons, who have concentrated on the True Lord through the guidance of True Guru, have attained the highest bliss of Unison with the Lord. (4-2-66)

Sri Rag Mahala - 4 (*Gu'nn ga'va gu'nn vithra gu'nn boli meri mai*)

O dear saints! Pray give me strength so that I may sing the praises of the Lord, hold discourses on the Lord's Greatness and speak the sweet language of the Master only; and I may sing the praises of the great and True Lord only through the Guru's guidance.

The company of the faithful and learned persons has enabled me to taste the sweetness of True Name by coming in contact with the gem of the Guru and thus attain real bliss, and tranquillity of mind. (1)

O my True Lord! When I sing Your praises, I get eternal peace with my mind fully immersed in True Name. My mind always craves for acquiring True Name, which is attained through the Guru's Grace only. (Pause-1)

O praiseworthy Guru-minded brother! First of all, get yourself fully involved in the Guru's service. The Guru through His munificence, will enlighten your mind with True Name. The Guru, further inculcates the love of True Name, being pleased with your service and dedication. I offer myself as a sacrifice to such an exalted Guru. Bear in mind (for certain) that without Guru's Grace and guidance one cannot acquire True Name, inspite of one's efforts and hundred thousands of austerities or worldly actions. (2)

Secondly, it is to be understood that without good fortune and present (and past) good actions, one cannot meet the True Lord inspite of being close by as the wall of ignorance and dual-mindedness separates him from the Guru (even though physically the Guru may be closeby), thus causing suffering due to separation. The faithless persons, without the guidance of the True Guru, does not attain perfection and loses the battle

ਲੋਹੁ ਬੂਡਾ ਬੇੜੀ ਪਾਸਿ ॥ ੩ ॥ ਸਤਿਗੁਰੁ
ਬੋਹਿਬੁ ਹਰਿ ਨਾਵੁ ਹੈ ਕਿਤੁ ਬਿਧਿ ਚੜਿਆ
ਜਾਇ ॥ ਸਤਿਗੁਰੁ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ
ਬੋਹਿਬੁ ਬੈਠਾ ਆਇ ॥ ਧੰਨੁ ਧੰਨੁ ਵਡਭਾਗੀ
ਨਾਨਕਾ ਜਿਨਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਇ ॥ ੪
॥ ੩॥ ੬੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੇ
ਤਿਨਿ ਜਾਉ ॥ ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ
ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ ॥ ਕਰਿ ਮਿਨਿਤਿ
ਕਰਿ ਜੋਦੜੀ ਮੈ ਪ੍ਰਭੁ ਮਿਲਣੈ ਕਾ
ਚਾਉ ॥ ੧ ॥ ਮੇਰੇ ਭਾਈ ਜਨਾ ਕੋਈ ਮੇ ਕਉ
ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਇ ॥ ਹਉ ਸਤਿਗੁਰੁ
ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦੀਆ
ਦਿਖਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹੋਇ ਨਿਮਾਣੀ
ਵਹਿ ਪਵਾ ਪੂਰੇ ਸਤਿਗੁਰੁ ਪਾਸਿ ॥
ਨਿਮਾਣਿਆ ਗੁਰੁ ਮਾਣੁ ਹੈ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਕਰੇ ਸਾਬਾਸਿ ॥ ਹਉ ਗੁਰੁ ਸਾਲਾਹਿ ਨ ਰਜਊ
ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਨੇ
ਸਭ ਕੇ ਲੋਚਦਾ ਜੇਤਾ ਜਗਤੁ ਸਭੁ ਕੋਇ ॥
ਬਿਨੁ ਭਾਗਾ ਦਰਸਨੁ ਨਾ ਥੀਐ ਭਾਗਹੀਣ
ਬਹਿ ਰੋਇ ॥ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਸੇ ਥੀਆ
ਧੁਰਿ ਲਿਖਿਆ ਨ ਮੋਟੈ ਕੋਇ ॥ ੩ ॥ ਆਪੇ
ਸਤਿਗੁਰੁ ਆਪਿ ਹਰਿ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ
॥ ਆਪਿ ਦਇਆ ਕਰਿ ਮੇਲਸੀ ਗੁਰੁ

of life like the iron piece which sinks without the help of the boat (of True Name) and the boatman (as True Guru). (3)

The True Guru is like the ship of the True Name of the Lord, by boarding such a ship one may cross this ocean of life successfully, but the problem (question) is, how to get in this ship? (So that it may help us in crossing this ocean of life) The entrance to this ship (of True Name) is through following the Will of the True Guru, which enables one to cross this ocean of life safely. O Nanak! Blessed are the Guru-minded fortunate ones, who are blended with the True Lord through the Guru's guidance (by following Lord's Will)! (4-3-67)

Sri Rag Mahala - 4 (Hoan pan'th disaiee nit khari koiee.)

I always beseech my Guru-minded, (faithful) friends let me know the path of meeting the True Lord, and I am always waiting for a chance to meet them, who have found solace in the Lord's embrace. Infact, I always follow such friends begging of them, to kindly unite me with my Lord, as I am fondly in love with the Lord and crave for union with Him. (Pause-1)

O dear brethren! Could any one of you help me meet my Lord? I would offer myself as a sacrifice to the True Guru who has helped and revealed the True Lord to me and helped me perceive Him. (Pause-1)

I would fall at the lotus feet of the True Guru, and surrender myself completely to Him and beg of His mercy as the Guru is the pride of the prideless (helpless) poor and uplifts those who serve Him with selfless devotion. I am never tired of singing the praises of the True Guru who would finally enable me to meet the True Lord, through His Grace. (2)

The whole world is seeking the True Guru, but without good fortune (based on past actions) one cannot perceive Him while the unfortunate ones, without being able to perceive the Lord, cry and wail at their bad luck. But it is controlled by the Will of the Lord (based on our past deeds) and as it pleases Him; none can alter His command and we have to submit to His Will. (3)

The True Guru and True Lord are blended into the same being, even the human being is a part of Him and He leads us through His benevolence to His Presence. O Nanak! The Lord dwells in the World Himself and the life that exists in it and

ਸਤਿਗੁਰਪੀਛੈ ਪਾਇ ॥ ਸਭੁ ਜਗਜੀਵਨੁ ਜਗਿ
ਆਪਿ ਹੈ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇ ॥ ੪
॥ ੪ ॥ ੬੮ ॥

ਮਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅਤਿ ਭਲਾ ਕਿਤੁ ਬਿਧਿ
ਮਿਲੈ ਰਸੁ ਖਾਇ ॥ ਜਾਇ ਪੁਛਹੁ ਸੇਹਾਗਣੀ
ਤੁਸਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥ ਓਇ
ਵੇਪਰਵਾਹ ਨ ਬੋਲਨੀ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ
ਤਿਨ ਪਾਇ ॥ ੧ ॥ ਭਾਈ ਰੇ ਮਿਲਿ ਸਜਣ
ਹਰਿ ਗੁਣ ਸਾਰਿ ॥ ਸਜਣੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ
ਦੁਖੁ ਕਢੈ ਹਉਮੈ ਮਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਗੁਰਮੁਖੀਆ ਸੇਹਾਗਣੀ ਤਿਨ ਦਇਆ ਪਈ
ਮਨਿ ਆਇ ॥ ਸਤਿਗੁਰੁ ਵਚਨੁ ਰਤੰਨੁ ਹੈ ਜੋ
ਮੰਨੇ ਸੁ ਹਰਿ ਰਸੁ ਖਾਇ ॥ ਸੇ ਵਡਭਾਗੀ ਵਡ
ਜਾਣੀਅਹਿ ਜਿਨ ਹਰਿ ਰਸੁ ਖਾਧਾ ਗੁਰ ਭਾਇ
॥ ੨ ॥ ਇਹੁ ਹਰਿ ਰਸੁ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ
ਭਾਗਹੀਣ ਨਹੀ ਖਾਇ ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਪਲੈ
ਨਾ ਪਵੈ ਮਨਮੁਖ ਰਹੇ ਬਿਲਲਾਇ ॥ ਓਇ
ਸਤਿਗੁਰੁ ਆਗੈ ਨਾ ਨਿਵਹਿ ਓਨਾ ਅੰਤਰਿ
ਕ੍ਰੋਧੁ ਬਲਾਇ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ
ਆਪਿ ਹੈ ਆਪੇ ਹਰਿ ਰਸੁ ਹੋਇ ॥ ਆਪਿ
ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ
॥ ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਨਾਨਕ
ਹਰਿ ਵਸਿਆ ਮਨਿ ਸੋਇ ॥ ੪ ॥ ੫ ॥
੬੯ ॥

finally one blends into Him like water flowing into water,
with no distinction whatsoever. (4-4-68)

Sri Rag Mahala - 4 (*Ra's amrit Na'am ra's a't bhala kit
bidh milai...*)

The pleasure of the nectar of True Name is the greatest of
all pleasures; how could I seek this pleasure, is my ambition?
I would go to the blessed persons, to find out how they got
united to the True Lord. In case, those care-free blessed ones
do not disclose it, I would wash their feet with all the
fervour (to know this secret). (1)

O Brother! Get in touch with true friends and remember
the blessings of the Lord. The true Guru is the only friend,
who will relieve us of the pangs of egoism through His
guidance and knowledge. (Pause-1)

O fortunate ones! Mould your mind in the service of the
Guru, so that the Guru may shower His blessings with pleasure.
The Guru, in his love and affection, inculcates True Name in
His followers and I offer myself as a sacrifice to such a True
Guru. Without the guidance of the True Guru, one cannot
achieve True Name.

The Guru-minded persons, and blessed ones, took pity
on me, and disclosed the secret of their success. The Guru's
Word is the priceless gem and those persons, who follow His
guidance, enjoy the pleasures and fruits of Lord's communion.
The people are really fortunate and great, who follow the Guru's
guidance and enjoy the pleasures of True Name. (2)

The pleasure of Lord's presence is to be found everywhere
including jungles, and inhabited green lands but is not available
to the unfortunate ones. The faithless person (self-willed) always
suffers without acquiring it, as without the guidance of the
Guru, one cannot avail of it. Such self-willed persons never
bow before the Guru, as they are under the control of the devil
of anger. (3)

The Lord Himself is the nectar of True Name and Himself
enjoys the pleasure of partaking this nectar in the form of a
Guru-minded person. O Nanak! The Guru-minded persons
have their body and mind completely enriched with the True
Name through the Lord's Grace. (4-5-69)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਦਿਨਸੁ ਚੜੈ ਫਿਰਿ ਆਥਵੈ ਰੈਣਿ ਸਬਾਈ
ਜਾਇ ॥ ਆਵ ਘਟੈ ਨਹੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੂਸਾ
ਲਾਜੁ ਟੁਕਾਇ ॥ ਗੁੜੁ ਮਿਠਾ ਮਾਇਆ
ਪਸਰਿਆ ਮਨਮੁਖੁ ਲਗਿ ਮਾਖੀ ਪਚੈ
ਪਚਾਇ ॥ ੧ ॥ ਭਾਈ ਰੇ ਮੈ ਮੀਤੁ ਸਖਾ ਪੁਤ੍ਰੁ
ਸੋਇ ॥ ਪੁਤ੍ਰੁ ਕਲਤੁ ਮੇਹੁ ਬਿਖੁ ਹੈ ਅੰਤਿ ਬੇ
ਲੀ ਕੋਇ ਨ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮਤਿ
ਹਰਿ ਲਿਵ ਉਬਰੇ ਅਲਿਪਤੁ ਰਹੇ ਸਰਣਾਇ
॥ ਓਨੀ ਚਲਣੁ ਸਦਾ ਨਿਹਾਲਿਆ ਹਰਿ ਖਰਚੁ
ਲੀਆ ਪਤਿ ਪਾਇ ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ
ਮੰਨੀਅਹਿ ਹਰਿ ਆਪਿ ਲਏ ਗਲਿ ਲਾਇ ॥
੨ ॥ ਗੁਰਮੁਖਾ ਨੋ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ
ਨ ਕੋਈ ਪਾਇ ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ
ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥ ਅਨਹਦ
ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੇਭਾ
ਪਾਇ ॥ ੩ ॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੇ ਕਹੈ ਸਾਬਾਸਿ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ
ਅਰਦਾਸਿ ॥ ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ
ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ ॥ ੪
॥ ੩੩ ॥ ੩੧ ॥ ੬ ॥ ੭੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਕਿਆ ਤੂ ਰਤਾ ਦੇਖਿ ਕੈ ਪੁਤ੍ਰੁ ਕਲਤੁ
ਸੀਗਾਰ ॥ ਰਸ ਭੋਗਹਿ ਖੁਸੀਆ ਕਰਹਿ
ਮਾਣਹਿ ਰੰਗ ਅਪਾਰ ॥ ਬਹੁਤੁ ਕਰਹਿ
ਫੁਰਮਾਇਸੀ ਵਰਤਹਿ ਹੋਇ ਅਫਾਰ ॥ ਕਰਤਾ
ਚਿਤਿ ਨ ਆਵਈ ਮਨਮੁਖ ਅੰਧ
ਗਵਾਰ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਸੁਖਦਾਤਾ ਹਰਿ
ਸੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ
ਪਰਪਤਿ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਪੜਿ

Sri Rag Mahala - 4 (Dinas chara'i phir a'thvai re'in sabaiee ja'ee)

The day dawns and then passes away, similarly the night also passes by. The span of life thus goes on decreasing but man does not understand it that the rat of time is nibbling away the cord of life. The veil of falsehood (Maya) is spread out like sweet sugarcane, and the self-willed persons fritter away their energies in the worldly pleasures and finally perish like a fly on the (sugar) sweets. (!)

O Brother! My only friend is the True Lord, as the false love of the son, and the wife is like a poison and will not be of any avail in the end. (Pause-1)

The Guru-minded persons have accepted the Guru's guidance and being in unison with the Lord have saved themselves from the onslaughts of Maya. They have appreciated with pleasure the inevitable end and having True Name as their support, receive honour at the Lord's Court. The Guru-minded persons carry weight with the Lord and are finally embraced by the Lord Himself. (2)

They have realised the True path and there is no obstruction in their path. They sing the praises of True Name, and are always absorbed in the True Name. They hear the eternal music in their inner selves and are received with honour in the Lord's Court. (3)

The Guru-minded persons who have praised the Lord, are acclaimed by everyone. I seek their company from the Lord. O Nanak! My only prayer to the Lord is to enable me to meet such Guru-minded persons who are really fortunate and their heart is illumined with the True Name. (4-33-31-6-70)

Sri Rag Mahala - 5 Ghar-1 (Kia tu ra'ta dekh kai putar kalatar sigar)

O Man! Why are you so much enamoured by seeing your son, wife and other pleasures (grandson) all around; no doubt you are enjoying all sorts of pleasures and worldly comforts and are feeling proud of having command over others who obey your dictates (orders); but if you do not remember your Lord Creator, then you are doomed to be a blind and foolish self-willed person. (1)

O my mind! The Lord is the benefactor of all joys and

ਗਿ ਲਪਟਾਇਆ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ ॥ ਹੈਵਰ
ਵੇਰ ਬਹੁਰੰਗੇ ਕੀਏ ਰਥ ਅਥਾਕ ॥ ਕਿਸ ਹੀ
ਤਤਿ ਨ ਆਵਹੀ ਬਿਸਰਿਆ ਸਭ ਸਾਕ ॥
ਜਰਜਣਹਾਰਿ ਭੁਲਾਇਆ ਵਿਣੁ ਨਾਵੈ
ਪਾਕ ॥ ੨ ॥ ਲੈਦਾ ਬਦ ਦੁਆਇ ਤੂੰ
ਇਆ ਕਰਹਿ ਇਕਤ ॥ ਜਿਸ ਨੇ ਤੂੰ
ਤੀਆਇਦਾ ਸੇ ਸਣੁ ਤੁਝੈ ਅਨਿਤ ॥
ਹੰਕਾਰੁ ਕਰਹਿ ਅਹੰਕਾਰੀਆ ਵਿਆਪਿਆ
ਨ ਕੀ ਮਤਿ ॥ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ
ਲਾਇਆ ਨਾ ਤਿਸੁ ਜਾਤਿ ਨ ਪਤਿ ॥ ੩ ॥
ਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਇਆ ਇਕੋ ਸਜਣੁ
ਇ ॥ ਹਰਿ ਜਨ ਕਾ ਰਾਖਾ ਏਕੁ ਹੈ ਕਿਆ
ਯਾਣਸ ਹਉਮੈ ਰੋਇ ॥ ਜੇ ਹਰਿ ਜਨ ਭਾਵੈ ਸੇ
ਰੇ ਦਰਿ ਫੇਰੁ ਨ ਪਾਵੈ ਕੋਇ ॥ ਨਾਨਕ ਰਤਾ
ਗਿਗਿ ਹਰਿ ਸਭ ਜਗ ਮਹਿ ਚਾਨਣੁ
ਇ ॥ ੪ ॥ ੧ ॥ ੨ ॥ ੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਨਿ ਬਿਲਾਸੁ ਬਹੁ ਰੰਗੁ ਘਣਾ ਦ੍ਰਿਸਟਿ ਭੂਲਿ
ਸੁਖੀਆ ॥ ਛਤ੍ਰਧਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਰਿ
ਹਸੇ ਪਰੀਆ ॥ ੧ ॥ ਭਾਈ ਰੇ ਸੁਖੁ ਸਾਧਸੰਗਿ
ਇਆ ॥ ਲਿਖਿਆ ਲੇਖੁ ਤਿਨਿ ਪੁਰਖਿ
ਬਧਾਤੈ ਦੁਖੁ ਸਹਸਾ ਮਿਟਿ ਗਇਆ ॥ ੧ ॥
ਸਹਾਉ ॥ ਜੇਤੇ ਥਾਨ ਬਨੰਤਰਾ ਤੇਤੇ ਭਵਿ
ਆਇਆ ॥ ਧਨ ਪਾਤੀ ਵਡ ਭੂਖੀਆ ਮੇਰੀ
ਮੇਰੀ ਕਰਿ ਪਰਿਆ ॥ ੨ ॥ ਹੁਕਮੁ ਚਲਾਏ
ਨੇਸੰਗ ਹੋਇ ਵਰਤੈ ਅਫਰਿਆ ॥ ਸਭੁ ਕੋ
ਵਸਗਤਿ ਕਰਿ ਲਇਓਨੁ ਬਿਨੁ ਨਾਵੈ ਖਾਕੁ
ਤਲਿਆ ॥ ੩ ॥ ਕੋਟਿ ਤੇਤੀਸ ਸੇਵਕਾ ਸਿਧ

comforts, which could be attained through the Guru's guidance, but the Guru's company could be gained through the Lord's Grace alone (Pause-1)

All the pleasures of beautiful clothes, gold, silver or other material comforts are liable to perish; all the elephants and horses of beautiful shades are also available alongwith chariots but man has forgotten all these comforts including all relatives even due to his ego and has forgotten the Lord without remembering True Name. (2)

O Man ! You go on amassing wealth by committing sins and thus earn the bad wishes of all. Your family members are all temporary and liable (subject) to perish, whom you are so proud of and depend on them so much. By depending on your own cleverness, you are so proud but the person, whom the Lord has forsaken, does not get much respect as he does not possess any higher status. (3)

The Guru has enabled some people to meet the true friend, the Lord, who is the protector of all and without His Grace, what is the value of Man? O Nanak! The Lord has given the Lord's saints certain powers which even He does not deny them and whatever pleases them happens as the servants of the Lord are always imbued by His love and the Lord has illuminated the whole world (with His light). (4-1-71)

Sri Rag Mahala - 5 (*Ma'n bilas bo'h rung gha'na drist bhool...*)

Man is fully engrossed in the enjoyment of worldly pleasures and takes interest in everything else except the vision of the Lord. Even the great kings and rulers, with all their kingdoms, have no peace of mind and are afflicted with worries. (1)

O Brother! The real peace is to be gained through the company of holy saints only, but only those persons, who have been blessed by the Lord, have found their salvation through the holy men. (Pause-1)

There is no peace even if you have visited all the religious places, and the wealthy man, possessing lot of land, has perished engulfed in his ego. (2)

Even if you had full sway over others and behaved with pride, controlling the destiny of others, finally had to face destruction, without the support of True Name. (3)

ਸਾਧਿਕ ਦਰਿ ਖਰਿਆ ॥ ਗਿਰੰਬਾਰੀ ਵਡ
ਸਾਹਸੀ ਸਭੁ ਨਾਨਕ ਸੁਪਨੁ
ਥੀਆ ੪ ॥ ੨ ॥ ੭੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਭਲਕੇ ਉਠਿ ਪਪੋਲੀਐ ਵਿਣੁ ਬੁਝੇ ਮੁਗਧ
ਅਜਾਣਿ ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਛੁਟੈਗੀ
ਬੇਬਾਣਿ ॥ ਸਤਿਗੁਰ ਸੇਤੀ ਚਿਤੁ ਲਾਇ ਸਦਾ
ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥ ੧ ॥ ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ
ਲਾਹਾ ਲੈਣਿ ॥ ਲਗਾ ਕਿਤੁ ਕੁਢਕੜੇ ਸਭ
ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥ ੧ ॥ ਰਹਾਓ ॥ ਕੁਦਮ
ਕਰੇ ਪਸੁ ਪੰਖੀਆ ਦਿਸੈ ਨਾਹੀ ਕਾਲੁ ॥ ਓਤੇ
ਸਾਥਿ ਮਨੁਖੁ ਹੈ ਫਾਥਾ ਮਾਇਆ ਜਾਲਿ ॥ ਮੁਕਤੇ
ਸੇਈ ਭਾਲੀਅਹਿ ਜਿ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥
੨ ॥ ਜੇ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੋ ਲਗਾ ਮਨ
ਮਾਹਿ ॥ ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ
ਚਿੰਤਾ ਨਾਹਿ ॥ ਫਾਥੇ ਸੇਈ ਨਿਕਲੇ ਜਿ ਗੁਰ
ਕੀ ਪੈਰੀ ਪਾਹਿ ॥ ੩ ॥ ਕੋਈ ਰਖਿ ਨ ਸਕਈ
ਦੂਜਾ ਕੋ ਨ ਦਿਖਾਇ ॥ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲਿ ਕੈ
ਆਇ ਪਇਆ ਸਰਣਾਇ ॥ ਨਾਨਕ ਸਭੈ
ਪਾਤਿਸਾਹਿ ਭੁਬਦਾ ਲਇਆ
ਕਢਾਇ ॥ ੪ ॥ ੩ ॥ ੭੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਣਾ ਕਾਜ
ਸਵਾਰਣਹਾਰੁ ॥ ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ
ਸਮਝੈ ਨਾਹੀ ਗਵਾਰੁ ॥ ਉਠਿ ਚਲਿਆ

Even men like Ravana, who had the control of crores of gods, and the splendour of greatness, with elephants standing by had to perish.

O Nanak! Everything will come to naught like a dream without the support of True Name, inspite of all these possessions. (4-2-72)

Sri Rag Mahala -5 (*Bha'lkai u'th papoliai vin bujhai mugadh aja'n*)

Every morning man, like a fool, without understanding the object of life, takes care of the maintenance of the body. He does not remember the Lord, and finally this body will succumb to death and be cremated. But if one develops affection and love for the True Guru, one will ever enjoy the true bliss of life. (1)

O Man ! You came to this world to gain unity with the Lord, but you have engrossed yourself in various mean activities and values of life. Your life is nearing its end, without achieving anything. (Pause-1)

O Man! You are spending your life span in various-worldly activities without realising the certainty of death; and your activities are comparable to those of animals or birds hopping around, engulfed in the veil of falsehood. Those persons, who remember the True Lord's Name should be sought for achieving salvation.(are free from worldly veil of falsehood and thier company is to be sought.) (2)

You are (more) interested in this life which is temporary and is bound to end soon, and are completely oblivious of life hereafter, which is permanent. But only those persons, who follow the guidance of the Guru, attain salvation. (3)

One cannot find another person, apart from the Guru, and take refuge at the Guru's lotus feet, after finding out that there was no other saviour throughout the world. The True Lord has thus saved me from drowning in the ocean of life. (4-3-73)

Sri Rag Mahala - 5 (*Ghar'i mohat ka pahur'an ka' savaran haar*)

This man has a temporary phase with a limited life, in this world, while he considers himself as permanent and responsible for all the doings and the cause of everything. He is always engrossed in the worldly affairs ignoring death, so he repents when he is caught by the god of death in the end.(1)

ਛੁਤਾਇਆ ਪਰਿਆ ਵਸਿ
ਦਿਦਾਰ ॥ ੧ ॥ ਅੰਧੇ ਤੂੰ ਬੈਠਾ ਕੰਧੀ ਪਾਹਿ ॥ ਜੇ
ਭੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਗੁਰ ਕਾ ਬਚਨੁ
ਮਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰੀ ਨਾਹੀ ਨਹ
ਭੁਰੀ ਪਕੀ ਵਢਣਹਾਰ ॥ ਲੈ ਲੈ ਦਾਤ
ਹੁਤਿਆ ਲਾਵੇ ਕਰਿ ਤਈਆਰੁ ॥ ਜਾ ਹੋਆ
ਮੁਕਿ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇ
ਰਾਰੁ ॥ ੨ ॥ ਪਹਿਲਾ ਪਹਰੁ ਧੰਧੈ ਗਇਆ
ਜੁਨੈ ਭਰਿ ਸੋਇਆ ॥ ਤੀਜੈ ਝਾਖ ਝਖਾਇਆ
ਮੁਠੈ ਭੋਰੁ ਭਇਆ ॥ ਕਦ ਹੀ ਚਿਤਿ ਨ
ਮਾਇਓ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ॥ ੩ ॥
ਸਧ ਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਜੀਉ ਕੀਆ
ਰੁਬਾਣੁ ॥ ਜਿਸ ਤੇ ਸੋਝੀ ਮਨਿ ਪਈ
ਮਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ ਨਾਨਕ ਡਿਠਾ
ਸਦਾ ਨਾਲਿ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥ ੪ ॥
੩ ॥ ੭੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ
ਪੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਦੀਆ
ਚੁ ਸੁਆਉ ॥ ਆਸਾ ਸਭੇ ਲਾਹਿ ਕੈ ਇਕਾ
ਮਾਸ ਕਮਾਉ ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ
ਤਨ ਅਗੈ ਮਿਲਿਆ ਥਾਉ ॥ ੧ ॥ ਮਨ

O blind man! You are having a transient life sitting on the banks of the river, called death (which could pull you away and wash you along any moment) but with a pre-destined Will and through the Guru's Grace and guidance you may cross this river of life successfully. (Pause-1)

When the land owner orders the tiller of the land, then he has no choice but to get ready for harvesting the crop, which may be fully ripe, half-ripe or even raw, and as per the orders of the land-owner, the tiller has only to carry out the orders. (Similarly on the orders of Dharam raj, the god of justice, the Yama, god of death causes death of an individual at any stage of life.) (2)

Man, during his life time, spends the day in doing various worldly chores while at night even, he does not remember the Lord. The First phase of life is spent in worldly affairs, while during the second phase, Man spends his time in sleep, (engrossed in worldly pleasures) while in the third phase man spends his time in vices while in the fourth stage man realises his failures but the whole life is spent in wasteful activities. (Similarly man spends childhood in play, youth in vices, and sinful actions, during the third stage man is worried about children and in the end, in old age he does nothing and death befalls him.) But he does not remember the Lord, who had bestowed the body and soul to man and wastes his life without any meditation (3)

I offer myself as a sacrifice to the holy saints, and even offer my life and soul through whom a realisation of Lord has come, and I have met the Lord.

O Nanak! I have perceived the Lord within myself through the enlightenment of knowledge; infact, I have enjoyed the perfect bliss, having united with the Lord within my innerself. (4-4-74)

Sri Rag Mahala -5 (*Sabhai gala'n visra'n iko visa'r na jao*)

May I never forget the Lord's True Name, even though I may forget everything else. The Guru has bestowed the Lord's Name only to such persons, by discarding (burning) all other worldly activities, and that is a very sweet and pleasant experience. We should entertain only the hope of meeting the Lord, forsaking all other support, as the persons who have served the Lord, receive honour and acceptance at the Lord's

ਮੇਰੇ ਕਰਤੇ ਨੇ ਸਾਲਾਹਿ ॥ ਸਭੇ ਛਡਿ
ਸਿਆਣਪਾ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਦੁਖ ਭੁਖ ਨਹ ਵਿਆਪਈ ਜੇ
ਸੁਖਦਾਤਾ ਮਨਿ ਹੋਇ ॥ ਕਿਤ ਹੀ ਕੰਮਿ ਨ
ਛਿਜੀਐ ਜਾ ਹਿਰਦੈ ਸਚਾ ਸੋਇ ॥ ਜਿਸੁ ਤੂੰ
ਰਖਹਿ ਹਥ ਦੇ ਤਿਸੁ ਮਾਰਿ ਨ ਸਕੈ ਕੋਇ ॥
ਸੁਖਦਾਤਾ ਗੁਰੁ ਸੇਵੀਐ ਸਭਿ ਅਵਗਣ ਕਵੈ
ਧੋਇ ॥ ੨ ॥ ਸੇਵਾ ਮੰਗੈ ਸੇਵਕੋ ਲਾਈਆਂ
ਅਪੁਨੀ ਸੇਵ ॥ ਸਾਧੂ ਸੰਗੁ ਮਸਕਤੇ ਤੂਨੈ
ਪਾਵਾ ਦੇਵ ॥ ਸਭੁ ਕਿਛੁ ਵਸਗਤਿ ਸਾਹਿਬੈ
ਆਪੇ ਕਰਣ ਕਰੇਵ ॥ ਸਤਿਗੁਰ ਕੈ
ਬਲਿਹਾਰਣੈ ਮਨਸਾ ਸਭ ਪੂਰੇਵ ॥ ੩ ॥
ਇਕੋ ਦਿਸੈ ਸਜਣੋ ਇਕੋ ਭਾਈ ਮੀਤੁ ॥
ਇਕਸੈ ਦੀ ਸਾਮਗਰੀ ਇਕਸੈ ਦੀ ਹੈ ਰੀਤਿ
॥ ਇਕਸ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਤਾ ਹੋਆ
ਨਿਹਚਲੁ ਚੀਤੁ ॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ
ਟੇਕ ਨਾਨਕ ਸਚੁ ਕੀਤੁ ॥ ੪ ॥ ੫ ॥ ੭੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਭੇ ਥੋਕ ਪਰਾਪਤੇ ਜੇ ਆਵੈ ਇਕੁ ਹਥਿ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੈ ਜੇ ਸਚਾ ਸਬਦੁ
ਕਥਿ ॥ ਗੁਰ ਤੇ ਮਹਲੁ ਪਰਾਪਤੇ ਜਿਸੁ
ਲਿਖਿਆ ਹੋਵੈ ਮਥਿ ॥ ੧ ॥ ਮੇਰੇ ਮਨ
ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥ ਏਕਸ ਬਿਨੁ
ਸਭ ਧੰਧੁ ਹੈ ਸਭ ਮਿਥਿਆ ਮੋਹੁ ਮਾਇ ॥ ੧

Court. (1)

O my mind! Discarding all your cleverness, you should fall at the Guru's lotus feet, singing the praises of the Lord alone. (Pause-1)

We could get rid of our sufferings in case we inculcate the love of the Lord, the harbinger of peace and comfort, in our heart and then all our jobs are completed without any short-comings. O Lord! No one could destroy the person, on whom the Lord's protective Hand is placed, and once we meditate on Lord's True Name, all our dirt of sinful actions will be washed away with the help of True Name. (2)

When the slave begged of the Master, to be given the service of the Lord, then He engaged his disciple in His Service, through His Grace.

O Lord! Through Your Grace and in the company of holy saints, we will receive the reward of our labour in meditation if it pleases the Lord. The Lord controls everything, as everything is being done as per His Will, the Lord being the cause and effect. I offer myself as a sacrifice to the True Guru, who fulfils all our desires (3)

Everything in this world is bestowed by the Lord (such as moon, sun, air, water and fire, and the ocean with its present movements.) Once the heart gets engaged in the love of the Lord, then the mind gets stabilised. Now I perceive a companion in the Lord alone, who is my true friend or even a brother.

O Nanak! The person, who has sought refuge at the lotus feet of the Lord, leads a true life, with eating, drinking or dressing up being equally meaningful, as he has developed devotion for the Lord. (4-5-75)

Sri Rag Mahala - 5 (Sabhai thok prapatai je avai ik hath)

If we could inculcate the love of the Lord's True Name in our hearts then we feel satisfied having received everything. Our life becomes successful by meditating on True Name, as the Lord's vision is attained by those, who are pre-destined and fortunate enough, through the Guru's guidance. (1)

O my mind! Develop love for the Lord, as without the Lord, everything else in the world is like alone being engrossed in the worldly veil of falsehood, but this is possible only if the Guru's Grace is bestowed on us. (Pause-1)

॥ ਰਹਾਉ ॥ ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ
ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥ ਨਿਮਖ ਏਕ ਹਰਿ
ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥
ਜਿਸ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਿ ਸਤਿਗੁਰ
ਚਰਨ ਗਹੇ ॥ ੨ ॥ ਸਵਲ ਮੂਰਤੁ ਸਵਲਾ
ਘੜੀ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥ ਦੂਖੁ
ਸੰਤਾਪੁ ਨ ਲਗਈ ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ
॥ ਬਾਹ ਪਕੜਿ ਗੁਰਿ ਕਾਢਿਆ ਸੋਈ
ਉਤਰਿਆ ਪਾਰਿ ॥ ੩ ॥ ਥਾਨੁ ਸੁਹਾਵਾ
ਪਵਿਤੁ ਹੈ ਜਿਥੈ ਸੰਤ ਸਭਾ ॥ ਢੋਈ ਤਿਸ ਹੀ
ਨੋ ਮਿਲੈ ਜਿਨਿ ਪੂਰਾ ਗੁਰੁ ਲਭਾ ॥ ਨਾਨਕ
ਬਧਾ ਘਰੁ ਤਹਾ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ
ਜਰਾ ॥ ੪ ॥ ੬ ॥ ੭ ॥

ਸ੍ਰੀਗੁਰੂ ਮਹਲਾ ੫ ॥

ਸੋਈ ਧਿਆਈਐ ਜੀਅਏ ਸਿਰਿ ਸਾਹਾਂ
ਪਾਤਿਸਾਹੁ ॥ ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ
ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ ॥ ਸਭਿ ਸਿਆਣਪਾ
ਛਡਿ ਕੈ ਗੁਰ ਕੀ ਚਰਣੀ ਪਾਹੁ ॥ ੧ ॥ ਮਨ
ਮੇਰੇ ਸੁਖ ਸਹਜ ਸੇਤੀ ਜਪਿ ਨਾਉ ॥ ਆਨ
ਪਹਰ ਪ੍ਰਭੁ ਧਿਆਇ ਤੂੰ ਗੁਣ ਗੋਇੰਦ ਨਿਤ
ਗਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਿਸ ਕੀ ਸਰਨੀ
ਪਰੁ ਮਨਾ ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਘਣਾ ਦੁਖ ਦਰਦੁ
ਨ ਮੂਲੇ ਹੋਇ ॥ ਸਦਾ ਸਦਾ ਕਰਿ ਚਾਕਰੀ
ਪ੍ਰਭੁ ਸਾਹਿਬੁ ਸਚਾ ਸੋਇ ॥ ੨ ॥ ਸਾਧ ਸੰਗਤਿ
ਹੋਇ ਨਿਰਮਲਾ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸ ॥
ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੇ ਤਿਸੁ ਆਗੈ ਕਰਿ
ਅਰਦਾਸਿ ॥ ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ

We receive all the joys and pleasures of life if the Grace of the Lord is bestowed on us; and the mind becomes peaceful, if the True Name of the Lord is attained even for a moment. But this is possible only for those persons who are fortunate and pre-destined by the Lord due to their previous actions, They receive the True Name through their good fortune in the company of holy saints; through the Guru's support. (2)

The moment, we remember the Lord, is really worthwhile and fruitful, when we develop love for the Lord. The person, who has the support of True Name, does not undergo any suffering as the Guru has enabled him to cross this ocean of life successfully by lending His support. (3)

O Nanak! The person who meets the True Guru, receives honour and recognition in the next world as the place where the holy saints assemble, becomes pure. Wherever there is a recitation of True Name, through the Guru's guidance, there is no suffering due to old age or the cycle of births and deaths, rather there is perfect bliss due to Lord's True Name. (4-6-76)

Sri Rag Mahala - 5 (Soiee dhiaeeai jiar'ai sir saha' patsah)

O my mind! We should remember such a Lord, who is the greatest of all Kings, and take the support of the Lord, who is the mainstay of all. We could attain the Lord only by falling at the lotus feet of the Guru by renouncing all our cleverness. (1)

O my mind! Let us sing the praises of the Lord all the time concentrating on Him and meditate on His True Name in the stage of Equipoise, so as to experience joy and bliss. (Pause-1)

O my mind! Take the support of the Lord, who has no equal, and is the greatest, so as to gain joy and comforts and all the sufferings come to an end. Try to serve such a Lord who is an embodiment of Truth. (2)

We could purify ourselves in the company of holy saints, getting rid of the snare of Yama. Let us pray to the Lord, who is the benefactor of all comforts, dispelling all sufferings like fear, as with the Grace of the Lord, we could get all our jobs done satisfactorily. (3)

O Nanak! May the Lord bless me with His Grace and bestow His True Name on me! The Lord is very pure and great

ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥ ੩ ॥ ਬਹੁਤੇ ਬਹੁਤੁ
ਵਖਾਣੀਐ ਉਚੇ ਉਚਾ ਥਾਉ ॥ ਵਰਨਾ ਚਿਹਨਾ
ਬਾਹਰਾ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕਾਉ ॥ ਨਾਨਕ
ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ਸਚੁ ਦੇਵਹੁ ਅਪੁਣਾ
ਨਾਉ ॥ ੪ ॥ ੧ ॥ ੧੧ ॥

ਸ੍ਰੀਗੁਰੂ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਧਿਆਏ ਸੋ ਸੁਖੀ ਤਿਸੁ ਮੁਖੁ ਉਜਲੁ
ਹੋਇ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਪਰਗਟੁ ਸਭਨੀ
ਲੋਇ ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਘਰਿ ਵਸੈ ਏਕੋ ਸਚਾ
ਸੋਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਇ ॥ ਨਾਮੁ ਸਹਾਈ ਸਦਾ ਸੰਗਿ ਆਗੈ
ਲਏ ਛਡਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਨੀਆ ਕੀਆ
ਵਡਿਆਈਆ ਕਵਨੈ ਆਵਹਿ
ਕਾਮਿ ॥ ਮਾਇਆ ਕਾ ਰੰਗੁ ਸਭੁ ਫਿਕਾ ਜਾਤੇ
ਬਿਨਸਿ ਨਿਦਾਨਿ ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ
ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ ॥ ੨ ॥ ਸਾਧੂ ਕੀ ਹੋਹੁ ਰੇਣੁਕਾ
ਅਪਣਾ ਆਪੁ ਤਿਆਗਿ ॥ ਉਪਾਵ ਸਿਆਣਪ
ਸਗਲ ਛਡਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥ ਤਿਸਹਿ
ਪਰਾਪਤਿ ਰਤਨੁ ਹੋਇ ਜਿਸੁ ਮਸਤਕਿ ਹੋਵੈ
ਭਾਗੁ ॥ ੩ ॥ ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਈ ਹੋ ਜਿਸੁ
ਦੇਵੈ ਪ੍ਰਭੁ ਆਪਿ ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ
ਸੋ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਹਉਮੈ ਤਾਪੁ ॥ ਨਾਨਕ
ਕਉ ਗੁਰੁ ਭੋਟਿਆ ਬਿਨਸੇ ਸਗਲ
ਸੰਤਾਪ ॥ ੪ ॥ ੧ ॥ ੧੨ ॥

ਸ੍ਰੀਗੁਰੂ ਮਹਲਾ ੫ ॥

ਇਕੁ ਪਛਾਣੁ ਜੀਅ ਕਾ ਇਕੋ ਰਖਣਹਾਰੁ ॥

and by pronouncing His Greatness, He becomes greater still. He does not possess any marks, signs, symbols or caste and none can really appreciate His Greatness; (as only His equal could really evaluate His greatness). May He bestow His Grace on us. (4-7-77)

Sri Rag Mahala - 5 (*Naam dhiaei so sukhi tis mukh ujal hoi*)

The person, who meditates on Lord's True Name, enjoys perfect bliss by discarding all the sins and vicious thoughts, but this Name could be attained from the teachings of the True Guru, as such the person gets known all over the place. The True Lord pervades within the holy congregations and we could meet Him only in such places, by singing His Praises there. (1)

O my mind! Recite the True Name which destroys all your sins and sufferings and will relieve you of all the problems even in the next world, as it accompanies you there. (Pause-1)

The worldly achievements and greatness is all temporary, (for a short duration), so they are not of much value. All the worldly falsehood (Maya) is transient and its effect is temporary and in the end it gets destroyed. But the person, who inculcates the Lord in his heart, becomes laden with great qualities, and is known everywhere, being received with honour in the Lord's Presence. (2)

We should, by ridding our ego, take refuge at the lotus feet of the holy saints and leaving all our cleverness, we should fall at the Guru's feet. The Guru-minded person, who is fortunate and pre-destined by the Lord's Will, receives the jewel of True Name. (3)

However, the person, who is destined by the Lord through the Guru's guidance, becomes disenchanted with the worldly pleasures. Infact, the person, who gets rid of his fever of egoism through the Guru's Service, can only attain something useful. O Nanak! Whosoever receives the support of a True Guru, due to his good actions, attains True Name and dispels all sufferings, thus uniting with the Lord finally. (4-8-78)

Sri Rag Mahala - 5 (*Ik pachhanu jea ka iko rakhan ha'ar*)

It is the Lord alone who enables us to overcome all our

ਕਸ ਕਾ ਮਨਿ ਆਸਰਾ ਇਕੋ ਪ੍ਰਾਣੁ
ਧਾਰੁ ॥ ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ
ਰਬ੍ਹਰਮੁ ਕਰਤਾਰੁ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਸਗਲ
ਪਾਵ ਤਿਆਗੁ ॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਨਿਤ
ਕਸ ਕੀ ਲਿਵ ਲਾਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਏਕੋ ਭਾਈ ਮਿਤੁ ਇਕੁ ਇਕੋ ਮਾਤ ਪਿਤਾ ॥
ਕਸ ਕੀ ਮਨਿ ਟੇਕ ਹੈ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ
ਤਤਾ ॥ ਸੋ ਪ੍ਰਭੁ ਮਨਹੁ ਨ ਵਿਸਰੈ ਜਿਨਿ ਸਭੁ
ਛੂ ਵਸਿ ਕੀਤਾ ॥ ੨ ॥ ਘਰਿ ਇਕੋ ਬਾਹਰਿ
ਏਕੋ ਥਾਨ ਥਨਤਰਿ ਆਪਿ ॥ ਜੀਅ ਜੰਤ ਸਭਿ
ਜਨਿ ਕੀਏ ਆਨ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥ ਇਕਸੁ
ਤੀ ਰਤਿਆ ਨ ਹੋਵੀ ਸੋਗ ਸੰਤਾਪੁ ॥ ੩ ॥
ਰਬ੍ਹਰਮੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ
ਹਿੰਦੁ ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ
ਚਰਾ ਸੋਇ ॥ ੪ ॥ ੧੬ ॥ ੧੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜੇਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਪੂਰੇ
ਰਧਾਨ ॥ ਜਿਨ ਕਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ
ਤਨ ਉਪਜੈ ਮਨਿ ਗਿਆਨੁ ॥ ਜਿਨ ਕਉ
ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਪਾਇਆ ਹਰਿ ਨਾਮੁ
॥ ੧ ॥ ਮਨ ਮੇਰੇ ਏਕੋ ਨਾਮੁ ਧਿਆਇ ॥ ਸਰਬ
ਸੁਖਾ ਸੁਖ ਉਪਜਹਿ ਦਰਗਹ ਪੈਧਾ
ਜਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਮ ਮਰਣ ਕਾ
ਭਉ ਗਇਆ ਭਾਉ ਭਗਤਿ ਗੋਪਾਲ ॥ ਸਾਧੂ
ਸੰਗਤਿ ਨਿਰਮਲਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥
ਜਨਮ ਮਰਣ ਕੀ ਮਲੁ ਕਟੀਐ ਗੁਰ ਦਰਸਨੁ

sufferings and to attain self-realisation, then one enjoys peace in seeking the support of the Lord. The Lord's support only helps us to give strength to the body and soul and one enjoys the bliss of life always in taking refuge at the Lord's lotus feet. (1)

O my mind! Leaving all other protective measures, take the support of the Lord alone, with the help of the Guru's guidance and get immersed in the Lord's True Name. (Pause-1)

O Brother! The Lord is my friend, brother, mother, and father and the mind has the support of Lord alone, as He has bestowed on us both this body and the soul. Never forget the Lord who has controlled the whole world as per His Will and dictates. (2)

The Lord pervades everywhere and is omni-present being present inside or outside the body. Remember the Lord all the time, who has created all human beings or the animal world, and by developing love for the world, one does not undergo any sufferings. (3)

There is no other power like that of the Lord, who has bestowed on us this body and soul; and whatever pleases Him, finally takes place.

O Nanak! The Guru-minded persons, who have meditated on True Name through the perfect Guru's guidance, have united with the Lord. (4-9-79)

Sri Rag Mahala - 5 (Jina satgur siu chit la'ya se poorai pardhan.)

The persons, who have united with the Guru with a (pure) heart, have become known as great personalities due to their virtues. They have developed true knowledge with the Lord's Grace and the persons who are fortunate and pre-destined by the Lord's Will, have attained Lord's True Name. (1)

O my mind! Remember the Lord's True Name. The real happiness and joy will develop in your heart and you will proceed with honour to the (Lord's Presence). (Pause-1)

The persons, who have loved the Lord, will rid themselves of the fear of the cycle of births and deaths. By keeping company of the holy saints one purifies one's heart, and the Lord Himself maintains everyone. By having a glimpse and vision of the Guru, one frees oneself of the dirt of the cycle of births and deaths and with the glimpse of the Lord, one becomes

ਦੇਖਿ ਨਿਹਾਲ ॥ ੨ ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ
ਰਹਿਆ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੋਇ॥ ਸਭਨਾ ਦਾਤਾ
ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥ ਤਿਸੁ ਸਰਣਾਈ
ਸੁਟੀਐ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥ ੩ ॥ ਜਿਨ
ਮਨਿ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥
ਤਿਨ ਕੀ ਸੇਭਾ ਨਿਰਮਲੀ ਪਰਗਟੁ ਭਈ ਜਹਾਨ
॥ ਜਿਨੀ ਮੇਰਾ ਪ੍ਰਭੁ ਧਿਆਇਆ ਨਾਨਕ ਤਿਨ
ਕੁਰਬਾਨ ॥ ੪ ॥ ੧੦ ॥ ੮੦ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਿਲਿ ਸਤਿਗੁਰ ਸਭੁ ਦੁਖੁ ਗਇਆ ਹਰਿ ਸੁਖੁ
ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਅੰਤਰਿ ਜੋਤਿ
ਪ੍ਰਗਾਸੀਆ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥ ਮਿਲਿ
ਸਾਧੂ ਮੁਖੁ ਉਜਲਾ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥
ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵਣੇ ਨਿਰਮਲ ਸਾਚੈ
ਨਾਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ
ਹੋਇ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰਥਾ ਜਾਇ
ਨ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨ ਕੀਆ ਇਛਾ
ਪੂਰੀਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ਅੰਤਰਜਾਮੀ
ਸਦਾ ਸੰਗਿ ਕਰਣੈਹਾਰੁ ਪਛਾਨੁ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਦਾਨੁ
ਇਸਨਾਨੁ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਬਿਨਸਿਆ
ਤਜਿਆ ਸਭੁ ਅਭਿਮਾਨੁ ॥ ੨ ॥ ਪਾਇਆ
ਲਾਗੁ ਲਾਭੁ ਨਾਮੁ ਪੂਰਨ ਹੋਏ ਕਾਮੁ ॥ ਕਰਿ
ਕਿਰਪਾ ਪ੍ਰੀਤਿ ਮੇਲਿਆ ਦੀਆ ਅਪਣਾ ਨਾਮੁ ॥
ਆਵਣ ਜਾਣਾ ਰਹਿ ਗਇਆ ਆਪਿ ਹੋਆ
ਮਿਹਰਵਾਨੁ ॥ ਸਚੁ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ਗੁਰ

fully satiated. (2)

The Lord pervades everywhere and in all beings in equal measure and except the Lord, there is no other benefactor of the world. By taking refuge at the Lord's lotus-feet, one gets rid of the bondage of births and deaths. The Lord does whatever pleases Him. (3)

O Nanak! I would offer myself as a sacrifice to the Guru-minded persons who have remembered the Lord, and their praise and honour is recognised all over the world. Such persons, who inculcate the Lord's True Name in their hearts, are known as great men of the world; (so we should always sing the praises of the Lord). (4-10-80)

Sri Rag Mahala -5 (Mil satgur sab dukh ga'ya har sukh vasia man ayeai)

By meeting the True Guru, all our sufferings have come to an end, and the joy of uniting with the Lord is felt within our hearts. The persons, who imbibe the True love of the Lord in their hearts, get their minds enlightened with the light of knowledge. The Guru-minded persons, who are purified in the company of holy saints as per the Lord's pre-destined Will and their previous actions, now sing the praises of the Lord, thus becoming pure of heart. (1)

O my mind! The Guru's teachings lead to joy and bliss. Whosoever has served the perfect Guru, always gets the reward of his service and it never goes to waste. (Pause-1)

Once we get the treasure of True Name, our desires and hopes are always fulfilled, as we have perceived the omniscient Lord by our side or within us. By the Grace of the Guru, our hearts are purified with the attainment of True Name which is worth all the visits to holy places. We get rid of our vices like sexual desires, anger and attachments by meditating on True Name, and we proceed with flying colours to the Lord's Court. (2)

Now we have gained the profit of True Name for our actions, which helps us to make our good functions (doings) successful. The Lord has bestowed His Grace by giving us the boon of True Name, resulting in unity with the Lord. Once the Lord was pleased with us and through His Grace He helped us in ridding ourselves of the cycle of births and deaths, we attained the Lord within ourselves by understanding the Guru's

ਸਬਦੁ ਪਛਾਨੁ ॥ ੩ ॥ ਭਗਤ ਜਨਾ ਕਉ
ਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਹਲਤਿ
ਲਤਿ ਮੁਖ ਉਜਲੇ ਸਾਰੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥
ਯਥਾ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ
ਪਾਰਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰੇ ਨਾਨਕ ਸਦ
ਲਿਹਾਰ ॥ ੪ ॥ ੧ ॥ ੮੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ
ਧਾਨੁ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਪੀਐ
ਮਿਤ੍ਰ ਨਾਮੁ ॥ ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟੀਐ
ਸਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਪ੍ਰਭ
ਰਣਾਈ ਪਾਇ ॥ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਹੀ
ਕੋ ਨਾਮੁ ਧਿਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕੀਮਤਿ
ਹਨੁ ਨ ਜਾਈਐ ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਹੁ ॥
ਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਸਚਾ ਸਬਦੁ ਵਿਸਾਹੁ
ਕਰਿ ਸੇਵਾ ਸੁਖ ਸਾਗਰੈ ਸਿਰਿ ਸਾਹਾ
ਭਤਿਸਾਹੁ ॥ ੨ ॥ ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ
ਜਾ ਨਾਹੀ ਠਾਉ ॥ ਮੈ ਧਰ ਤੇਰੀ ਪਾਰਬ੍ਰਹਮ
ਰੈ ਤਾਣਿ ਰਹਾਉ ॥ ਨਿਮਾਣਿਆ ਪ੍ਰਭ ਮਾਣੁ
ਤੇਰੈ ਸੰਗਿ ਸਮਾਉ ॥ ੩ ॥ ਹਰਿ ਜਪੀਐ
ਸਾਰਾਧੀਐ ਆਠ ਪਹਰ ਗੋਵਿੰਦੁ ॥ ਜੀਅ ਪ੍ਰਾਣ
ਨਹੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦੁ ॥
ਨਾਨਕ ਸਗਲੇ ਦੋਖ ਉਤਾਰਿਅਨੁ ਪ੍ਰਭ
ਪਾਰਬ੍ਰਹਮ ਬਖਸਿੰਦੁ ॥ ੪ ॥ ੧੨ ॥ ੮੨ ॥

Word. (3)

The Guru, through His Grace, helps the saints and protects them. The saints, who take care to maintain Lord's virtues and qualities, proceed to the next world with flying colours and are received with honour in the Lord's Court. Such Guru-minded persons, are always imbued with the love of the Lord and sing the Lord's praises and virtues all the twenty-four hours.

O Nanak! I offer myself as a sacrifice to such a Lord, an ocean of bliss and joy (and unite with Him). (4-11-81)

Sri Rag Mahala -5 (*Poora Satgur je mili ai paieeai sabad nidhan*)

If one meets the perfect Guru, then one gets the treasure of Guru's Word and one remembers the Lord's True Name through the Grace of the Lord. With this, one's mind gets concentrated on the lotus feet of the Lord, thus getting rid of the pangs of the cycle of births and deaths. (1)

O my mind! Let us take the support of the Master, the True Lord, by falling at His lotus feet. We should remember the True Name of the Lord only, as without the Lord there is nothing else (no other power) in this world. (Pause-1)

No body could ever evaluate the Lord who is like an ocean of virtues. The Guru-minded persons, who are really fortunate with great and pure qualities and fortunes, meditate on True Name by understanding the Guru's Word. They then serve the Master, the harbinger of all joy and peace and the king of Kings. (2)

Such Guru-minded persons have the support of the lotus feet of the Lord, as there is no other solace. O Lord! I only depend on Your support and I am alive only depending on Your strength. You are the strength of the weaker people, and the persons, who are honoured by You, and have finally united with You. (3)

We should sing the praises of the Lord all the twenty-four hours, as the True Master protects us all the time. He has protected, through His Grace, our body, soul, wealth and everything else.

O Nanak! The Lord, who is the greatest benefactor, has eliminated all our sufferings and worries and given us joy and bliss through the effectiveness of True Name and His forgiveness. (4-12-82)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ
ਜਾਇ ॥ ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ
ਰਹਿਆ ਸਮਾਇ ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ
ਸੇਵਕ ਕੈ ਸਤ ਭਾਇ ॥ ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੋ
ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ ॥ ੧ ॥ ਭਾਈ ਰੇ ਮੀਤੁ
ਕਰਹੁ ਪ੍ਰਭੁ ਸੋਇ ॥ ਮਾਇਆ ਮੋਹ ਪਰੀਤਿ ਧ੍ਰਿਗੁ
ਸੁਖੀ ਨ ਦੀਸੈ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਨਾ
ਦਾਤਾ ਸੀਲਵੰਤੁ ਨਿਰਮਲ ਰੂਪੁ ਅਪਾਰੁ ॥ ਸਖਾ
ਸਹਾਈ ਅਤਿ ਵਡਾ ਉਚਾ ਵਡਾ ਅਪਾਰੁ ॥
ਬਾਲਕੁ ਬਿਰਧਿ ਨ ਜਾਣੀਐ ਨਿਹਚਲੁ ਤਿਸੁ
ਦਰਵਾਰੁ ॥ ਜੋ ਮੰਗੀਐ ਸੋਈ ਪਾਈਐ ਨਿਧਾਰਾ
ਆਧਾਰੁ ॥ ੨ ॥ ਜਿਸੁ ਪੇਖਤ ਕਿਲਵਿਖ ਹਿਰਹਿ
ਮਨਿ ਤਨਿ ਹੋਵੈ ਸਾਂਤਿ ॥ ਇਕ ਮਨਿ ਏਕੁ
ਧਿਆਈਐ ਮਨ ਕੀ ਲਾਹਿ ਭਰਾਂਤਿ ॥ ਗੁਣ
ਨਿਧਾਨੁ ਨਵਤਨੁ ਸਦਾ ਪੂਰਨ ਜਾ ਕੀ ਦਾਤਿ ॥
ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਦਿਨੁ ਵਿਸਰਹੁ ਨਹੀ
ਰਾਤਿ ॥ ੩ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ
ਤਿਨ ਕਾ ਸਖਾ ਗੋਵਿੰਦੁ ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ
ਸਭੇ ਸਗਲ ਵਾਰੀਐ ਇਹ ਜਿੰਦੁ ॥ ਦੇਖੈ ਸੁਣੈ
ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥
ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭੁ ਨਾਨਕ ਸਦ
ਬਖਸਿੰਦੁ ॥ ੪ ॥ ੧੩ ॥ ੮੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਧਨੁ ਜਿਨਿ ਪ੍ਰਭਿ ਦੀਆ ਰਖਿਆ
ਸਹਜਿ ਸਵਾਰਿ ॥ ਸਰਬ ਕਲਾ ਕਰਿ ਥਾਪਿਆ

Sri Rag Mahala -5 (Preet lagi tis sach siu marai na avai
jaeai)

The saints have developed love of the Lord, who is neither born nor dies; and pervades everyone and every place equally and He cannot be forsaken by anyone. The poor and lowly persons dispel their sufferings and ills with His help and the true disciples also get rid of their pangs of the cycle of births and deaths. O my mother! The Guru has united me with the wonderful Lord. (1)

O brother! Develop friendship with the loving Lord, as the love of the worldly falsehood (Maya) is worthless, with which no one has ever enjoyed peace or solace. (Pause-1)

The Lord knows everyone, being the benefactor of all, with a peace loving nature and is pure, limitless, and beyond our comprehension. He is the Greatest of all, and the great protector of us all. His kingdom of Heaven is permanent without undergoing any changes (like the youth and old age) Whatever we wish for, we get from Him as He is the support of all helpless people. (2)

By having a glimpse of the Lord, we attain peace and tranquillity of body and mind and all our sins are washed away. Our mental instability and wanderings come to an end, if we concentrate on the True Lord only, forgetting all other worldly hopes. The Lord always bestows us with His blessings and benedictions, out of the treasure of His virtues through His Grace. We should serve the Master day and night and remember such a Lord always, without forgetting Him for a moment. (3)

The Lord is the supporter of all those persons, who are fortunate, being pre-destined as per Lord's Will, and we should sacrifice our body, mind and wealth on such a wonderful Lord, including this life even.

O Nanak! The Lord, who is always our benefactor, sustains even the most thankless people; and listens to our prayers and yearnings, as He pervades every bit of our surroundings and all beings. So we should always remember the Lord, and meditate on True Name. (4-13-83)

Sri Rag Mahala - 5 (Ma'n ta'n dhan jin prabh deea...)

We should always meditate on the Lord's True Name, by inculcating His love in our hearts, who has bestowed on us all

ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ
ਸਿਮਰੀਐ ਅੰਤਰਿ ਰਖੁ ਉਰ ਧਾਰਿ ॥ ੧ ॥
ਮੇਰੇ ਮਨ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਪ੍ਰਭੁ
ਸਰਣਾਈ ਸਦਾ ਰਹੁ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਰਤਨ ਪਦਾਰਥ ਮਾਣਕਾ
ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਾ
ਕੂੜੇ ਸਭੇ ਸਾਕ ॥ ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ
ਜਾਣਈ ਮਨੁਖ ਪਸੁ ਨਾਪਾਕ ॥ ੨ ॥ ਅੰਤਰਿ
ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ਤਿਸ ਨੋ ਜਾਣੈ ਦੂਰਿ ॥
ਤ੍ਰਿਸਨਾ ਲਾਗੀ ਰਚਿ ਰਹਿਆ ਅੰਤਰਿ ਹਉਮੈ
ਕੂਰਿ ॥ ਭਗਤੀ ਨਾਮ ਵਿਹੁਣਿਆ ਆਵਹਿ
ਵੰਞਹਿ ਪੂਰ ॥ ੩ ॥ ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭੁ
ਕਰਣਹਾਰ ਜੀਅ ਜੰਤ ਕਰਿ ਦਇਆ ॥ ਬਿਨੁ
ਪ੍ਰਭੁ ਕੋਇ ਨ ਰਖਨਹਾਰੁ ਮਹਾ ਬਿਕਟ ਜਮ
ਭਇਆ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਉ ਕਰਿ
ਅਪੁਨੀ ਹਰਿ ਮਇਆ ॥ ੪ ॥੧੪ ॥ ੮੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮੇਰਾ ਤਨੁ ਅਰੁ ਧਨੁ ਮੇਰਾ ਰਾਜ ਰੂਪ ਮੈ ਦੇਸੁ ॥
ਸੁਤ ਦਾਰਾ ਬਨਿਤਾ ਅਨੇਕ ਬਹਤੁ ਰੰਗ ਅਰੁ
ਵੇਸ ॥ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਨ ਵਸਈ ਕਾਰਜਿ
ਕਿਤੈ ਨ ਲੇਖਿ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਇ ॥ ਕਰਿ ਸੰਗਤਿ ਨਿਤ ਸਾਧ ਕੀ
ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਈਐ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ
॥ ਕਾਰਜ ਸਭਿ ਸਵਾਰੀਅਹਿ ਗੁਰ ਕੀ ਚਰਣੀ

the pleasures of life, alongwith this body, mind and wealth. He has also blessed us with life, and all the senses of the body, thus stabilising this body in Nature and has also bestowed on us the light of His brilliant Nature, thus blessing us with consciousness. (1)

O my mind! Remain in the refuge of the Lord's lotus feet, as there is no other power on Earth, so that you could be free from all sufferings. (Pause-1)

All the worldly possessions including gold and silver, diamonds, pearls and rubies, alongwith any other valuables, and mother, father and son or other relations who are all transient and false. But this foolish person is impure like an animal and does not appreciate all these things, and the faithless person does not recognise His Lord-Creator even. (2)

This foolish person considers Lord as a distant entity, whereas the Lord is omni-present, pervading every nook and corner of the world. Man, burns in the fire of his worldly desires due to his egosim and wanders around in the cycle of births and deaths, devoid of Lord's True Name. (2)

O Lord Creator! Pray bless us with Your Grace and protect us, big and small beings from the clutches of Yama, the god of death, as there is none else to support us now.

O Nanak! May the Almighty bestow on us His Grace so that we may not forget His Name even for a moment and meditate on True Name all the time (4-14-84)

Sri Rag Mahala - 5 (*Mera ta'n Ar dhan mera raj roop mein desh*)

The human being feels that his body, beauty, wealth or possession, (like horses and elephants) being the king of an area, belongs to him and enjoys all the pleasures of life, having son, wife and other beautiful women in his company, with various forms of enjoyments. With all these possessions, his life will be a sheer waste and all the worldly possessions will be meaningless if the True Name is not recited by him with devotion at heart.(1)

O my mind! let us recite the Lord's True Name in the company of holy saints and inculcate the love of the Guru's lotus feet at heart. (Pause-1)

If one is fortunate enough being pre-destined by Lord's

ਲਾਗੁ ॥ ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮੁ ਕਟੀਐ ਨਾ ਆਵੈ
ਨਾ ਜਾਗੁ ॥ ੨ ॥ ਕਰਿ ਸੰਗਤਿ ਤੂ ਸਾਧ ਕੀ
ਅਨਸਠਿ ਤੀਰਥ ਨਾਉ ॥ ਜੀਉ ਪ੍ਰਾਣ ਮਨੁ
ਤਨੁ ਹਰੇ ਸਾਚਾ ਏਹੁ ਸੁਆਉ ॥ ਐਥੈ ਮਿਲਹਿ
ਵਡਾਈਆ ਦਰਗਹਿ ਪਾਵਹਿ ਥਾਉ ॥ ੩ ॥
ਕਰੇ ਕਰਾਏ ਆਪਿ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਤਿਸ ਹੀ
ਹਾਥਿ ॥ ਮਾਰਿ ਆਪੇ ਜੀਵਾਲਦਾ ਅੰਤਰਿ
ਬਾਹਰਿ ਸਾਥਿ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ
ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ ॥ ੪ ॥ ੧੫ ॥ ੮੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਰਣਿ ਪਏ ਪ੍ਰਭੁ ਆਪਣੇ ਗੁਰੁ ਹੋਆ ਕਿਰਪਾਲੁ
॥ ਸਤਗੁਰੁ ਕੈ ਉਪਦੇਸਿਐ ਬਿਨਸੇ ਸਰਬ
ਜੰਜਾਲ ॥ ਅੰਦਰੁ ਲਗਾ ਰਾਮ ਨਾਮਿ ਅੰਮ੍ਰਿਤੁ
ਨਦਰਿ ਨਿਹਾਲੁ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰੁ
ਸੇਵਾ ਸਾਰੁ ॥ ਕਰੇ ਦਇਆ ਪ੍ਰਭੁ ਆਪਣੀ
ਇਕ ਨਿਮਖ ਨ ਮਨਹੁ ਵਿਸਾਰੁ ॥ ਰਹਾਉ ॥
ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵੀਅਹਿ ਅਵਗੁਣ
ਕਟਣਹਾਰ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਖੁ ਹੋਇ
ਕਰਿ ਡਿਠੇ ਬਿਸਥਾਰ ॥ ਸਹਜੇ ਸਿਫਤੀ ਰਤਿਆ
ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥ ੨ ॥ ਤੀਰਥ ਵਰਤ
ਲਖ ਸੰਜਮਾ ਪਾਈਐ ਸਾਧੂ ਧੂਰਿ ॥ ਲੂਕਿ
ਕਮਾਵੈ ਕਿਸ ਤੇ ਜਾ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥
ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਮੇਰਾ
ਭਰਪੂਰਿ ॥ ੩ ॥ ਸਚੁ ਪਾਤਿਸਾਹੀ ਅਮਰੁ ਸਚੁ

Will, then only one could recite the treasure of True Name. We could complete all our functions successfully by seeking refuge at the Guru's lotus-feet, and getting rid of the malady of egoism and other whims, we could cast away the cycle of births and deaths.(2)

By keeping the company of holy saints, one could have the benefit of bathing at all the sixty-eight holy places of pilgrimage, and this would result in the success of this life with the body and mind blossoming forth with Truth engrained in the soul. Thus we would get honoured in this world and get a good reception in the next world or Lord's Presence.(3)

Everything is under the control of the Lord being the cause and effect (of everything). The Lord pervades in all the human beings and abides close by us, having the control of our births and deaths. O Nanak! Let us seek the refuge at the lotus-feet of the Lord, who is the True Master of all the beings.(4-15-85)

Sri Rag Mahala - 5 (Saran Pai Prabh Apne Gur Hoya Kirpal)

The persons, who are blessed with the Grace of the Lord, have sought the support of their True Master. All their worldly bondage is cut off (eliminated) by following the Guru's teachings, and they have inculcated the love of the Lord's True Name in their hearts, thus they have attained the eternal bliss of the immortal Lord, through His Grace. (1)

O my mind! The service of the True Guru is worthwhile, and if His Grace is bestowed on us, we will not forsake the Lord's love and service for a moment even. (Pause-1)

Let us sing the praises of the Lord devotedly, who would rid us of all our ills and vices, as without the support of Lord's True Name there is no peace, which has been verified by many people through their efforts. In fact, they have been able to cross this ocean of life successfully by singing the Lord's Praises in the state of Equipoise.(2)

We could gain the same benefit by taking the dust of the lotus-feet of the holy saints as by visiting holy places, fasting or various other formal rituals. When the Lord pervades everywhere being omni-present, how could man perform his sinful actions in hiding? My Lord pervades all the beings in equal measure and all the places even, so He would know about our doings.(3)

ਚੇ ਸਚਾ ਥਾਨੁ ॥ ਸਚੀ ਕੁਦਰਤਿ ਧਾਰੀਅਨੁ
 ਚਿ ਸਿਰਜਿਓਨੁ ਜਹਾਨੁ ॥ ਨਾਨਕ ਜਪੀਐ
 ਚੁ ਨਾਮੁ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥ ੪
 ੧੬ ॥ ੮੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਏਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ
 ਗਟਿ ॥ ਸੰਤ ਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ
 ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ ॥ ੧ ॥ ਮਨ ਮੇਰੇ
 ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ ॥ ਮਨ ਇਛੇ ਫਲੁ
 ਭੁੰਚਿ ਤੂ ਸਭੁ ਚੂਕੈ ਸੋਗੁ ਸੰਤਾਪੁ ॥ ਰਹਾਉ
 ॥ ਜਿਸੁ ਕਾਰਣਿ ਤਨੁ ਧਾਰਿਆ ਸੇ ਪ੍ਰਭੁ
 ਡੋਲਾ ਨਾਲਿ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ
 ਪੂਰਿਆ ਪ੍ਰਭੁ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥
 ੨ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇਆ ਲਾਗੀ
 ਸਾਚੁ ਪਰੀਤਿ ॥ ਚਰਣ ਭਜੇ ਪਾਰਬ੍ਰਹਮ ਕੇ
 ਸਭਿ ਜਪ ਤਪ ਤਿਨ ਹੀ ਕੀਤਿ ॥ ੩ ॥
 ਚਤਨ ਜਵੇਹਰ ਮਾਣਿਕਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ
 ਨਾਉ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਰਸ ਜਨ
 ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥ ੪ ॥ ੧੭ ॥
 ੮੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੇਈ ਸਾਸਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ
 ਹਰਿ ਨਾਉ ॥ ਚਰਣ ਕਮਲ ਗੁਰਿ ਧਨੁ
 ਦੀਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥ ਸਾਚੀ
 ਪੂੰਜੀ ਸਚੁ ਸੰਜਮੇ ਆਨ ਪਹਰ ਗੁਣ ਗਾਉ

The True Lord is omni-present, His Kingdom is also True and His Will prevails everywhere and the company of holy saints is equally truthful. The Lord has created this Universe by spreading His True Nature and making Truth as the basis of this world. O Nanak! I would offer myself as a sacrifice to the persons who recite the Lord's True Name. (4-16-86)

Sri Rag Mahala - 5 (*Udam kar har ja'pna wadbhagi dhan kha't*)

The fortunate persons, who are pre-destined by the Lord, recite the Lord's True Name with determined efforts. They have purified the filth of ages by reciting True Name in the company of holy saints. (1)

O my mind! Recite the Lord's True Name, so that you could get all your desires fulfilled by ridding yourself of all sufferings and ills. (Pause)

The Lord, for whose union we took birth in this world, has been perceived within (our soul), as the Lord pervades all the lands and oceans or skies, and has blessed us with eternal bliss through His Grace. (2)

By developing true love for the Lord, we have purified the body and mind and the persons who have imbibed the love for the lotus-feet of the Lord have in fact, performed all the meditation and recitation of True Name. (by such means). (3)

The nectar of Lord's True Name imparts all the worldly possessions like jewels, diamonds and rubies. (in the form of worldly detachment, or Guru's guidance).

O Nanak! The persons, who sing the praises of the Lord, enjoy the peace, bliss of life and other worldly pleasures. (4-17-87)

Sri Rag Mahala - 5 (*Soaiee sasat soān soai jit japaia har nao*)

The books on the study of Shastras or the omens are good, which help us to recite the Lord's True Name. The persons, who have studied the True Shastras, are bestowed by the Guru with the wealth of the support of Lord's lotus-feet, thus gaining the perception of Lord's vision and are shown the right path, though they were wandering astray earlier. The persons, having

॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭੇਟਿਆ ਮਰਣੁ ਨ ਆਵਣੁ
ਜਾਉ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਦਾ ਇਕ
ਰੰਗ ॥ ਘਟ ਘਟ ਅੰਦਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ
ਸਹਾਈ ਸੰਗਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖਾ ਕੀ
ਮਿਤਿ ਕਿਆ ਗਣੀ ਜਾ ਸਿਮਰੀ ਗੋਵਿੰਦੁ ॥
ਜਿਨ ਚਾਖਿਆ ਸੇ ਤ੍ਰਿਪਤਾਸਿਆ ਉਹ ਰਸੁ ਜਾਣੈ
ਜਿੰਦੁ ॥ ਸੰਤਾ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ
ਬਖਸਿੰਦੁ ॥ ਜਿਨਿ ਸੇਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇਈ
ਰਾਜ ਨਹਿੰਦੁ ॥ ੨ ॥ ਅਉਸਰਿ ਹਰਿ ਜਸੁ ਗੁਣ
ਰਮਣ ਜਿਤੁ ਕੋਟਿ ਮਜਨ ਇਸਸਨਾਨੁ ॥ ਰਚਨਾ
ਉਚਰੈ ਗੁਣਵਤੀ ਕੋਇ ਨ ਪੁਜੈ ਦਾਨੁ ॥ ਦ੍ਰਿਸਟਿ
ਧਾਰਿ ਮਨਿ ਤਨਿ ਵਸੈ ਦਇਆਲ ਪੁਰਖੁ
ਮਿਹਰਵਾਨੁ ॥ ਜ਼ੀਉ ਪਿੰਡੁ ਧਨ ਤਿਸ ਦਾ ਹਉ
ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥ ੩ ॥ ਮਿਲਿਆ ਕਦੇ
ਨ ਵਿਛੁੜੈ ਜੋ ਮੇਲਿਆ ਕਰਤਾਰਿ ॥ ਦਾਸਾ ਕੇ
ਬੰਧਨ ਕਟਿਆ ਸਾਚੈ ਸਿਰਜਣਹਾਰਿ ॥ ਭੂਲਾ
ਮਾਰਗਿ ਪਾਇਓਨੁ ਗੁਣ ਅਵਗੁਣ ਨ ਬੀਚਾਰਿ
॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿ ਸਗਲ ਘਟਾ
ਆਧਾਰੁ ॥ ੪ ॥ ੧੮ ॥ ੮੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ
ਹੋਇ ॥ ਮਾਤ ਪਿਤਾ ਸਾਕ ਅਗਲੇ ਤਿਸੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਇ ॥ ਮਿਹਰ ਕਰੇ ਜੋ ਆਪਣੀ
ਚਸਾ ਨ ਵਿਸਰੈ ਸੋਇ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਸਾਰਾ

controlled their senses, have devolved the love and faith of the Lord, sing the praises of the Lord all the twenty-four hours. They have been united with the Lord through His Grace, thus they have been saved from the torture of the cycle of births and deaths.(1)

O my mind! Let us recite the Lord's True Name with single-minded devotion, as the Lord pervades all beings equally and supports us being with us always. (Pause-1)

Once we get involved in the recitation of Lord's True Name, then it is difficult to describe the worth of the bliss we enjoy from it, but those persons who have tasted this nectar of True Name, get satiated, but this fact is realised only by few persons blessed with spiritual knowledge or insight. The love of the Lord-benefactor could be imbibed in our hearts through the company of holy saints alone, and the person, who has served the True Lord, becomes the king of kings. (2)

If we were to sing the praises of the Lord in this human life, it would be worth more than bathing at all the holy places (of pilgrimage). Moreover, the tongue, which sing (recites) the praises of the Lord, is valued more than giving alms to the poor) as nothing could equal the imparting of True Name to others, as the best form of alms giving. The persons, blessed with the Grace of the Lord are imbued with the love of the Lord in body and mind, through the benevolence of the Lord. I would offer myself as a sacrifice (surrender myself) to such persons, who have considered this body, mind and wealth, (all of them), as a gift of the Lord alone.(3)

The person, united by the Lord with Himself, never gets separated from Him again; as the True Lord creator has cut off the shackles of man's bondage. The Lord then shows such persons the right path even if they were led astray earlier, without considering their virtues or vices. O Nanak! Let us take the support of the Lord, who is the mainstay of all the human beings. (4-18-88).

Sri Rag Mahala - 5 (*Rasna sacha simriai ma'n ta'n nirmal hoi*)

We could purify our body and mind by reciting True Name with the tongue. There is no other support except the Lord, as compared to the love of the mother, father or all other relations. If the Lord's Grace is bestowed on us, we may not forsake the

ਸੇਵਿ ਜਿਚਰੁ ਸਾਸੁ ॥ ਬਿਨੁ ਸਚੇ ਸਭ ਕੂੜੁ ਹੈ
ਅੰਤੋ ਹੋਇ ਬਿਨਾਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਹਿਬੁ
ਮੇਰਾ ਨਿਰਮਲਾ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥
ਮੇਰੈ ਮਨਿ ਤਨਿ ਭੁਖ ਅਤਿ ਅਗਲੀ ਕੋਈ
ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥ ਚਰੇ ਕੁੰਡਾ ਭਾਲੀਆ
ਸਹ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥ ੨ ॥ ਤਿਸੁ ਆਗੈ
ਅਰਦਾਸਿ ਕਰਿ ਜੋ ਮੇਲੇ ਕਰਤਾਰੁ ॥ ਸਤਿਗੁਰੁ
ਦਾਤਾ ਨਾਮ ਕਾ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥ ਸਦਾ
ਸਦਾ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ
ਪਾਰਾਵਾਰੁ ॥ ੩ ॥ ਪਰਵਦਗਾਰੁ ਸਾਲਾਹੀਐ
ਜਿਸ ਦੇ ਚਲਤ ਅਨੇਕ ॥ ਸਦਾ ਸਦਾ
ਆਰਾਧੀਐ ਏਹਾ ਮਤਿ ਵਿਸੇਖ ॥ ਮਨਿ ਤਨਿ
ਮਿਠਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਸਤਕਿ ਨਾਨਕ
ਲੇਖ ॥ ੪ ॥ ੧੯ ॥ ੮੯ ॥

ਸਿਰੀਗਾਰੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੋ ਸਚਾ ਨਾਮੁ
ਸਮਾਲਿ ॥ ਤੋਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੈ ਓਥੈ
ਨਾਲਿ ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਅਪਣੀ ਨਦਰਿ
ਨਿਹਾਲਿ ॥ ਕਰਮਿ ਪਰਾਪਤਿ ਤਿਸੁ ਹੋਵੈ ਜਿਸ
ਨੋ ਹੋਇ ਦਇਆਲੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਗੁਰ
ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਦੂਜਾ ਥਾਉ ਨ ਕੋ
ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਗਲ ਪਦਾਰਥੁ ਤਿਸੁ ਮਿਲੇ ਜਿਨਿ ਗੁਰੁ ਡਿਠਾ
ਜਾਇ ॥ ਗੁਰ ਚਰਣੀ ਜਿਨ ਮਨੁ ਲਗਾ ਸੇ
ਵਡਭਾਗੀ ਮਾਇ ॥ ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ
ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥ ਗੁਰਿ
ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭੁਬਦਾ ਲਏ

worship of the Lord even for a moment.(1)

O my mind! Let us serve the True Master till we are alive (till there is breath in the body), as except the Lord, everything else is perishable and false finally. (Pause-1)

My Lord is pure, free from the effects of Maya and we cannot feel at ease without the love of the Lord.

O my mother! I am longing to have a glimpse of the Lord. May someone unite me with the Lord as my body and soul is craving for His love and unison. I have wandered all over the world (all the four corners) and realised that there is no other power except the Lord. (2)

Let us pray, to the Guru who could unite us with the Lord, as the benefactor of True Name and benefactor of all virtues. Let us sing the praises of the Lord through the Guru's guidance, who is limitless and beyond our comprehension.(3)

Let us sing the praises of the Lord, whose worldly drama is wonderful and of various forms. The best advice for us is to recite True Name all the time. O Nanak! The person, who is fortunate enough, being pre-destined by the Lord's Will, loves the Lord's True Name by body and mind. (4-19-89).

Sri Rag Mahala - 5 (Sant jana mil bhaiho sach naam samal)

O Brother! Let us recite True Name in the company of holy saints, and amass the wealth of True Name for the soul, which would support us here and hereafter. This wealth of True Name (food for the trip) is available from the perfect Guru, when He blesses us with His Grace. The person, who is bestowed with the benevolence of the Lord, is united by the Lord with Himself through his good actions. (1)

O my mind! There is none else as Great as the Guru. There is no other place except the Guru's guidance which could unite us with the True Lord. (Pause-1)

The person, who has joined the Guru's company and perceived Him, gains all the four values of life (Dharam, Arth, Kam, Mokh).

O my mother! The persons, who have developed the love of the Guru's lotus-feet, are really fortunate and pre-destined by Lord's Will. The Guru is the benefactor of True Name, and all powerful who pervades throughout the World. The Guru is a personification of the Lord, who could help the drowning

ਤਰਾਇ ॥ ੨ ॥ ਕਿਤੁ ਮੁਖਿ ਗੁਰੁ ਸਾਲਾਹੀਐ
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥ ਸੇ ਮਥੇ ਨਿਹਚਲ
ਰਹੇ ਜਿਨ ਗੁਰਿ ਧਾਰਿਆ ਹਥੁ ॥ ਗੁਰਿ ਅੰਮ੍ਰਿਤ
ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਥੁ ॥
੩ ॥ ਸਤਿਗੁਰੁ ਗਹਿਰ ਗਭੀਰੁ ਹੈ ਸੁਖ ਸਾਗਰੁ
ਅਘਖੰਡੁ ॥ ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਆਪਣਾ
ਜਮਦੂਤ ਨ ਲਾਗੈ ਡੰਡੁ ॥ ਗੁਰੁ ਨਾਲਿ ਤੁਲਿ
ਨ ਲਗਈ ਖੋਜਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ॥ ਨਾਮੁ
ਨਿਧਾਨੁ ਸਤਿਗੁਰਿ ਦੀਆ ਸੁਖੁ ਨਾਨਕ ਮਨ
ਮਹਿ ਮੰਡੁ ॥ ੪ ॥ ੨੦ ॥ ੯੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਕਉੜਾ ਉਪਜਿਆ
ਸਾਦੁ ॥ ਭਾਈ ਮੀਤ ਸੁਰਿਦ ਕੀਏ ਬਿਖਿਆ
ਰਚਿਆ ਬਾਦੁ ॥ ਜਾਂਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਵਿਣੁ
ਨਾਵੈ ਬਿਸਮਾਦੁ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਸਤਗੁਰੁ ਕੀ
ਸੇਵਾ ਲਾਗੁ ॥ ਜੇ ਦੀਸੈ ਸੇ ਵਿਣਸਣਾ ਮਨ ਕੀ
ਮਤਿ ਤਿਆਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ ਭੁਕਰੁ
ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥ ਲੋਭੀ
ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥
ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ
ਪਾਇ ॥ ੨ ॥ ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ
ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ ॥ ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ
ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥ ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ
ਨ ਜਾਣਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥ ੩ ॥

man cross this ocean.(2)

How to euologise the virtues of such a benevolent Guru, who is the cause and effect of everything. The persons, who are supported by the Guru's guidance, become stable with peace of mind. The Guru has blessed us with the nectar of True Name, which helps us rid ourselves of the cycle of births and deaths. By serving the Lord through the Guru's guidance we could get rid of the afflictions and the fear of the cycle of births and deaths.(3)

The True Guru is the ocean of virtues, destroyer of sins and stabilised in His position but too deep for a probe by us. Whosoever has served the Guru, are not punished by the Yama. We have searched all over the world and found that there is no other power on par with the Guru.

O Nanak! The True Guru has bestowed on us the treasure of True Name, so that we have enjoyed the bliss of life in the heart through the True Name. (4-20-90).

Sri Rag Mahala - 5 (Mitha kar kai khaia kaur'a upjia saad)

The persons, who have enjoyed the worldly pleasures, considering them sweet, have finally produced a bitter taste being harmful in the long run. I have developed love for all the relations, like brothers and friends, and got engrossed in vicious actions without any purpose. There is nothing so wonderful as the Lord's True Name, moreover the joy of worldly pleasures is short-lived and passes off quickly. (1)

O my mind! Let us engage ourselves in the service of the True Guru. Let us get rid of our own thinking, (cleverness) as everything, which we see around, is perishable just as the mad dog roams around in all the ten directions, similarly a greedy person does not differentiate between virtues or sins, and partakes of good or bad things equally with pleasure. Infact, such a person gets engrossed in sexual desires, anger like wine and is passed through the cycle of births and deaths.(2)

The Lord has created the noose of worldly bondage where the vicious thoughts are thrown as the bait. Such a person, caught in the fire of worldly desires due to his greed, cannot come out of this mess. The Lord-Creator is not known by such a person, and the man, passes through the cycle of births and deaths. (3)

ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਮੋਹਿਆ ਬਹੁ ਬਿਧਿ ਇਹੁ
ਸੰਸਾਰੁ ॥ ਜਿਸ ਨੇ ਰਖੈ ਸੇ ਰਹੈ ਸੰਮ੍ਰਿਤ ਪੁਰਖੁ
ਅਪਾਰੁ ॥ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਧਰੇ ਨਾਨਕ
ਸਦ ਬਲਿਹਾਰੁ ॥ ੪ ॥ ੨੧ ॥ ੯੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥ ਘਰੁ ੨ ॥

ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਢੁ
ਪਸਾਰੁ ॥ ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂੰ ਸੰਮਲੁ
ਘਰ ਬਾਰੁ ॥ ੧ ॥ ਹਰਿ ਗੁਣ ਗਾਉ ਮਨਾ
ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਿਆਰਿ ॥ ਕਿਆ ਥੋੜੜੀ
ਬਾਤ ਗੁਮਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੈਸੇ ਰੈਣਿ
ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ ॥ ਕਿਆ
ਤੂੰ ਰਤਾ ਗਿਰਸਤ ਸਿਉ ਸਭ ਫੁਲਾ ਕੀ
ਬਾਗਾਤਿ ॥ ੨ ॥ ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ
ਜਿਨਿ ਦੀਆ ਸੇ ਪ੍ਰਭੁ ਲੋੜਿ ॥ ਸਰਪਰ ਉਠੀ
ਚਲਣਾ ਛਡਿ ਜਾਸੀ ਲਖ ਕਰੋੜਿ ॥ ੩ ॥
ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ
ਪਾਇਓਇ ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੇ
ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ ॥ ੪ ॥ ੨੨ ॥ ੯੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲੜੀ ਜਿਚਰੁ ਸਾਥੀ
ਨਾਲਿ ॥ ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ
ਖਾਥੂ ਰਾਲਿ ॥ ੧ ॥ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ
ਦਰਸਨੁ ਦੇਖਣੈ ਕਾ ਚਾਉ ॥ ਧੰਨੁ ਸੁ ਤੇਰਾ
ਥਾਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਚਰੁ ਵਸਿਆ ਕੰਤੁ

Such a person is enamoured by various means, in this world of different interests, and only the person, protected by the Lord Himself, is saved from the worldly pleasures by the Lord-Almighty.

O Nanak! I always offer myself as a sacrifice to such persons, who are the slaves of the Lord, being engaged in the love and worship of the Lord and are saved from this worldly bondage. (4-21-91)

Sri Rag Mahala - 5 Ghar -2 (Goyal aaya goyali kia tis dhanf pasar)

The human being, born in this transient world, had come for some other purpose but is engrossed in worldly pleasures (like the protector of cow-herd) and is liable to face death, as soon as his life span expires; so he should make an effort to unite with the Lord. (1)

O my mind! Sing the praises of the Lord by serving the True Guru with love. Why are you proud of your small attainment ? (Pause-1)

The man leaves this world on the completion of his life-span like a guest, who leaves the house of his host after a stay the night, as soon as the day dawns. Why is this man engrossed in for worldly pleasures of a householder, as this world is like a garden full of flowers which are short-lived. (2)

O Man! why do you not seek the Lord who has bestowed this life, instead of being engrossed in your egoism and I-am-ness. Finally you will have to leave this world with all your possessions worth millions being left behind. (3)

This invaluable life has been gained by you after going through the cycle of births and deaths (in eighty-four laks of forms of life). O Nanak! Let us recite True Name of the Lord and keep it preserved as the time of departure (death) from the world is fast approaching. (4-22-92).

Sri Rag Mahala - 5 (Tichar vasai sohalri jichar saathi naal)

O my body! You are enjoying the bliss of life, so long the soul is within you, but you will be rolling in dust as soon as the soul leaves the body. (at death time). (1)

O my mind! The persons, who are pining for a glimpse of the Lord, get detached from worldly pleasures. Blessed is the place of holy saints which is like the heaven! (Pause-1)

ਘਰਿ ਜੀਉ ਸਭਿ ਕਹਾਤਿ ॥ ਜਾ ਉਠੀ ਚਲਸੀ
ਕੰਤੜਾ ਤਾ ਕੋਇ ਨ ਪੁਛੈ ਤੇਰੀ ਬਾਤ ॥ ੨ ॥
ਪੇਈਅੜੈ ਸਹੁ ਸੇਵਿ ਤੂੰ ਸਾਹੁਰੜੈ ਸੁਖਿ ਵਸੁ ॥
ਗੁਰ ਮਿਲਿ ਚਜੁ ਅਚਾਰੁ ਸਿਖੁ ਤੁਧੁ ਕਦੇ ਨ
ਲਗੈ ਦੁਖੁ ॥ ੩ ॥ ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਢਣਾ
ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ ॥ ਨਾਨਕ ਧੰਨੁ
ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥ ੪ ॥
੨੩ ॥ ੯੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੬ ॥

ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ ਜਿਨਿ ਕੀਆ
ਆਕਾਰੁ ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ
ਕੋ ਆਧਾਰੁ ॥ ੧ ॥ ਗੁਰ ਕੇ ਚਰਨ ਮਨ ਮਹਿ
ਧਿਆਇ ॥ ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਹਿ
ਸਬਦਿ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਖੁ
ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰਮੰਤ੍ਰ ਹਿਰਦੈ ਹੋਇ
॥ ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ
ਨ ਕੋਇ ॥ ੨ ॥ ਦੇਖਿ ਦਰਸਨੁ ਮਨੁ ਸਾਧਾਰੈ
ਪਾਪ ਸਗਲੇ ਜਾਹਿ ॥ ਹਉ ਤਿਨ ਕੈ
ਬਲਿਹਾਰਣੈ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥ ੩ ॥
ਸਾਧਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ ॥
ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ
ਭਾਉ ॥ ੪ ॥ ੨੪ ॥ ੯੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਚਿ ਹਰਿ ਧਨੁ ਪੂਜਿ ਸਤਿਗੁਰੁ ਛੋਡਿ ਸਗਲ
ਵਿਕਾਰ ॥ ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ

So long the soul abides within the body, everyone gives respect and honour to the individual, but as soon as the soul leaves the body, no one pays any attention to the dead body. (2).

O Man! You should serve the Lord in this life so that you could enjoy peace and solace in the next world. Let us adopt virtues and perform good actions with the Guru's guidance, so as to be free from all suffering. (3)

Infact, every human being has to leave this world (after death) just like the wedded woman leaving her parents house. O Nanak! Blessed is the person, who has developed love for the Lord-Spouse! (Like the wedded woman for the spouse) (4-23-93)

Sri Rag Mahala - 5 Ghar 6 (Karan Kar'an ek ohi jin)

O my mind! Remember the Lord, who is the support of everyone. The Lord Himself created everything, as He is the only Creator, and the Master of all worldly drama (and falsehood) and Maya. (1)

O Brother! Try to concentrate on the lotus-feet of the Guru with full devotion and leaving all your cleverness or intelligent moves, listen to the Guru's Word with attention. (Pause-1)

Inspite of innumerable efforts, one finds in the end that without the help of the Guru, no one could cross this ocean of life successfully. Once we inculcate the Guru's message in the heart, we get rid of our sufferings or vices and the fear of our going through the cycle of births and deaths. (2)

I would make obeisance at the lotus feet of holy saints, who have taken refuge at the lotus-feet of the Guru. By having a glimpse of the Guru, we get the support of the Lord (in our mind) and all our sins are washed away. (3)

O Nanak! By joining the holy congregations, one inculcates True Name of the Lord in one's heart. The Guru-minded persons, who have developed the love of the Lord in their hearts, in the company of holy saints, are really fortunate and pre-destined by Lord's Will. (4-24-94)

Sri Rag Mahala - 5 (Sanch har dhan pooj Satgur...)

O my mind! Serve the True Guru, by ridding yourself of all vices like sexual desires and anger and amassing the wealth of True Name of the Lord. You would be able to cross this ocean of life successfully by meditating on True Name of the

ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ ॥ ੧ ॥ ਜਪਿ ਮਨ ਨਾਮੁ
 ਦੇਕੁ ਅਪਾਰੁ ॥ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ
 ਰਿਦੇ ਕਾ ਆਧਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮਿ
 ਕ੍ਰੋਧਿ ਅਹੰਕਾਰ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥
 ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੂਖੁ
 ਅੰਧਾਰੁ ॥ ੨ ॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ
 ਇਹ ਕਰਣੀ ਸਾਰ ॥ ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ
 ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥ ੩ ॥ ਸਤੁ
 ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥
 ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ
 ਨਿਰੰਕਾਰੁ ॥ ੩ ॥ ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ
 ਤੂੰ ਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥ ਕਹੁ ਨਾਨਕ
 ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ
 ਬੀਚਾਰੁ ॥ ੪ ॥ ੨੫ ॥ ੯੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥
 ਦੁਹਰੂੰ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ
 ॥ ੧ ॥ ਠਾਕੁਰੁ ਸਰਬੇ ਸਮਾਣਾ ॥ ਕਿਆ ਕਹਉ
 ਸੁਣਉ ਸੁਆਮੀ ਤੂੰ ਵਡ ਪੁਰਖੁ
 ਸੁਜਾਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਨ ਅਭਿਮਾਨ
 ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ ॥ ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ
 ਕੋਈ ਕਟਿ ਮੰਧਾਹੀ ॥ ੨ ॥ ਕਹਨ ਕਹਾਵਨ
 ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ ॥ ਕਥਨ ਕਹਨ ਤੇ ਮੁਕਤਾ
 ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ ॥ ੩ ॥

Lord, who has created you and then beautified your personality. (1)

O my mind! Remember the Name of the Lord Almighty, who has bestowed you with your body and mind and has become your mainstay in life. (Pause-1)

The self-willed persons, who are engrossed by the vices like sexual desires, anger and ego, always suffer through the cycle of births and deaths. You could dispel your darkness of ignorance and other ills by taking refuge at the lotus feet of the holy saints. (2)

By ridding yourself of your ego, you should become so humble as the dust of the feet of others but such qualities of character are achieved by those persons who are blessed with the Lord's Grace. The Guru-minded person has a pleasant and acceptable personality with qualities of truthfulness, mercy and contentment. (3)

O Nanak! The Guru has shown me the expanse of Lord's Creation by removing my doubts and dual-mindedness and that He pervades everywhere. O Lord! All this vast expanse of Universe, which we see, is Your Creation only, and we have perceived You, present everywhere after gaining true knowledge. (4-25-95)

Sri Rg Mahala - 5 (*Dukrit sukrit mandhai...*)

The whole world is engaged in the fruitless discussion of sins and virtues, and what is good or bad, but there are hardly a few Guru-minded persons, who are above this stage of discussions, as they have perceived the omni-present Lord pervading everywhere. (1)

O my Master! You are pervading everywhere and my prayer to You is to unite me with Yourself. You are the greatest power with wisdom and intelligence beyond our imagination. (Pause-1)

The person, who is divided between ego and honour or disrespect is not the true servant of the Master. O saints! There is hardly anyone out of (crores) millions, who perceives the Lord present everywhere in equal measure. (2)

It is rather difficult to sing Lord's praises yourself and then get others to follow suit. Of course, some Guru-minded persons are free from self-aggrandisement and sing Lord's praises only. (3)

ਗਤਿ ਅਵਿਗਤਿ ਕਛੁ ਨਦਰਿ ਨ
ਆਇਆ ॥ ਸੰਤਨ ਕੀ ਰੇਨੁ ਨਾਨਕ ਦਾਨੁ
ਪਾਇਆ ॥ ੪ ॥ ੨੬ ॥ ੯੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੭ ॥

ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ ॥
ਭੂਲਹਿ ਚੂਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ
ਮਾਇਆ ॥ ੧ ॥ ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥
ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਉ
ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ
॥ ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ
ਬਾਪਾ ॥ ੨ ॥ ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ
ਕਵਨ ਜੁਗਤਾ ॥ ਬੰਧਨ ਮੁਕਤ ਸੰਤਹੁ ਮੇਰੀ
ਰਾਖੈ ਮਸਤਾ ॥ ੩ ॥ ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ
ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ
ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥ ੪ ॥ ੨੭ ॥ ੯੭ ॥

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਭਾਈਆ ਕਟਿਅੜਾ
ਜਮਕਾਲੁ ॥ ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵੁਠਾ ਹੋਆ
ਖਸਮੁ ਦਇਆਲੁ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ
ਬਿਨਸਿਆ ਸਭੁ ਜੰਜਾਲ ॥ ੧ ॥ ਮੇਰੇ
ਸਤਿਗੁਰਾ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥ ਤੇਰੇ
ਦਰਸਨ ਕਵੁ ਬਲਿਓਰਣੈ ਤੁਸਿ ਦਿਤਾ ਅੰਮ੍ਰਿਤ
ਨਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨ ਤੂੰ ਸੇਵਿਆ

O Nanak! The Guru or the Lord does not undergo the cycle of births and deaths as is generally seen. But the treasure of True Name is attained by bowing in obeisance to the Lord's lotus feet, finally resulting in unification with Him. (4-26-96)

Sri Rag Mahala - 5 Ghar 7 (Terai bharosai piarai ...)

O dearest Lord! I had developed love for You in the fond hope of gaining Your support. We, the children of the Lord, have forgotten You, being engrossed in worldly possessions. But You are always our benefactor like the mother and father, pardoning our mistakes. (1)

O Lord! To speak or write about You or make others write is easy, but to follow Your dictates, is rather difficult. (Pause-1)

O father! You are my master, who has bestowed this honour and respect on us. You are mingled with all Your Creation but remain a distinct and separate entity. You are fully free (from bondage) and art not controlled by any one else. (2)

O my father! I do not even know the mode and means of meeting You. O Lord! You are free from the bondage of ignorance and give me the same respect and love as given to Your holy saints. (3)

O Nanak! When the Lord favours us with His Grace, I get rid of my cycle of births and deaths. It is only through the Guru's guidance that I have been able to unite with the Lord and have perceived Him pervading everywhere. (4-27-97)

Sri Rag Mahala - 5 Ghar-1 (Sant jana mil bhaiyan katr'ia jam kal)

O Brother! We have cut off the noose of births and deaths by meeting the saints and Guru-minded persons, like our friends and brothers. Once we inculcated the Lord's love in our heart, the Lord became very kind and benevolent, and we have removed all our bondage with worldly falsehood, in the company of the Guru. (1)

O my True Guru! I offer myself as a sacrifice to You. I am also a sacrifice to Your Glimpse (very pleased with Your Glimpse) as You have bestowed the nectar of True Name on me. (Pause-1)

O Lord! The Guru-minded persons, who have served You

ਭਾਉ ਕਰਿ ਸੇਈ ਪੁਰਖ ਸੁਜਾਨ ॥ ਤਿਨਾ ਪਿਛੈ
ਛੁਟੀਐ ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥ ਗੁਰ
ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਜਿਨਿ ਦਿਤਾ ਆਤਮ
ਦਾਨੁ ॥ ੨ ॥ ਆਏ ਸੇ ਪਰਵਾਨੁ ਹਰਿ ਜਿਨ
ਗੁਰੁ ਮਿਲਿਆ ਸੁਭਾਇ ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ
ਦਰਗਹ ਬੈਸਣੁ ਜਾਇ ॥ ਕਰਤੇ ਹਥਿ
ਵਡਿਆਈਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥ ੩ ॥
ਸਚੁ ਕਰਤਾ ਸਚੁ ਕਰਣਹਾਰੁ ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ
ਟੇਕ ॥ ਸਚੇ ਸਚੁ ਵਖਾਣੀਐ ਸਚੇ ਬੁਧਿ
ਬਿਬੇਕ ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿ
ਨਾਨਕ ਜੀਵੈ ਏਕ ॥ ੪ ॥ ੨੮ ॥ ੯੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਨਿ ਲਾਇ
ਪਿਆਰੁ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਭਸੈ
ਦੇਇ ਅਧਾਰੁ ॥ ਸਤਿਗੁਰੁ ਬਚਨ ਕਮਾਵਣੇ
ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥ ਬਿਨੁ ਸਾਧੂ ਸੰਗਤਿ ਰਤਿਆ
ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਛਾਰੁ ॥ ੧ ॥ ਮੇਰੇ ਸਾਜਨ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥ ਸਾਧੂ ਸੰਗਤਿ ਮਨਿ
ਵਸੈ ਪੂਰਨ ਹੋਵੈ ਘਾਲ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ
ਸਮਰਥੁ ਅਪਾਰੁ ਗੁਰੁ ਵਡਭਾਗੀ ਦਰਸਨੁ
ਹੋਇ ॥ ਗੁਰੁ ਅਗੋਚਰੁ ਨਿਰਮਲਾ ਗੁਰੁ ਜੇਵਡੁ
ਅਵਰੁਨ ਕੋਇ ॥ ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣਹਾਰੁ
ਗੁਰਮੁਖਿ ਸਚੀ ਸੋਇ ॥ ਗੁਰੁ ਤੇ ਬਾਹਰਿ ਕਿਛੁ
ਨਹੀ ਗੁਰੁ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥ ੨ ॥ ਗੁਰੁ
ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ

with devotion are very wise. We could get away from the worldly bondage by following those persons, who have inculcated Your True Name in their hearts. There is no other benefactor as great as the Guru, who has blessed us with the spiritual food of True Name. (2)

The persons, who have united with the Guru through devotion, lead really a purposeful life, then such Guru-minded persons, are received with honour in the Lord's Court. All these virtues are controlled by the Lord and those persons who receive such distinction are fortunate enough and pre-destined by Lord's Will. (3)

O Nanak! The Lord is always True, was True in the past and is True now and His Support is also true. If we praise the True Lord then we develop spiritual understanding. The Lord pervades every where, (in the forest, in the flowers etc.) and I live by remembering the Lord all the time. (4-28-98)

Sri Rag Mahala - 5 (*Gur pamesar' poojiai ma'n ta'n...*)

O Brother! Let us serve and worship the Lord by developing love of the body and mind. The Lord (True Guru) is the benefactor of all and favours everyone with His blessings and we depend on His support alone. The true understanding lies in following the Guru's dictates. Everything else, except the love of the holy saints is attachment to worldly falsehood (Maya), which is reduced to ashes in no time. (1)

O dear Friend! We spend our lives fruitfully by inculcating True Name in our hearts through the company of holy saints. So we should always remember the True Name. (Pause-1)

The Guru is so great and limitless, that it is difficult to gauge His power; and only very fortunate persons have a glimpse of such a Guru. The Guru is above the feeling of the five senses and is without the dirt of Maya or darkness of ignorance and there is none else as great as the Guru. The Guru is the cause and creator of everything and possesses really true status. Whatever is the Will of the Guru, happens in the world, as nothing takes place without the Guru's consent. (2)

The Guru is purifier like a holy place; the Guru is like the 'parajat Tree', which fulfils all our desires. The Guru grants us salvation and has the power to fulfil our hopes and desires. The Guru is the benefactor, granting us the boon of True Name,

ਪੂਰਣਹਾਰੁ ॥ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ
ਉਪਰੈ ਸਭੁ ਸੰਸਾਰੁ ॥ ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ
ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਉਚਾ ਅਗਮ ਅਪਾਰੁ ॥ ਗੁਰੁ
ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੇ
ਕਥਨਹਾਰੁ ॥ ੩ ॥ ਜਿਤੜੇ ਫਲ ਮਨਿ
ਬਾਛੀਅਹਿ ਤਿਤੜੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥ ਪੂਰਬ
ਲਿਖੇ ਪਾਵਣੇ ਸਾਚੁ ਨਾਮੁ ਦੇ ਰਾਸਿ ॥ ਸਤਿਗੁਰੁ
ਸਰਣੀ ਆਇਆਂ ਬਾਹੁੜਿ ਨਹੀ ਬਿਨਾਸੁ ॥
ਹਰਿ ਨਾਨਕ ਕਦੇ ਨ ਵਿਸਰਉ ਏਹੁ ਜੀਉ
ਪਿੰਡੁ ਤੇਰਾ ਸਾਸੁ ॥ ੪ ॥ ੨੯ ॥ ੯੯ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈ ਹੋ ਛੁਟਨੁ ਸਾਚੈ
ਨਾਇ ॥ ਗੁਰੁ ਕੇ ਚਰਣ ਸਰੇਵਣੇ ਤੀਰਥ ਹਰਿ
ਕਾ ਨਾਉ ॥ ਆਗੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ
ਨਿਥਾਵੇ ਥਾਉ ॥ ੧ ॥ ਭਾਈ ਰੇ ਸਾਚੀ ਸਤਿਗੁਰੁ
ਸੇਵ ॥ ਸਤਿਗੁਰੁ ਤੁਠੈ ਪਾਈਐ ਪੂਰਨ ਅਲਖ
ਅਭੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਵਿਟਹੁ
ਵਾਰਿਆ ਜਿਨਿ ਦਿਤਾ ਸਚੁ ਨਾਉ ॥ ਅਨਦਿਨੁ
ਸਚੁ ਸਲਾਹਣਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ ॥ ਸਚੁ
ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਸਚਾ ਨਾਉ ॥ ੨ ॥
ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸਫਲੁ ਮੂਰਤਿ ਗੁਰੁ
ਆਪਿ ॥ ਗੁਰੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਿਸਈ ਆਨ
ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਪਾਈਐ
ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸਿ ॥ ੩ ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ

which helps the whole world towards successful end. The Guru's power is beyond our comprehension, and He has no shape or form or symbols. He is too deep to be probed and is the greatest and beyond our reach. The Guru's praises and Greatness cannot be described by us as it is beyond our knowledge. (3)

We could get all the rewards as desired by us through the Guru's help; but are obtainable to those who are destined by the Lord's Will, based on their own past actions. We get the capital investment of True Name through the Guru. (in the business of life).

O Nanak! By falling at the lotus-feet of the Guru, we could escape the torture of the cycle of births and deaths and escape destruction (extinction) with His support.

O my Master ! This body, soul and life are all the great boons of Your Grace, so I would pray not to forget Your True Name anytime, thus uniting with the Lord finally. (4-29-99)

Sri Rag Mahala - 5 (*Sant janoh sunn bhai ho chhutan sa'achai nai.*)

O saintly Brothers! Please hear one thing and bear in mind that without the help of Lord's True Name; we cannot get rid of the worldly bondage. When we serve the Guru's lotus feet, we attain the True Name, as pure as the holy places. With this attainment we receive honour and recognition in the Lord's Court and also lowly and poor people like us get some respectable position in society. (1)

O Brother! The service of the True Guru is equally true, once the Guru is pleased with us, we may be united with the Lord Almighty, who is beyond our comprehension. (Pause-1)

I would offer myself as a sacrifice to the Guru who has bestowed Lord's True Name on us. We should, therefore, sing the praises of the Lord day and night and recount His qualities and virtues. The Guru- minded persons, who have meditated on True Name, are themselves pure and everything else they do or have including their food and clothes, are all pure. (2)

We should never forget the True Lord, whose glimpse is fruitful, even for a moment, whether with each breath or with each morsel of food being taken. We should recite the Name of the Lord all the twenty four hours, who has no equal in His power. We could attain the True Name, the ocean of virtues,

ਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ । ਜਿਨ
ਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ ।
ਨਾਨਕ ਗੁਰ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵ
ਸਾਇ ॥ ੪ ॥ ੩੦ ॥ ੧੦੦ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਸਿਰੀਗਾਰੁ ਮਹਲਾ ੧ ਘਰੁ ੧

ਅਸਟਪਦੀਆ ॥

ਮਾਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ
ਸਾਇ ॥ ਜਿਸ ਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ
ਕਤੁ ਥਾਇ ॥ ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ
ਮਾਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਬਾਬਾ ਅਲਹੁ
ਮਗਮ ਅਪਾਰੁ ॥ ਪਾਕੀ ਨਾਈ ਪਾਕ ਥਾਇ
ਚਾ ਪਰਵਦਿਗਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰਾ
ਮੁਖੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ
ਸੇਇ ॥ ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ
ਜਾਵਹਿ ਰੇਇ ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ
ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੇਇ ॥ ੨ ॥ ਪੀਰ
ਮੇਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ
। ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ
ਸਹੀਦ ॥ ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ
ਤਹਨਿ ਦਰੁਦ ॥ ੩ ॥ ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ
ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥ ਆਪਣੀ ਕੁਦਰਤਿ
ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥ ਸਭਨਾ ਵੇ
ਖੈ ਨਦਰਿ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ੪ ॥
ਥਾਵਾ ਨਾਵ ਨ ਜਾਣੀਅਹਿ ਨਾਵਾ ਕੇਵਡੁ ਨਾਉ

of the Lord through the Guru's Grace. (3)

O Nanak! Both the Guru and the Lord are one and the same. The Guru's praises are being sung all over the place, as He pervades everywhere. The Guru-minded persons, who are fortunate and predestined by Lord's Will, (as per their past actions), meditate on True Name. Such persons, who have sought the Guru's support do not undergo the cycle of births and deaths. (4-30-100)

Ik onkar satgur prasad

Sri Rag Mahala - 1 - Ghar 1 Astpadian (A'akh a'akh ma'n va'vna...)

Let us sing the praises of the Almighty as best as we can. How great must He be; where does His establishment exist, whose praises we want to sing? None has found an answer to His Greatness yet, though innumerable persons have concentrated and tried to describe and fathom His depth. (1)

O friend! It is beyond our imagination to gauge God's greatness and depth. His Name is True and His abode is True; such a True Lord embraces everyone under His care. (Pause-1)

O Lord! None has understood 'Your Will' and its 'Greatness'; none has been able to describe it in words. Even if we were to collect a few hundred poets, they would not be able, to gauge or describe even a tithe (tenth) of Your Greatness, as none has known it and all feel helpless. It is through hearsay only or by reading religious books alone that we have known Your Greatness; without realising Your real Worth. (2)

All the religious Masters (Pirs), prophets, knowledgeable seers, or faithful ones, the humble followers or religious martyrs have not found an answer to Your Greatness. The Great God-fearing men, Pandits, Mullahs or Kazis (religious teachers) and those who have attained great heights in understanding God or those endowed with great powers, could not describe Your Greatness so far; but they all sing Your praises alone. (3)

The Lord does not seek anyone's assistance in creating or destroying this Universe; neither He bestows or takes away anything (from us) with anyone's permission. He alone knows His Great Creation (the Nature) bringing this Universe into existence, as and when it pleases Him. He looks after everyone with His benign care and bestows His blessings on us as He likes. (4)

॥ ਜਿਥੈ ਵਸੈ ਮੇਰਾ ਪਾਤਿਸਾਹੁ ਸੋ ਕੇਵਡੁ ਹੈ
ਥਾਉ ॥ ਅੰਬੜਿ ਕੋਇ ਨ ਸਕਈ ਹਉ ਕਿਸ ਨੋ
ਪੁਛਣਿ ਜਾਉ ॥ ੫ ॥ ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ
ਜੇ ਕਿਸੈ ਵਡਾ ਕਰੇਇ ॥ ਵਡੇ ਹਥਿ
ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ ਹੁਕਮਿ
ਸਵਾਰੇ ਆਪਣੈ ਚਸਾ ਨ ਢਿਲ ਕਰੇਇ ॥ ੬ ॥
ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਲੈਣੈ ਕੈ ਵੀਚਾਰਿ
॥ ਕੇਵਡੁ ਦਾਤਾ ਅਖੀਐ ਦੇ ਕੈ ਰਹਿਆ ਸੁਮਾਰਿ
॥ ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਹ ਜੁਗਹ
ਭੰਡਾਰ ॥ ੭ ॥ ੧ ॥

ਮਹਲਾ ੧ ॥

ਸਭੇ ਕੰਤ ਮਹੇਲੀਆ ਸਗਲੀਆ ਕਰਹਿ
ਸੀਗਾਰੁ ॥ ਗਣਤ ਗਣਾਵਣਿ ਆਈਆ ਸੂਹਾ
ਵੇਸੁ ਵਿਕਾਰੁ ॥ ਪਾਖੰਡਿ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਖੋਟਾ
ਪਾਜੁ ਖੁਆਰੁ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਇਉ ਪਿਰੁ
ਰਾਵੈ ਨਾਰਿ ॥ ਤੁਧੁ ਭਾਵਨਿ ਸੋਹਾਗਣੀ ਅਪਣੀ
ਕਿਰਪਾ ਲੈਹਿ ਸਵਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰੁ
ਸਬਦੀ ਸੀਗਾਰੀਆ ਤਨੁ ਮਨੁ ਪਿਰ ਕੈ ਪਾਸਿ
॥ ਦੁਇ ਕਰ ਜੋੜਿ ਖੜੀ ਤਕੈ ਸਚੁ ਕਰੈ
ਅਰਦਾਸਿ ॥ ਲਾਲਿ ਰਤੀ ਸਚ ਭੈਵਸੀ ਭਾਇ
ਰਤੀ ਰੰਗਿ ਰਾਸਿ ॥ ੨ ॥ ਪ੍ਰਿਅ ਕੀ ਚੇਰੀ ਕਾਂਢੀਐ
ਲਾਲੀ ਮਾਨੈ ਨਾਉ ॥ ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ
ਸਾਚੇ ਮੇਲਿ ਮਿਲਾਉ ॥ ਸਬਦਿ ਰਤੀ ਮਨੁ
ਵੇਧਿਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ੩ ॥

None knows the names of places (of His Abode) or which is the greatest name of all these, or how big is the place where my Lord resides. None has so far visualised or gauged the Lord's Abode, so whom should I go to and ask for details of His whereabouts. (5)

People of higher castes do not like the lower castes but the Lord may at His Will, upgrade anyone from lower to higher levels. The Great Lord controls all His blessings and bestows them on us as He likes. He can make His saints great as per His Will, without any delay or loss of time. (6)

Everyone describes Him as Great for the sake of asking for His blessings. How Great must He be, who after giving away His riches, remains as Great and unfathomable? O Nanak! The Lord's Greatness and blessings are beyond our perception and suffer no losses, and ever remain plentiful through all the ages. (7-1)

Mahala - 1 (Sabhai kant mahe'lian saglia kare'h sigar.)

All the persons are like the Lord's spouses, who try to embellish and adorn themselves with good deeds, and pose to be faithful to the Lord-spouse with all sorts of make-up. They cannot attain the love of the Lord with false pretensions; rather they suffer due to their false presentation. (1)

O Lord! Men would like to enjoy the company of the Lord but You select the faithful ones, knowing their real worth and embrace them through Your Grace, finally uniting them with Yourself. (Pause-1)

They have adorned themselves through the Guru's Word and have placed their body and soul at the disposal of their Lord. They are seen praying to the True Lord with folded hands and are fully immersed in Him with fear and love (wonder/awe) of the True Lord at heart, having enjoyed themselves through His Will. (2)

The Man, who believes in His Will, through True Name is considered as the Lord's beloved one, and his love of the Lord is never lessened, leading to his final union with the Lord-spouse. I am beholden to them and would sacrifice my all to those persons, who have moulded their minds towards His love like the beloved spouse, through the Guru's Word. (3)

Such a beloved person, always endeared to the Lord-spouse, will never be separated from Him, as the Lord-spouse is ever so youthful and charming, who never suffers death or

ਸਾ ਧਨ ਰੰਡ ਨ ਬੈਸਈ ਜੇ ਸਤਿਗੁਰ ਮਾਰਿ
ਸਮਾਇ ॥ ਪਿਰੁ ਰੀਸਾਲੂ ਨਉਤਨੋ ਸਾਚਉ
ਮਰੈ ਨ ਜਾਇ ॥ ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਸਾਚੀ
ਨਦਰਿ ਰਜਾਇ ॥ ੪ ॥ ਸਾਚੁ ਧੜੀ ਧਨ ਮਾਡੀਐ
ਕਾਪੜੁ ਪ੍ਰੇਮ ਸੀਗਾਰੁ ॥ ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ
ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ ॥ ਦੀਪਕੁ ਸਬਦਿ
ਵਿਗਾਸਿਆ ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ॥ ੫ ॥
ਨਾਰੀ ਅੰਦਰਿ ਸੋਹਣੀ ਮਸਤਕਿ ਮਣੀ
ਪਿਆਰ ॥ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਪ੍ਰੇਮਿ
ਅਪਾਰ ॥ ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਾਚੇ
ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥ ੬ ॥ ਨਿਸਿ ਅੰਧਿਆਰੀ
ਸੁਤੀਏ ਕਿਉ ਪਿਰ ਬਿਨੁ ਰੈਣਿ ਵਿਹਾਇ ॥ ਅੰਕੁ
ਜਲਉ ਤਨੁ ਜਾਲੀਅਉ ਮਨੁ ਧਨੁ ਜਲਿ ਬਲਿ
ਜਾਇ ॥ ਜਾ ਧਨ ਕੀਤਿ ਨ ਰਾਵੀਆ ਤਾ ਬਿਰਥਾ
ਜੋਬਨੁ ਜਾਇ ॥ ੭ ॥ ਸੋਜੈ ਕੰਤ ਮਹੇਲੜੀ ਸੂਤੀ
ਬੂਝ ਨ ਪਾਇ ॥ ਹਉ ਸੁਤੀ ਪਿਰੁ ਜਾਗਣਾ ਕਿਸ
ਕਉ ਪੂਛਉ ਜਾਇ ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਭੈ ਵਸੀ
ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ ॥ ੮ ॥ ੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਆਪੇ ਗੁਣ ਆਪੇ ਕਥੈ ਆਪੇ ਸੁਣਿ
ਵੀਚਾਰੁ ॥ ਆਪੇ ਰਤਨੁ ਪਰਖਿ ਤੂੰ ਆਪੇ ਮੇਲੁ
ਅਪਾਰੁ ॥ ਸਾਚਉ ਮਾਨੁ ਮਹਤੁ ਤੂੰ ਆਪੇ

rebirth. The beloved persons, whom the Lord has bestowed with His Grace, always enjoy His company like the wedded woman (couples), following His Will. (4)

Just as the faithful wife beautifies herself with Truth as her hair do, true love as her wardrobe for dressing herself up, with remembrance of the Lord as the scent and an enlightened inner self as the place of worship; similarly the Guru's Word is like the kindly light and Lord's True Name is like the beautifying necklace. (5)

Such a woman is to be considered a beauty among all, whose face shines with the love of the Lord, and she deserves all praise for her incessant love of the Lord. She never considers anyone else as her spouse except the True Lord and has developed incessant love for the true Guru. (Thus the Guru-minded persons enjoy Lord's Love). (6)

On the other hand, the faithless person is like the woman who spends her black (dark) night without enjoying the company of the spouse and is to be cursed. Similarly a person without the Lord's Grace and True Name spends his life in vain and deserves to be burnt alive body and soul, alongwith all his worldly belongings of wealth, fame and mind even. Just as a cursed woman wastes her youth without enjoying union with her spouse, similarly a person, who has not enjoyed Lord's company through the Guru's Word, has wasted his whole life in this world. (7)

The person, without attaining True Name, is like the woman who sleeps throughout the night while her spouse is fully awake, thus wasting his life, without knowing about the whereabouts of the spouse. Whom should I ask about the Lord's Presence?

O Nanak! The True Lord unites man with Himself, through the Guru's Grace, with love and fear of the Lord at heart. (8-2)

Sri Rag Mahala - 1 (*Aapai gu'nn aapai kathai aapai su'nn vichar*)

O Lord! You are Yourself goodness and virtue; You only describe this goodness and You only meditate on listening to it. You are the priceless jewel of True Name; You alone know its great value and You are its valuable asset. (in the form of our faith in You) You only dish out the highest regard and true

ਦੇਵਣਹਾਰੁ ॥ ੧ ॥ ਹਰਿ ਜੀਉ ਤੂੰ ਕਰਤਾ
 ਕਰਤਾਰੁ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਹਰਿ
 ਨਾਮੁ ਮਿਲੈ ਆਚਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ
 ਹੀਰਾ ਨਿਰਮਲਾ ਆਪੇ ਰੰਗੁ ਮਜੀਨ ॥ ਆਪੇ
 ਮੋਤੀ ਉਜਲੇ ਆਪੇ ਭਗਤ ਬਸੀਨੁ ॥ ਗੁਰ ਕੈ
 ਸਬਦਿ ਸਲਾਹਣਾ ਘਟਿ ਘਟਿ ਡੀਨੁ
 ਅਡੀਨੁ ॥ ੨ ॥ ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਆਪੇ
 ਪਾਰੁ ਅਪਾਰੁ ॥ ਸਾਚੀ ਵਾਟ ਸੁਜਾਣੁ ਤੂੰ ਸਬਦਿ
 ਲਘਾਵਣਹਾਰੁ ॥ ਨਿਡਰਿਆ ਡਰੁ ਜਾਣੀਐ
 ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰੁ ॥ ੩ ॥ ਅਸਥਿਰੁ ਕਰਤਾ
 ਦੇਖੀਐ ਹੋਰੁ ਕੇਤੀ ਆਵੈ ਜਾਇ ॥ ਆਪੇ
 ਨਿਰਮਲੁ ਏਕੁ ਤੂੰ ਹੋਰ ਬੰਧੀ ਧੰਧੈ ਪਾਇ ॥ ਗੁਰਿ
 ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥ ੪
 ॥ ਹਰਿ ਜੀਉ ਸਬਦਿ ਪਛਾਣੀਐ ਸਾਚਿ ਰਤੇ
 ਗੁਰ ਵਾਕਿ ॥ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਲਗਾਈ
 ਸਚ ਘਰਿ ਜਿਸੁ ਓਤਾਕੁ ॥ ਨਦਰਿ ਕਰੇ ਸਚੁ
 ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸਾਕੁ ॥ ੫ ॥ ਜਿਨੀ
 ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥ ਹਉਮੈ
 ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰੱਖਿਆ ਉਰ ਧਾਰਿ ॥
 ਜਗ ਮਹਿ ਲਾਹਾ ਏਕੁ ਨਾਮੁ ਪਾਈਐ ਗੁਰ
 ਵੀਚਾਰਿ ॥ ੬ ॥ ਸਾਚਉ ਵਖਰੁ ਲਾਈਐ ਲਾਭੁ
 ਸਦਾ ਸਚੁ ਰਾਸਿ ॥ ਸਾਚੀ ਦਰਗਹ ਬੈਸਈ

Greatness and You only are the bestower of all this greatness on us. (1)

O Lord! You are the creator of one and all, including Brahma, the god of world creation. Pray, keep us as it pleases You, but O Lord, give us the strength to inculcate Your True Name in our heart. (Pause-1)

The Lord Himself is the true jewel of knowledge and is Himself the Bliss born out of a life dedicated to the Lord; He Himself is the brightest jewel of selflessness, and He Himself is the saint intermediary for realising the Lord. (or the moral support of saints). They, who have praised the Lord through the Guru's Word, have seen the unseen Lord in each and every creation of the Lord. (2)

The Lord Himself is the ocean of life; and Himself the vessel (ship) of knowledge for ferrying us across this ocean, and Himself leads us to both ends, either of self-realisation or self-destruction in the worldly veil of falsehood. The Lord Himself knows the true path to lead us across this ocean with the help of the Guru's Word and guidance. They, who fear Him not, will always be dreading Death, without the Guru's guidance leading a life full of ignorance. (3)

The Lord Creator is ever-existent and eternal while the rest of His Creation undergoes the cycle of births and deaths and is transitory. You are the only one, pure and untainted by Maya, while the rest of Your Creation is engrossed by You in the worldly pleasures of falsehood. O Lord! They, who are guided by the True Guru, are saved and united with You by remembering Your True Name. (4)

O Lord! You are realised only through the guidance of the Guru's Word by those who are merged in Truth by falling at the Guru's lotus feet. Such persons are not tainted by the false worldly pleasures, as they have found solace in the Abode of the Lord., But it is through His Grace alone that we may realise Truth, as without True Name, there is no other support in this world. (as worldly relations are false) (5)

The persons, who have realised the True Lord will enjoy the bliss of life throughout the four ages, as they have subdued their egoism and worldly desires and sought refuge in Truth and the true Lord. There is only one great achievement in this world, that of realising True Name, by concentrating on the Guru's Word. (6)

They, who deal in (the merchandise of) Truth only, will

ਭਗਤਿ ਸਚੀ ਅਰਦਾਸਿ ॥ ਪਤਿ ਸਿਉ ਲੇਖਾ
ਨਿਬੜੈ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥ ੭ ॥ ਉਚਾ
ਉਚਉ ਆਖੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥
ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂੰ ਸਤਿਗੁਰਿ ਦੀਆ
ਦਿਖਾਇ ॥ ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ
ਸਹਜਿ ਸੁਭਾਇ ॥ ੮ ॥ ੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ
ਅਸਗਾਹੁ ॥ ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ
ਕੀਤੇ ਵੇਸਾਹੁ ॥ ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ
ਨ ਟਲੈ ਸਿਰਾਹੁ ॥ ੧ ॥ ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ
ਜਾਣਹੁ ਕਾਲੁ ॥ ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ
ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭੁ
ਜਗੁ ਬਾਧੈ ਕਾਲ ਕੇ ਬਿਨੁ ਗੁਰ ਕਾਲੁ
ਅਫਾਰੁ ॥ ਸਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਬਿਧਾ ਛੋਡਿ
ਵਿਕਾਰ ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਦਰਿ
ਸਚੈ ਸਚਿਆਰ ॥ ੨ ॥ ਸੀਚਾਨੇ ਜਿਉ ਪੰਖੀਆ
ਜਾਲੀ ਬਧਿਕ ਹਾਥਿ ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ
ਹੋਰਿ ਫਾਥੇ ਚੋਰੈ ਸਾਥਿ ॥ ਬਿਨੁ ਨਾਵੈ ਚੁਣਿ
ਸੁਟੀਅਹਿ ਕੋਇ ਨ ਸੰਗੀ ਸਾਥਿ ॥ ੩ ॥ ਸਚੇ
ਸਚਾ ਆਖੀਐ ਸਚੇ ਸਚਾ ਥਾਨੁ ॥ ਜਿਨੀ ਸਚਾ
ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਸਚੁ ਧਿਆਨੁ ॥ ਮਨਿ ਮੁਖਿ
ਸੂਚੇ ਜਾਣੀਅਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਗਿਆਨੁ ॥
੪ ॥ ਸਤਿਗੁਰ ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ

earn profits through their true dealings of True Name. The saints, who pray earnestly through truthfulness, will find honour in the Lord's Court. They are received with honour, being enlightened with True Name and have everything to their credit in the final analysis. (7)

O Nanak! The Lord is described by everyone as the greatest of the great but none has ever seen Him. But once the True Guru has enlightened me; then the True Light of the Lord's presence is seen automatically and effortlessly throughout His Creation. (8-3)

Sri Rag Mahala - 1 (*Machhli jall na ja'nia sar kh'ara asga'h*)

The fish did not realise the presence of the net (for catching her) in the vast and deep ocean. Why did she trust the net, when she was so clever and beautiful? She was caught because of her false trust and could not escape the inevitable death. (1)

O Brother! Remember the snare of death, hanging over your head, as men will be caught by the death unawares like the fish and there is no escape from it. (Pause-1)

The whole world is ensnared and controlled by death and its fear cannot be eliminated without the Guru's guidance. The persons, who have got rid of their dual-mindedness and other vices, are saved from the clutches of death, being immersed in Truth. I would offer myself as a sacrifice to those persons, who are considered truthful at the Lord's Court. (2)

Men are caught by death suddenly due to their love of worldly attractions and vices, just as the falcon swoops on birds and the hunter spreads its (catch) net for those birds, who fall for it. The persons, who are protected by the Guru's guidance, are saved from the fear of death, while the rest are all caught by the clutches of death due to their attraction for worldly vices. There is none to render them any help or company in the fire of hell except the support of True Name of the Lord. (3)

The true person gets a place in the Lord's Court and holy congregations by meditating on True Name of the True Lord. They have always accepted Him as the True Lord, and concentrated on Truth. Such persons, who are true ones, having acquired true knowledge, through the Guru's Grace, are to be considered as Pure, both inwardly and outwardly. (4)

ਦੇਇ ਮਿਲਾਇ ॥ ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖ
ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ॥ ਨਾਵੈ
ਅੰਦਰਿ ਹਉ ਵਸੈ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥
੫ ॥ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੁਝ
ਨ ਪਾਇ ॥ ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਇ ਸਚਿ
ਰਹੈ ਲਿਵ ਲਾਇ ॥ ਤਿਥੈ ਕਾਲੁ ਨ ਸੰਚਰੈ
ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥ ੩ ॥ ਤੂੰ ਹੈ ਸਾਜਨੁ ਤੂੰ
ਸੁਜਾਣੁ ਤੂੰ ਆਪੇ ਮੇਲਣਹਾਰੁ ॥ ਗੁਰ ਸਬਦੀ
ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਤਿਥੈ ਕਾਲੁ
ਨ ਅਪੜੈ ਜਿਥੈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰੁ ॥ ੭
॥ ਹੁਕਮੀ ਸਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ
॥ ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ
॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੰਤਾ
ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥ ੮ ॥ ੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਨਿ ਜੂਠੈ ਤਨਿ ਜੂਠਿ ਹੈ ਜਿਹਵਾ ਜੂਠੀ
ਹੋਇ ॥ ਮੁਖਿ ਝੂਠੈ ਝੂਠ ਬੋਲਣਾ ਕਿਉ ਕਰਿ
ਸੂਰਾ ਹੋਇ ॥ ਬਿਨੁ ਅਭ ਸਬਦ ਨ ਮਾਂਜੀਐ
ਸਾਚੇ ਤੇ ਸਚੁ ਹੋਇ ॥ ੧ ॥ ਮੂੰਧੇ ਗੁਣਹੀਣੀ
ਸੁਖੁ ਕੋਹਿ ॥ ਪਿਰੁ ਰਲੀਆ ਰਸਿ ਮਾਣਸੀ ਸਾਚਿ
ਸਬਦਿ ਸੁਖੁ ਨੇਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਿਰੁ
ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਧਨ ਵਾਂਝੀ ਝੂਰੇਇ ॥ ਜਿਉ
ਜਲਿ ਥੋੜੈ ਮਛਲੀ ਕਰਣ ਪਲਾਵ

Let us pray to the True Guru to enable us to meet the Lord, thus enjoying real bliss and charm of life; the demons of death are afraid of them and never face them squarely, being defeated. The Lord has said, "I abide in True Name and True Name abides in me". (5)

(By inculcating True Name one could meet the Lord)

It is total darkness of ignorance without the Guru's guidance, as one cannot realise anything without the Guru's Word. With Guru's teachings one gets enlightened and such enlightened persons are always immersed in the True Knowledge of the Lord. Even death has no access to such persons as their souls are merged with the Prime soul. (6)

O Lord! You are the real friend and You alone can merge us with Yourself. There is no count and no end of Your Creation; only the Guru-minded persons have praised You. Death has no access to places where Guru's Word is being sung. (7)

The whole creation is governed by the Lord's Will and everyone functions according to His Will. It is only through His Will that the cycle of births and deaths is enacted; and some persons merge in the True Lord through His Will. O Nanak! Nothing is in the hands of Man, as everything happens as it pleases the Lord. (8-4)

Sri Rag Mahala - 1 (*Ma'n joothai ta'n jooth hai jehva joothi hai*)

The faithless person, like us have their minds, bodies and tongues besmirched with bad thoughts, deeds and speech; their mainstay in life is falsehood and their actions are based on lies. How could they become truthful? Without the Guru's Word their minds cannot be cleansed and it is only through the true Guru's guidance that one could realise the Truth, the Lord. (1)

O Man! How could you enjoy all the pleasures of life, without good deeds and good character? You could enjoy all the pleasures and bliss of life; in the company of the (True) Lord spouse only by developing love for the Guru's Word.

(Just at a house wife could enjoy conjugal pleasure only by developing immense love for her spouse.) (Pause-1)

If the spouse of a woman stays away in foreign lands, the separated woman desperately remembers and craves for his company every moment, like a fish in scanty (shallow) waters,

ਭੋਇ ॥ ਪਿਰ ਭਾਵੈ ਸੁਖੁ ਪਾਈਐ ਜਾ ਆਪੇ
 ਤਰਿ ਕਰੇਇ ॥ ੨ ॥ ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ
 ਹੀ ਸਹੇਲੀ ਨਾਲਿ ॥ ਤਨਿ ਸੋਹੈ ਮਨੁ ਮੋਹਿਆ
 ਹੀ ਰੰਗਿ ਨਿਹਾਲਿ ॥ ਸਬਦਿ ਸਵਾਰੀ ਸੋਹਣੀ
 ਰੁ ਰਾਵੈ ਗੁਣ ਨਾਲਿ ॥ ੩ ॥ ਕਾਮਣਿ ਕਾਮਿ
 ਆਵਈ ਖੋਟੀ ਅਵਗਣਿਆਰਿ ॥ ਨਾ ਸੁਖੁ
 ਹੀਐ ਸਾਹੁਰੈ ਝੂਠਿ ਜਲੀ ਵੇਕਾਰਿ ॥ ਆਵਣੁ
 ਵਣੁ ਡਾਖੜੇ ਛੋਡੀ ਕੀਤਿ ਵਿਸਾਰਿ ॥ ੪ ॥
 ਰ ਕੀ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੁਤੀ ਸੇ ਕਿਤੁ
 ਦਿ ॥ ਪਿਰ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਬੋਲੇ
 ਦਿਲੁ ਬਾਦਿ ॥ ਦਰਿ ਘਰਿ ਢੋਈ ਨਾ ਲਹੈ
 ਟੀ ਦੂਜੈ ਸਾਦਿ ॥ ੫ ॥ ਪੰਡਿਤ ਵਾਚਹਿ
 ਹੀਆ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰੁ ॥ ਅਨ ਕਉ ਮਤੀ
 ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ ॥ ਕਥਨੀ
 ਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥ ੬ ॥
 ਕੇਤੇ ਪੰਡਿਤ ਜੋਤਕੀ ਬੇਦਾ ਕਰਹਿ ਬੀਚਾਰੁ
 ਵਾਦਿ ਵਿਰੋਧਿ ਸਲਾਹਣੇ ਵਾਦੇ ਆਵਣੁ
 ਾਣੁ ॥ ਬਿਨੁ ਗੁਰ ਕਰਮ ਨ ਛੁਟਸੀ ਕਹਿ
 ਣਿ ਆਖਿ ਵਖਾਣੁ ॥ ੭ ॥ ਸਭਿ ਗੁਣਵੰਤੀ
 ਆਖੀਅਹਿ ਮੈ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥ ਹਰਿ ਵਰੁ
 ਰਿ ਸੁਹਾਵਣੀ ਮੈ ਭਾਵੈ ਪ੍ਰਭ ਸੋਇ ॥ ਨਾਨਕ

struggling for its very existence. But when the Lord-spouse showers His blessings and is pleased with His companion through His Grace, (she) man enjoys all the pleasures of life, by inculcating intense love for the spouse, the Lord. (2)

I praise my True Lord in the company of my friends and colleagues, His charming appearance is admired by me and I am always immersed in Him, feeling beside myself with joy, by singing His Praises. The person, who is embellished and honoured with True Name, through the Guru's guidance, acquires such qualities, as to enable him to have constant enjoyment and bliss in the company of the True Lord. (3)

A bad woman, with a loose character, is not cared for (does not get any respect) being full of bad deeds and qualities, and has no peace either at her parents' or in-laws' place and suffers privations at both places due to her ill fame. Similarly we suffer the pangs of the cycle of births and deaths, deserted by our Lord-Spouse, due to our bad deeds, and having forgotten the True Lord we crave and look within ourselves, being engulfed by worldly falsehood. (Maya). (4)

Initially, the housewife being good, was accepted by the spouse but now having been involved in low taste (worldly affairs) she is deserted by her spouse. Similarly man, not following the Lord's Will (dictates) and engaged in useless talk and dual-mindedness wastes his life deserted by the Lord, having forgotten His love and engaged in worldly falsehood, does not find an honourable place either in this world or hereafter. (5)

The learned people (Pandits) read various religious books (of learning) but do not themselves ponder over them thoughtfully. They only try to teach others as a matter of business for money. The whole world is engaged in false pretentions not true to their talk; as the only worthy life is the one dedicated to the Guru's Word. (6)

So many Pandits and learned astrologers are engaged in the study and discourses on Vedas, but they praise old epics (like Mahabharata) which preach hatred and differences between various sections of society. By so doing, without praising the Lord, they are involved in the cycle of births and deaths. They also know fully well that with Guru's Grace and not through discourses alone, we can rid ourselves, of our (vicious) actions. (7)

All the beings of the Lord are full of virtues, whereas I have none. The virtuous ones are the beautiful spouses of the

ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾ ਵੇਛੋੜਾ ਹੋਇ ॥ ੮

॥ ੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ
ਵਾਸੁ ॥ ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ
ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥ ਜੇਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ
ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ ॥ ੧ ॥ ਮੁਧੋ
ਗੁਣ ਦਾਸੀ ਸੁਖੁ ਹੋਇ ॥ ਅਵਗਣ ਤਿਆਗਿ
ਸਮਾਈਐ ਗੁਰਮਤਿ ਪੂਰਾ ਸੋਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਵਿਨੁ ਰਾਸੀ ਵਾਪਾਰੀਆ ਤਕੇ ਕੁੰਡਾ
ਚਾਰਿ ॥ ਮੂਲੁ ਨ ਬੁਝੈ ਆਪਣਾ ਵਸਤੁ ਰਹੀ
ਘਰਿ ਬਾਰਿ ॥ ਵਿਨੁ ਵਖਰ ਦੁਖੁ ਅਗਲਾ
ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥ ੨ ॥ ਲਾਹਾ
ਅਹਿਨਿਸਿ ਨਉਤਨਾ ਪਰਖੇ ਰਤਨੁ ਵੀਚਾਰਿ
॥ ਵਸਤੁ ਲਹੈ ਘਰਿ ਆਪਣੈ ਚਲੈ ਕਾਰਜੁ
ਸਾਰਿ ॥ ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ
ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ॥ ੩ ॥ ਸੰਤਾਂ ਸੰਗਤਿ
ਪਾਈਐ ਜੇ ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥ ਮਿਲਿਆ
ਹੋਇ ਨਾ ਵਿਛੁੜੈ ਜਿਸੁ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ
॥ ਸਚੈ ਆਸਣਿ ਸਚਿ ਰਹੈ ਸਚੈ ਪ੍ਰੇਮ ਪਿਆਰ
॥ ੪ ॥ ਜਿਨੀ ਆਪੁ ਪਛਾਣਿਆ ਘਰ ਮਹਿ
ਮਹਲੁ ਸੁਥਾਇ ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੇ
ਪਲੈ ਪਾਇ ॥ ਤਿਭਵਣਿ ਸੇ ਪ੍ਰਭੁ ਜਾਣੀਐ
ਸਾਚੇ ਸਾਚੇ ਨਾਇ ॥ ੫ ॥ ਸਾ ਧਨ ਖਰੀ
ਸੁਹਾਵਣੀ ਜਿਨਿ ਪਿਰੁ ਜਾਤਾ ਸੰਗਿ ॥
ਮਹਲੀ ਮਹਲਿ ਬੁਲਾਈਐ ਸੇ ਪਿਰੁ ਰਾਵੇ

Lord. O Nanak! I also yearn for the Lord's love. Whosoever has attained union with the Lord through the Guru's guidance will never be separated from Him. (8-5)

Sri Rag Mahala - 1 (*Ja'p ta'p sanjam sa'dhiaai tirath keechai va'as*)

All the formal observances and practices of meditation, austerity and body discipline, living at holy places, giving alms in charity or doing good deeds are of no avail without the Grace of the True Lord. As one sows, so shall one reap; so that the life goes in vain, without the merit of True Name. (1)

One could enjoy bliss through obeying Lord's dictates, discarding evils of self-aggrandisement and merging in the True Lord through self negation and merging in the True Lord through self-surrender and following Guru's Word, like the woman obeying her spouse. (Pause-1)

The businessman, without capital, looks all around for help and in the same way the faithless person seems completely lost without knowing the secret of man's origin. He seeks his true self from the outside world whereas his true self is to be perceived within himself. The worldly falsehood has engulfed the self-willed person so much that he suffers due to lack of the wealth of True Name. (2)

The persons, who have made an effort to appreciate this invaluable life and its ideals have really benefitted from it. They have found the true bliss in their inner selves and have thus realised salvation by concentrating on True Name through the Guru's guidance, in the company of holy saints. (3)

It is through the association of true saints that one finds the true bliss, provided the Lord bestows such a company. Once the true light of the all-pervading Lord illumines one's mind, one finds a permanent abode in the Lord's presence, having developed true love for the Lord, without losing one's sense of direction. (4)

The Guru-minded persons, who have attained self-realisation by merging themselves with True Name, have enjoyed True bliss of the Lord, who is known as an embodiment of Truth in all the three worlds. (5)

The persons, who have perceived the Lord within their innerselves, are really praise-worthy as they enjoy the bliss of the Lord, being called in His Presence. They are always enamoured by His benevolence and omni-presence like the true wedded wife in the company of her spouse. (6)

Having lost the true path of realising the True Lord, one may try to meditate on mounds of sand or mountain tops or

ਰੰਗਿ ॥ ਸਚਿ ਸੁਹਾਗਣਿ ਸਾ ਭਲੀ ਪਿਰਿ ਮੇਰੀ
ਗੁਣ ਸੰਗਿ ॥ ੬ ॥ ਭੂਲੀ ਭੂਲੀ ਬਲਿ ਚੜਾ
ਬਲਿ ਚੜਿ ਭੁਗਰਿ ਜਾਉ ॥ ਬਨ ਮਹਿ ਭੂਲੀ
ਜੇ ਫਿਰਾ ਬਿਨੁ ਗੁਰ ਬੁਝ ਨ ਪਾਉ ॥ ਨਾਵਰੁ
ਭੂਲੀ ਜੇ ਫਿਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਉ
ਜਾਉ ॥ ੭ ॥ ਪੁਛਹੁ ਜਾਇ ਪਧਾਉਆ ਚਲੇ
ਚਾਕਰ ਹੋਇ ॥ ਰਾਜਨੁ ਜਾਣਹਿ ਆਪਣਾ ਦਰਿ
ਘਰਿ ਠਾਕ ਨ ਹੋਇ ॥ ਨਾਨਕ ਏਕੋ ਰਵਿ
ਰਹਿਆ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ੮ ॥ ੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਗੁਰ ਤੇ ਨਿਰਮਲੁ ਜਾਣੀਐ ਨਿਰਮਲ ਦੇਹ
ਸਰੀਰੁ ॥ ਨਿਰਮਲੁ ਸਾਚੇ ਮਨਿ ਵਸੈ ਸੋ ਜਾਣੈ
ਅਭ ਪੀਰ ॥ ਸਹਜੈ ਤੇ ਸੁਖੁ ਅਗਲੇ ਨਾ ਲਾਗੈ
ਜਮ ਤੀਰੁ ॥ ੧ ॥ ਭਾਈ ਰੇ ਮੈਲੁ ਨਾਹੀ ਨਿਰਮਲ
ਜਲਿ ਨਾਇ ॥ ਨਿਰਮਲ ਸਾਚਾ ਏਕੁ ਤੂੰ ਹੋਰ
ਮੈਲੁ ਭਰੀ ਸਭ ਜਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ
ਕਰਣੈਹਾਰਿ ॥ ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ
ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ ॥ ਹਾਟ ਪਟਣ ਗੜ
ਕੋਨੜੀ ਸਚੁ ਸਉਦਾ ਵਪਾਰ ॥ ੨ ॥ ਗਿਆਨ
ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ ॥ ਗੁਪਤੁ
ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੇ ਮਨੁ ਰਾਖੈ ਠਾਇ ॥
ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਸਹਜੇ ਲਏ
ਮਿਲਾਇ ॥ ੩ ॥ ਕਸਿ ਕਸਵਟੀ ਲਾਈਐ

wander around the jungles in pursuit of the Lord, but one does not find the correct path without the Guru's guidance. Infact, one is bound to suffer the pangs of separation from the Lord, without attaining Lord's True Name, while going through the cycle of births and deaths. (7)

There are some persons who find no obstacles in meeting the Lord within themselves by following the true path from the seekers of Truth.

They consider the True Lord, the King of Universe, as their own master, so they find His Presence within themselves.

O Nanak! The whole world is fragrant with the air of the omni-present Lord, who pervades everywhere and there is none else (like Him, controlling the universe). (8-6)

Sri Rag Mahala - 1 (*Gur te' nirmal janiai nirmal deh sarir.*)

When we realise the Pure and True Lord through the Grace of the Guru, our body and mind become pure, and the mind is imbued with the love of True Name of the Lord, who alone knows our pangs of separation from Him. But with the help of true knowledge of the Lord we acquire true solace; even the fear of death, does not pierce our heart. (1)

O Brother! There is no dirt of duality left in this mind after bathing in the pure waters of Lord's knowledge. O Lord! You are the only one Pure and Truth personified, while, there is falsehood and filth of worldly vices everywhere. (Pause-1)

The Lord has created this world as His beautiful abode, with the ever lasting lights of the Sun and the Moon which illuminate the whole world. The human body is like the town with its senses, as it outlets for business, and the mind and soul, its living place and the fort, from where the human being is to deal in Truth and True Name, as its merchandise. (2)

With the true knowledge of the Lord, as collyrium for the eyes, (of knowledge) man gets rid of the fear (of death) and perceives the Lord in His Personification. By keeping the mind in concentration of the Lord, one visualises the Lord throughout the known and unknown worlds. If one meets such a True Guru, then one surely merges with the Lord through the Guru's Grace effortlessly and with ease. (3)

The Guru takes the Sikhs through a thorough and searching test and examines him from the angle of True Love; the false ones do not find favour with Him while the true Sikh is merged with the Lord (like the genuine coins being kept in

ਪਰਖੇ ਹਿਤੁ ਚਿਤੁ ਲਾਇ ॥ ਖੋਟੇ ਠਉਰ ਨ
ਪਾਇਨੀ ਖਰੈ ਖਜਾਨੈ ਪਾਇ ॥ ਆਸ ਅੰਦੇਸਾ
ਦੂਰਿ ਕਰਿ ਇਉ ਮਲੁ ਜਾਇ ਸਮਾਇ ॥ ੪ ॥
ਸੁਖ ਕਉ ਮਾਰੈ ਸਭੁ ਕੇ ਦੁਖੁ ਨ ਮਾਰੈ ਕੋਇ ॥
ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ
ਹੋਇ ॥ ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ
ਭੇਦਿ ਸੁਖੁ ਹੋਇ ॥ ੫ ॥ ਬੇਦੁ ਪੁਕਾਰੇ ਵਾਚੀਐ
ਬਾਣੀ ਬ੍ਰਹਮ ਬਿਆਸੁ ॥ ਮੁਨਿ ਜਨ ਸੇਵਕ
ਸਾਧਿਕਾ ਨਾਮਿ ਰਤੇ ਗੁਣਤਾਸੁ ॥ ਸਚਿ ਰਤੇ
ਸੇ ਜਿਣਿ ਗਏ ਹਉ ਸਦ ਬਲਿਹਾਰੈ
ਜਾਸੁ ॥ ੬ ॥ ਚਹੁ ਜੁਗਿ ਮੈਲੇ ਮਲੁ ਭਰੇ ਜਿਨ
ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ ॥ ਭਗਤੀ ਭਾਇਵਿਹੁਣਿਆ
ਮੁਹਕਾਲਾ ਪਤਿ ਖੋਇ ॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ
ਅਵਗਣ ਮੁਠੀ ਹੋਇ ॥ ੭ ॥ ਖੋਜਤ ਖੋਜਤ
ਪਾਇਆ ਡਰੁ ਕਰਿ ਮਿਲੈ ਮਿਲਾਇ ॥ ਆਪੁ
ਪਛਾਣੈ ਘਰਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ
ਜਾਇ ॥ ਨਾਨਕ ਨਿਰਮਲ ਉਜਲੇ ਜੋ ਰਤੇ
ਹਰਿ ਨਾਇ ॥ ੮ ॥ ੭ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਮਨ ਭੂਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ
ਲਾਗੁ ॥ ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ
ਡਰਪੈ ਦੁਖ ਭਾਗੁ ॥ ਦੂਖੁ ਘਣੈ ਦੋਹਾਗਣੀ ਕਿਉ

the treasury). By dispelling all doubts and misgivings about the secret of life, one is united with the Lord, being cleansed of one's vices and ignorance. (4)

Everyone craves for comforts of life, none asks for troubles in life but the self-minded (faithless) person does not understand that while craving for joy one faces mostly troubles and suffers. Therefore one should bear comforts and discomforts with equal ease, taking them at the same face value; as true solace and bliss of life is felt only through an understanding of the Lord through the Guru's Word and guidance. (5)

Some recite Vedas with fervour, some consider it as the Word of Brahma propounded by Vyas; while the Munis, Saints and seers, all are immersed in True Name, as it is the treasure of all virtues. They, who are immersed in True Name, have really won the battle of life; so I am always indebted to them and would offer myself as a sacrifice to them. (6)

The persons, who do not recite True Name with their tongues are really full of vices and filth throughout the four ages; they are put to shame and lose their respect in the court of the Lord, being without the love of the True Lord. The persons, who have forgotten True Name, cry with suffering, having lost their senses in bad deeds (in life), with no virtues to their credit. (7)

The saints have realised the True Lord after a long search, having developed the fear of the Lord and finally have been united with the Lord through the Guru's guidance. They have realised their True self and found solace in their innerself, having rid themselves of avarice and self-aggrandisement.

O Nanak! The persons who are immersed in the True Name of the Lord, become purified and united with the True and Pure Lord finally. (8-7)

Sri Rag Mahala - 1 (*Su'nn ma'n bhoelai ba'vrai Gur ki charni laag*)

Listen, O misguided and foolish mind! Seek the Guru's guidance by falling at His lotus feet. You should pray to the Lord by meditating on True Name, so that the fear of Death (Yama) is cast away and you are saved from the pangs of the cycle of rebirths. Without meeting True Lord, one is like the deserted wife, who can never be sure of a permanent conjugal love of her husband. (1)

O Brother! I have no support other than that of the Lord.

ਰੁ ਰਹੈ ਸੁਹਾਗੁ ॥ ੧ ॥ ਭਾਈ ਰੇ ਅਵਰੁ
ਹੀ ਮੈ ਥਾਉ ॥ ਮੈ ਧਨੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ
ਰਿ ਦੀਆ ਬਲਿ ਜਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥
ਰਮਤਿ ਪਤਿ ਸਾਬਾਸਿ ਤਿਸੁ ਤਿਸ ਕੈ ਸੰਗਿ
ਲਾਉ ॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ
ਵੈ ਮਰਿ ਜਾਉ ॥ ਮੈ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਵੀਸਰੈ
੨ ਟਿਕੀ ਘਰਿ ਜਾਉ ॥ ੨ ॥ ਗੁਰੂ ਜਿਨਾ ਕਾ
ਪੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ ॥ ਬਿਨੁ ਸਤਿਗੁਰ
ਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸੁਆਉ
ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਦੈ
ਰਿ ਕਾਉ ॥ ੩ ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦੇਹੁਰੀ
ਉ ਕਲਰ ਕੀ ਭੀਤਿ ॥ ਤਬ ਲਗੁ ਮਹਲੁ
ਪਾਈਐ ਜਬ ਲਗੁ ਸਾਚੁ ਨ ਚੀਤਿ ॥ ਸਬਦਿ
ਮੈ ਘਰੁ ਪਾਈਐ ਨਿਰਬਾਣੀ ਪਦੁ ਨੀਤਿ ॥ ੪
ਹਉ ਗੁਰ ਪੂਛਉ ਆਪਣੇ ਗੁਰ ਪੁਛਿ ਕਾਰ
ਮਾਉ ॥ ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ
ਖੁ ਜਲਿ ਜਾਉ ॥ ਸਹਜੇ ਹੋਇ ਮਿਲਾਵੜਾ
ਚੇ ਸਾਚਿ ਮਿਲਾਉ ॥ ੫ ॥ ਸਬਦਿ ਰਤੇ ਸੇ
ਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥ ਨਾਮੁ
ਲਾਹਨਿ ਸਦ ਸਦਾ ਹਰਿ ਰਾਖਹਿ ਉਰ ਧਾਰਿ
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਭ ਜੀਆ ਕਾ

The Guru has bestowed on me the treasure of True Name through His guidance, and I would offer myself as a sacrifice to such a Guru. (Pause-1)

The persons, who have sought the Guru's Guidance, are honoured in both the worlds, here and hereafter, with laurels and I would seek their company. Without their company I cannot survive for a moment even, as without True Name my existence comes to naught, being without purpose. May I never forsake meditation of the True-Name, the support of this blind person as I could hope to find my way to Lord's presence and self-realisation with the support of True Name alone! (2)

The teacher, who is not enlightened himself, cannot lead his followers on the right path; (as a blind person cannot lead others) and they shall not find any solace with his guidance. One cannot acquire True Name without the guidance of the True Guru, and without True Name what good is this life? (life without True Name is worthless) Infact, without the realisation of True Name one is bound to waste one's life and finally repents at one's failure like the purposeless crowing of a crow in a deserted house. (3)

Without acquiring True Name, the body suffers all sorts of privations and perishes like the wall constructed with mud which cannot support and sustain a building, similarly one does not find favour with the Lord without inculcating True Name in one's heart. By merging oneself completely with the Guru's Word (by surrendering to the Will of God with Guru's guidance) one attains self-realisation and perfect bliss and gets intoxicated with Lord's love and a pure mind, enjoying permanent blissful life. (4)

I seek the guidance of the True Guru, and carry out all my functions in life according to His Will; then my mind is filled with the love of the praiseworthy Lord and the suffering/affliction of self-aggrandisement (egoism) vanishes completely. Once one gets the true knowledge and the Union with one's innerself (by raising oneself to the fourth stge of selflessness), then surely one meets the True Lord with the help of eternal Truth. (5)

The persons, who are immersed in True Name, have become pure, ridding themselves of lust, anger and egoism (I-am-ness); they sing the praises of True Name at all times, remembering the True Lord in their hearts, and having faith in Him. Why should we forget such a Lord, who is the sustainer of all life and creation? (6)

The persons, who surrender themselves fully to the Will of the Lord, through the guidance of the Guru's Word, die once in their life time, then they are not afraid of Death and do

ਆਧਾਰੁ ॥ ੬ ॥ ਸਬਦਿ ਮਰੈ ਸੋ ਮਰਿ ਰਹੈ
ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥ ਸਬਦੈ ਹੀ ਤੇ
ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥ ਬਿਨੁ
ਸਬਦੈ ਜਗੁ ਭੁਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੇ
ਵਾਰ ॥ ੭ ॥ ਸਭ ਸਾਲਾਹੈ ਆਪ ਕਉ ਵਡਹੁ
ਵਡੇਰੀ ਹੋਇ ॥ ਗੁਰ ਬਿਨੁ ਆਪੁ ਨ ਚੀਨੀਐ
ਕਹੇ ਸੁਣੇ ਕਿਆ ਹੋਇ ॥ ਨਾਨਕ ਸਬਦਿ
ਪਛਾਣੀਐ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥ ੮ ॥ ੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨੁ ਬਾਦਿ
ਖੁਆਰੁ ॥ ਨਾ ਮਾਣੇ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ
ਬਾਦਿ ਸੀਗਾਰੁ ॥ ਦੂਖ ਘਣੇ ਦੋਹਾਗਣੀ ਨਾ
ਘਰਿ ਸੇਜ ਭਤਾਰੁ ॥ ੧ ॥ ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ
ਸੁਖੁ ਹੋਇ ॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ
ਸਬਦਿ ਮਿਲੈ ਰੰਗੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਵਰੁ ਸਹਜਿ
ਸੀਗਾਰੁ ॥ ਸਚਿ ਮਾਣੇ ਪਿਰ ਸੇਜੜੀ ਗੂੜਾ ਹੇ
ਤੁ ਪਿਆਰੁ ॥ ਗੁਰਮੁਖਿ ਜਾਣਿ ਸਿਵਾਣੀਐ
ਗੁਰਿ ਮੇਲੀ ਗੁਣ ਚਾਰੁ ॥ ੨ ॥ ਸਚਿ ਮਿਲਹੁ
ਵਰ ਕਾਮਣੀ ਪਿਰਿ ਮੋਹੀ ਰੰਗੁ ਲਾਇ ॥ ਮਨੁ

not suffer death second time at the hands of Yama, the god of death, as they now live only on True Name irrespective of worldly considerations. Through Guru's Word, they get immersed in True Name and thus attain unison with the True Lord. In fact, without the Guru's guidance through His Word, the whole world is lost in fruitless search and worldly pursuits, thus suffering the pangs of the cycle of births and deaths. (7)

Everyone is busy in self-praise, trying to surpass others in this race of self-aggrandisement and worldly praise. But without the guidance of the Guru, one cannot attain self-realisation even though there are many self-willed persons who proclaim of such attainment but that is of no value. O Nanak! They, who have realised the Truth, through the Guru's Word, (Guru's guidance) do not talk of self-importance (I-am-ness) being free from their egoism. (8-8)

Sri Rag Mahala - 1 (*Bin pir dhan sigariai joban ba'ad kho'ar*)

Without the attainment of True Lord, we are like the young woman, who does all ornamental beautification, but wastes her youth without the company of her spouse and all her efforts at make-up are wasted. She is like the deserted wife, who having her spouse in the house cannot enjoy his company.

(Similarly we do not enjoy union with the Lord, without self-realisation, even though He is within us.) (1)

O my mind! Remember the True Lord as it will bring you solace and comfort. One cannot understand the Guru's Word without the love of the Guru, and once you understand the Guru's Word, you will attain perfect bliss through union with Him. (Pause-1)

One gets real comfort through the service of the Guru, and meets the Lord-spouse with the beauty of a natural way of life. One enjoys union with the beloved Lord and develops true and full-fledged love of the body and mind with Him. The Guru-minded person, has attained self-realisation through the Guru's guidance and has been immersed in the True Lord with qualities of good character. (2)

The person, who is immersed in the true love of the Lord, will enable us to meet the Lord-Spouse. One cannot describe the value of perfect bliss, which has illumined one's body and

ਨਨੁ ਸਾਚਿ ਵਿਗਸਿਆ ਕੀਮਤਿ ਕਹਣੁ ਨ
 ਆਇ ॥ ਹਰਿ ਵਰੁ ਘਰਿ ਸੋਹਾਗਣੀ ਨਿਰਮਲ
 ਆਚੈ ਨਾਇ ॥ ੩ ॥ ਮਨ ਮਹਿ ਮਨੂਆ ਜੇ ਮਰੈ
 ਨ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥ ਇਕਤੁ ਤਾਗੈ ਰਲਿ
 ਮਲੈ ਗਲਿ ਮੋਤੀਅਨ ਕਾ ਹਾਰੁ ॥ ਸੰਤ ਸਭਾ
 ਖੁ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮ ਅਧਾਰੁ ॥ ੪ ॥
 ਖਨ ਮਹਿ ਉਪਜੈ ਖਿਨਿ ਖਪੈ ਖਿਨੁ ਆਵੈ ਖਿਨੁ
 ਆਇ ॥ ਸਬਦੁ ਪਛਾਣੈ ਰਵਿ ਰਹੈ ਨਾ ਤਿਸੁ
 ਸਾਲੁਸੰਤਾਇ ॥ ਸਾਹਿਬੁ ਅਤੁਲੁ ਨ ਤੋਲੀਐ
 ਰਬਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥ ੫ ॥ ਵਾਪਾਰੀ
 ਏਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥ ਕਾਰ
 ਸਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ ॥
 ਜੁਜੀ ਸਾਚੀ ਗੁਰ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ
 ਤਮਾਇ ॥ ੬ ॥ ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੁਲਾਇਸੀ
 ਰਚੁ ਤਰਾਜੀ ਤੋਲੁ ॥ ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ
 ਗੁਰਿ ਠਾਕੀ ਸਚੁ ਬੋਲੁ ॥ ਆਪਿ ਤੁਲਾਏ ਤੋਲਸੀ
 ਪੂਰੇ ਪੂਰਾ ਤੋਲੁ ॥ ੭ ॥ ਕਥਨੈ ਕਹਣਿ ਨ
 ਛੁਟੀਐ ਨਾ ਪੜਿ ਪੁਸਤਕ ਭਾਰ ॥ ਕਾਇਆ
 ਜੇਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥
 ਸਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥
 ੮ ॥ ੯ ॥

mind with the attainment of Truth. The persons, who have become pure through True Name, have realised the Lord within their inner-selves. (3)

One could enjoy unison with the Lord, (like the woman meeting her spouse) provided one could control one's mind, dispelling one's self-aggrandisement (ego) and become one with the Lord, like the beads of a necklace hanging in one cord. The Guru-minded persons enjoy real bliss, with faith in True Name, through the company of (holy congregations) holy saints. (4)

The moment one gains true bliss through True Name, all the discomforts and sufferings, take to flight (vanish) and the moment one acquires true knowledge, the blind superstitions vanish. The persons, who have understood, the Guru's Word, enjoy true bliss, and even Death has no fear-complex for them. The Lord is beyond our comprehension and cannot be measured by any means; it is rather difficult to approach Him through sheer descriptions. (5)

The True disciple has earned the benefit of true love, and keeps himself employed in true professions, through following the Guru's guidance and Lord's Will. He has acquired the treasure of True Name, with the Guru's guidance, and has no greed or lust for anything. (6)

The Guru-minded person meditates on Truth and weighs it in its correct perspective, thus making others understand it. Whatever craving he had for the worldly materialistic life, has been cut short by the preaching of Truth by the Guru. The Lord Himself evaluates everyone in the right perspective, as He has a perfect system of evaluating the qualities (virtues) of each individual (7)

The Lord Himself gives strength and reasoning to follow Truth as the perfect Lord has everything perfect. One cannot get rid of worldly attachments by talking or reading alone, or by reading a lot. One cannot attain the True Lord, with purity of body alone; but with the love of the Lord's prayers.

O Nanak! Let us not forget True Name, the only way to attune to Lord and unite with Him. (8-9)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ
ਬੀਚਾਰੁ ॥ ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ
ਸਰਬ ਪਿਆਰੁ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ
ਅਵਗਣ ਮੇਟਣਹਾਰੁ ॥ ੧ ॥ ਭਾਈ ਰੇ ਗੁਰ
ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥ ਪੂਛਹੁ ਬ੍ਰਹਮੇ
ਨਾਰਦੈ ਬੇਦਬਿਆਸੈ ਕੋਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਜਾਣੀਐ
ਅਕਬੁ ਕਹਾਵੈ ਸੋਇ ॥ ਸਵਲਿਓ ਬਿਰਖੁ
ਹਰੀਆਵਲਾ ਛਾਵ ਘਣੇਰੀ ਹੋਇ ॥ ਲਾਲ
ਜਵੇਹਰ ਮਾਣਕੀ ਗੁਰ ਭੰਡਾਰੈ
ਸੋਇ ॥ ੨ ॥ ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ
ਨਾਮ ਪਿਆਰੁ ॥ ਸਾਰੇ ਵਖਰੁ ਸੰਚੀਐ ਪੂਰੈ
ਕਰਮਿ ਅਪਾਰੁ ॥ ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੈ
ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥ ੩ ॥ ਭਵਜਲੁ
ਬਿਖਮੁ ਡਰਾਵਣੈ ਨਾ ਕੰਧੀ ਨਾ ਪਾਰੁ ॥ ਨਾ
ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਝੁ
ਮਲਾਰੁ ॥ ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਥਾ ਨਦਰੀ
ਪਾਰਿ ਉਤਾਰੁ ॥ ੪ ॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ
ਵਿਸਰੈ ਦੁਖ ਲਾਗੈ ਸੁਖ ਜਾਇ ॥ ਜਿਹਵਾ
ਜਲਉ ਜਲਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ ॥
ਘਟੁ ਬਿਨਸੈ ਦੁਖੁ ਅਗਲੈ ਜਮੁ ਪਕੜੈ
ਪਛੁਤਾਇ ॥ ੫ ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ
ਤਨੁ ਧਨੁ ਕਲਤੁ ਨ ਸਾਥਿ ॥ ਬਿਨੁ ਨਾਵੈ

Sri Rag Mahala -1 (Satgur poora je milai paieeai ...)

If one meets the True Guru, one acquires the power of thinking and understanding the gem of the Guru's Word; and by dedicating one's mind to the Guru, one gains the love of the pervasive Lord. Thus one attains Salvation, which destroys all evil and sufferings of life. (1)

O Brother! One cannot get self-realisation without the Guru's guidance. You may consult Brahma, sages like Narad and Vya (author of Vedas) for clarifying any doubts. (Pause-1)

The Guru alone reveals the real meaning of learning, concentration and the unstrung musical note and enables us to sing the praises of the inderscribable Lord. The Guru is like a tree laden with fruits of knowledge, and detachment, (from Worldly affairs) greenery of tranquillity and peace of mind as its shade. The Guru's heart is a treasure of emeralds and rubies of true love and self realisation and faith in the Lord. (2)

The love of pure and true Name is actually obtained through the Guru's guidance, as per one's noble deeds; and with the Grace of the Lord one amasses the wealth of True Name. The Lord alone is the Giver of all comforts of life, doing away with all discomforts and difficulties and the True guru dispels all the evil forces, keeping us away from committing any sins. (3)

It is rather impossible for ordinary beings, like us, without any knowledge, to cross this ocean of life, which has no known limits as there is no help available either by way of boats, floats or boatman (with the long pole for pushing it away) There is only one solace, in this hopeless situation, provided by the True Guru who would help us steer successfully across the stormy sea with the help of (the ship of) True Name, through the Grace of the Lord. (4)

Even if we forget the True Lord, our beloved benefactor, for a moment, all the comforts and luxuries of life give way to sufferings. Infact, the tongue which does not repeat True Name with love and devotion, deserves to be burnt. When this body is destroyed by death, it results in great sufferings to us but it is not use repenting then, unless we remember True Name in our lifetime. (5)

Everyone is engaged in selfish motives and wastes one's life in self aggrandisement but at the end of this journey neither the body nor the wealth, amassed in life, keeps company. Infact, the wealth and its attachment turns one away from God and is of no

ਧਨੁ ਬਾਦਿ ਹੈ ਭੂਲੇ ਮਾਰਗਿ ਆਖਿ ॥
ਸਾਚਉ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਅਕਥੇ
ਕਾਖਿ ॥ ੬ ॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ
ਪਇਐ ਕਿਰਤਿ ਕਮਾਇ ॥ ਪੂਰਬਿ ਲਿਖਿਆ
ਕਿਉ ਮੇਟੀਐ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਨ ਛੁਟੀਐ ਗੁਰਮਤਿ ਮਿਲੈ
ਮਿਲਾਇ ॥ ੭ ॥ ਤਿਸੁ ਬਿਨੁ ਮੇਰਾ ਕੇ ਨਹੀ
ਜਿਸ ਦਾ ਜੀਉ ਪਰਾਨੁ ॥ ਹਉਮੈ ਮਮਤਾ
ਜਲਿ ਬਲਉ ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ ॥
ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ
ਨਿਧਾਨੁ ॥ ੮ ॥ ੧੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ
ਜਲ ਕਮਲੇਹਿ ॥ ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ
ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥ ਜਲ ਮਹਿ ਜੀਅ
ਉਪਾਇਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ
ਤਿਨੇਹਿ ॥ ੧ ॥ ਮਨ ਰੇ ਕਿਉ ਛੁਟਹਿ
ਬਿਨੁ ਪਿਆਰ ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ
ਰਹਿਆ ਬਖਸੈ ਭਗਤਿ ਭੰਡਾਰ ॥ ੧ ॥
ਰਹਾਉ ॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ
ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥ ਜਿਉ ਅਧਿਕਉ
ਤਿਉ ਸੁਖ ਘਣੇ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ
॥ ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ
ਅਭ ਪੀਰ ॥ ੨ ॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ
ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾੜ੍ਹਕ ਮੇਹ ॥
ਸਰ ਭਰਿ ਬਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ

avail except True Name. The ideal of life should be to remember the Lord Almighty who is beyond our comprehension, and serve Him alone through the Guru's guidance and sing His praises. (6)

One suffers through the cycle of births and deaths without realising True Name, as ordained by the Lord, according to one's (past) actions. There is no way out, except the path ordained by the Lord as per His Will, and none has the power to change this course for the suffering soul, except through the help of True Name, attained through the Guru's guidance, which helps us to unite with the True Lord. (7)

There is no other solace for us except the True Lord who has bestowed us with this life span. Let us burn away our ego, attachment of worldly pursuits and veil of falsehood (Maya). O Nanak! Let us concentrate on the Guru's Word in the Company of holy Saints so that we may attain unison with the all powerful Lord, who is the fountainhead of all virtues and cross this ocean of life successfully. (8-10)

Sri Rag Mahala - 1 (Re ma'n aisi har siun preet kar ...)

O my mind! Develop such a true love for the God Almighty as the lotus-flower has for water. The flower always blossoms forth in water in spite of the waves and tribulations in the water. Develop such a love and craving for the supreme being as that of the beings created in water, who cannot survive without the presence of water. (1)

O my mind! How could anyone get over the worldly veil of falsehood, without developing True love of the Supreme being? The Guru-minded person always remembers God and is bestowed with the wealth of True Name by the Lord. (Pause-1)

O my mind! Develop the kind of true love for the supreme being as the fish has for water, which feels intense pleasure and inner satisfaction with the growing depths of water and would not live even for a second without its presence. God alone knows its pangs of separation from the water. (2)

O my mind! Develop the kind of true love for the Lord Almighty as the toad has for the rain drop. The whole surrounding flourishes with greenery and ponds overflow but without the sacred rain-drop, which is received by the toad, it has no value for him. If it does not receive the rain-drop, it dies its pre-ordained death, without having good fortune and Lord's Grace. (similarly man dies an ignominious death without attaining True Name through His

ਪਵਈ ਕੇਹ ॥ ਕਰਮਿ ਮਿਲੈ ਸੇ ਪਾਈਐ
ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ ॥ ੩ ॥ ਰੇ ਮਨ
ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ
ਦੁਧ ਹੋਇ ॥ ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ
ਖਪਣਿ ਨ ਦੇਇ ॥ ਆਪੇ ਮੇਲਿ ਵਿਛੁੰਨਿਆ
ਸਚਿ ਵਡਿਆਈ ਦੇਇ ॥ ੪ ॥ ਰੇ ਮਨ
ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ
ਸੂਰ ॥ ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ
ਦੂਰਿ ਹਜੂਰਿ ॥ ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ
ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥ ੫ ॥ ਮਨਮੁਖਿ
ਗਣਤ ਗਣਾਵਣੀ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥
ਤਾਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ
॥ ਗੁਰਮਤਿ ਹੋਇ ਤ ਪਾਈਐ ਸਚਿ ਮਿਲੈ
ਸੁਖੁ ਹੋਇ ॥ ੬ ॥ ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ ਜੇ
ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ ॥ ਗਿਆਨ ਪਦਾਰਥੁ
ਪਾਈਐ ਤ੍ਰਿਭਵਣੁ ਸੋਝੀ ਹੋਇ ॥ ਨਿਰਮਲੁ
ਨਾਮੁ ਵੀਸਰੈ ਜੇ ਗੁਣ ਕਾ ਗਾਹਕੁ ਹੋਇ ॥
੭ ॥ ਖੇਲਿ ਗਏ ਸੇ ਪੰਖਣੂੰ ਜੇ ਚੁਗਦੇ ਸਰ
ਤਲਿ ॥ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੇ
ਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥ ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ
ਮਿਲੈ ਜਾਇ ਸਚਾ ਪਿਤ੍ਰੁ
ਮਲਿ ॥ ੮ ॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ
ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥ ਸੋਹੰ ਆਪੁ ਪਛਾਣੀਐ
ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ ॥ ਗੁਰਮੁਖਿ ਆਪੁ
ਪਛਾਣੀਐ ਅਵਰ ਕਿ ਕਰੇ ਕਰਾਇ ॥ ੯ ॥
ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੀਐ ਸਬਦਿ ਮਿਲੇ
ਪਤੀਆਇ ॥ ਮਨਮੁਖਿ ਸੋਝੀ ਨ ਪਵੈ ਵੀਛੁੜਿ
ਚੋਟਾ ਖਾਇ ॥ ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੈ
ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥ ੧੦ ॥ ੧੧ ॥

Grace) (3)

O my mind! Develop the kind of true love for the True Lord as water possesses for milk; while boiling the milk, the water bears the brunt of fire and destroys itself (by evaporation), without allowing the milk to be affected by its heat. The Lord Almighty bestows true Greatness on the separated souls by uniting them with Himself, who have developed true love for Him. (4)

O my mind! Develop the kind of love as the bird "Chakor" has for the sun. The female feels completely lost in the absence of sun and does not have a wink of sleep missing her mate during the night, though the male may be next to her in the same cage. Similarly the self-willed persons do not realise the presence of God, whereas the Guru-minded persons live in His very Presence. (5)

The self-willed persons always keep an account of the good deeds done by them, while it is all Lord's doings whatever one does. It is next to impossible to evaluate the Lord's blessings or Greatness even if all of us wish to do so. It is only through the Guru's guidance that we may know His Greatness and attain true bliss through His True Name. (6)

If one meets the True Guru, there will be no end to one's true love for the Lord, thus attaining the treasure of True knowledge through the Guru's guidance. So one realises the omni-present Lord without ever forgetting True Name, provided one is in search of Truth and goodness. (7)

This life is purely a passing phase, and only those persons, who are favoured by the Lord, unite with Him, thus enjoying perfect bliss: We have to face death any moment after a brief stay in this world, just as we find many animals or birds passing away from this world after enjoying their short spans of life in water or land. (8)

Neither one develops true love of the Lord, nor one gets rid of one's (pride) ego without the Guru's guidance. One acquires full insight into the secret of life and one realises the True Lord in one's inner self through following the Guru's Word. The persons, who have gained self-realisation, lose all interest in all other activities except True Name. (9)

The persons, who have united with the Lord having faith in the Guru's Word, need no further efforts to unite with the Lord, whereas the self-willed persons never realise their True Self and suffer the pangs of separation from the Lord. O Nanak! The True Lord resides within our innerselves and without attaining Him, there is no other solace in the world. (10-11)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਨਮੁਖਿ ਭੁਲੈ ਭੁਲਾਈਐ ਭੂਲੀ ਠਉਰ ਨ
ਕਾਇ ॥ ਗੁਰ ਬਿਨੁ ਕੋ ਨ ਦਿਖਾਵਈ ਅੰਧੀ
ਘਾਵੈ ਜਾਇ ॥ ਗਿਆਨ ਪਦਾਰਥੁ ਖੋਇਆ
ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥ ੧ ॥ ਬਾਬਾ
ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇ ॥ ਭਰਮਿ ਭੂਲੀ
ਡੋਹਾਗਣੀ ਨਾ ਪਿਰ ਅੰਕਿ ਸਮਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਭੂਲੀ ਫਿਰੈ ਦਿਸੰਤਰੀ ਭੂਲੀ ਗਿਰੂ
ਤਜਿ ਜਾਇ ॥ ਭੂਲੀ ਡੂੰਗਰਿ ਥਲਿ ਚੜੈ
ਭਰਮੈ ਮਨੁ ਡੋਲਾਇ ॥ ਪੁਰਹੁ ਵਿਛੁੰਨੀ ਕਿਉ
ਮਿਲੈ ਗਰਬਿ ਮੁਠੀ ਬਿਲਲਾਇ ॥ ੨ ॥
ਵਿਛੁੜਿਆ ਗੁਰੁ ਮੇਲਸੀ ਹਰਿ ਰਸਿ ਨਾਮ
ਪਿਆਰਿ ॥ ਸਾਚਿ ਸਹਜਿ ਸੋਭਾ ਘਣੀ ਹਰਿ
ਗੁਣ ਨਾਮ ਅਧਾਰਿ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ
ਰਖੁ ਤੂੰ ਮੈ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਭਤਾਰੁ ॥ ੩ ॥
ਅਖਰ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ
ਅਭਿਮਾਨੁ ॥ ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ
ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥ ਗੁਰ ਬਿਨੁ ਕਿਨਿ
ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨੁ ॥ ੪ ॥
ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਤਤੁ
ਵੀਚਾਰੁ ॥ ਸਾ ਧਨ ਆਪੁ ਗਵਾਇਆ ਗੁਰ
ਕੈ ਸਬਦਿ ਸੀਗਾਰੁ ॥ ਘਰ ਹੀ ਸੇ ਪਿਰੁ
ਪਾਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰੁ ॥ ੫ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਮਨੁ ਨਿਰਮਲੁ ਸੁਖੁ
ਹੋਇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ
ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥ ਨਾਮੁ ਪਦਾਰਥੁ
ਪਾਇਆ ਲਾਭੁ ਸਦਾ ਮਨਿ ਹੋਇ ॥ ੬ ॥
ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਆਪਿ ਨ

Sri Rag Mahala - 1 (Manmukh bhulai bhulaieeai ...)

The self-willed person is completely lost from the right path, being without Guru's guidance, and misguides others also; as such the misguided persons never enjoy peace and tranquillity in this world. There is no other light showing the true path, except the Guru's guidance and the unenlightened person goes through the cycle of births and deaths. He has lost the chance of attaining unison with the Lord through true knowledge and leaves this world without achieving self-realisation, being engrossed in the worldly veil of falsehood. (Maya) (1)

O Man! The whole world is engulfed by the veil of falsehood, and like the (discarded) separated woman, will never find unity with the Lord-spouse. (Pause-1)

The misguided person tries to find solace in the outside world without achieving self-realisation and wanders around in search of truth without having peace of mind and the right path to follow. But how could he attain unity with the Lord, without His Grace, and being separated from Him all along? Such a person suffers the pangs of separation through his ego and finally bemoans this loss. (2)

The Guru would unite those persons, separated from God, by having faith and love in True Name and Lord's Grace; thus achieving peace and worldly fame. O Lord! There is none else to safeguard my interests, so I would gladly accept whatever You shall offer me. (3)

Just as too much religious study is of no avail and leads one astray; and one becomes proud and self-conscious by observing too many rituals, similarly bathing at holy places is of no avail when the mind is impure with pride and lust. No one has ever realised Truth, without the Guru's guidance, as one feels proud like a king without proper understanding and true realisation of self. (4)

It is only through True love of the Lord that we may realise Truth as revealed by the Guru's Word as the aim of life. One could get rid of one's ego through adorning oneself with the beauty of the Guru's Word and attain unison with the Lord within one's innerself; through the abounding love for the Lord Almighty. (5)

One could cleanse one's mind and enjoy bliss through the self-less service of the Guru and rid one's mind of one's ego by inculcating the Guru's message in the heart. Thus one could acquire the treasure of True Name and eternal bliss, resulting in tranquillity

ਲਇਆ ਜਾਇ ॥ ਗੁਰ ਕੀ ਚਰਣੀ ਲਗਿ
ਰਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ਸਚੇ ਸੇਤੀ
ਰਤਿਆ ਸਚੇ ਪਲੈ ਪਾਇ ॥ ੭ ॥ ਭੁਲਣ
ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥
ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ
ਪਿਆਰੁ ॥ ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ
ਸਬਦੁ ਅਪਾਰੁ ॥ ੮ ॥ ੧੨ ॥

ਸਿਰੀਗਾਰੁ ਮਹਲਾ ੧ ॥

ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧ
ਘਰ ਨਾਰਿ ॥ ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ
ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ॥ ਮੋਹ ਠਗਉਲੀ
ਹਉ ਮੁਈ ਸਾ ਵਰਤੈ ਸੰਸਾਰਿ ॥ ੧ ॥
ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਇ ॥ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਵਈ
ਤੂੰ ਭਾਵਹਿ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਨਾਮੁ ਸਾਲਾਹੀ ਰੰਗ ਸਿਉ ਗੁਰ ਕੈ ਸਬਦਿ
ਸੰਤੋਖੁ ॥ ਜੇ ਦੀਸੈ ਸੋ ਚਲਸੀ ਕੂੜਾ ਮੋਹੁ
ਨ ਵੇਖੁ ॥ ਵਾਟ ਵਟਾਉ ਆਇਆ ਨਿਤ
ਚਲਦਾ ਸਾਥ ਦੇਖੁ ॥ ੨ ॥ ਆਖਣਿ
ਆਖਹਿ ਕੇਤੜੇ ਗੁਰ ਬਿਨੁ ਬੂਝ ਨ ਹੋਇ
॥ ਨਾਮੁ ਵਡਾਈ ਜੇ ਮਿਲੈ ਸਚਿ ਰਹੈ ਪਤਿ
ਹੋਇ ॥ ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਖੋਟਾ
ਖਰਾ ਨ ਕੋਇ ॥ ੩ ॥ ਗੁਰ ਸਰਣਾਈ
ਛੁਟੀਐ ਮਨੁਖ ਖੋਟੀ ਰਾਸਿ ॥ ਅਸਟ
ਧਾਤੁ ਪਾਤਿਸਾਹ ਕੀ ਘੜੀਐ ਸਬਦਿ
ਵਿਗਾਸਿ ॥ ਆਪੇ ਪਰਖੇ ਪਾਰਖੂ ਪਵੈ

of mind.(6)

It is not through one's efforts but through the Lord's Grace that one may attain True bliss of life. One should take refuge at the Guru's lotus feet, by getting rid of one's ego, thus attaining True Name and merging with Him by inculcating true love of the Guru. (7)

Every human being is to err except the True Guru, who is above this flaw. Whosoever has moulded his mind through the Guru's guidance has inculcated the love of the True Lord. O Nanak! The persons, who have been united with the True Guru through the Guru's Word will never forget the True Lord. (8-12)

Sri Rag Mahala - 1 (Trisna Maya Mohini su't ...)

Man is engulfed in the trap provided by the bewitching worldly veil of falsehood (Maya) and is completely occupied with his family viz. son, father, wife and household affairs. The whole world is ensnared into the folds of wealth, youthful beauty, greed for riches, partaking rich food behaving with ego and suffers due to the vices of selfishness and egoism prevalent throughout the world at all times. (1)

O my beloved Lord! I have no other solace (escape) from these vices except Your mercy and I do not want to take refuge at any other place except Your door; I could find real happiness and peace only if You accept my devotion. (Pause-1)

O Lord! One should praise and inculcate True Name with love and devotion and attain self-realisation through the Guru's Word. It is no use developing love for this world, as the perceivable world is all transitory and faces destruction in the end. It is like the passersby, who gather together for the night's short stay and then finally part company in the morning. Everyone has to leave this world after a short span of life, so it is no use developing love for this passing phase of life. (2)

O Lord! There are plenty of people, who try to discuss and describe Your Greatness, but none could really grasp the Truth, without the Guru's guidance. In fact, one could gain real greatness by understanding. Truth and attaining the Greatness of True Name only. There is no body high or low (good or bad); only those persons, who are accepted by You, are really worthy of praise. (3)

The self-willed persons have their minds polluted with evil thoughts, but they could retrace their foot-steps towards self-realisation, by taking refuge at the lotus-feet of the Guru. The Lord has created these worldly beings with the utterance of His

ਨੈ ਰਾਸਿ ॥ ੪ ॥ ਤੇਰੀ ਕੀਮਤਿ ਨਾ
ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥ ਕਹਣੈ
ਨ ਲਭਈ ਸਚਿ ਟਿਕੈ ਪਤਿ ਪਾਇ ॥
ਅਮਤਿ ਤੂੰ ਸਾਲਾਹਣਾ ਹੋਰੁ ਕੀਮਤਿ ਕਹਣੁ
ਸਾਇ ॥ ੫ ॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਭਾਵਈ
ਤੁ ਤਨਿ ਹਉਮੈ ਵਾਦੁ ॥ ਗੁਰ ਬਿਨੁ
ਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ
ਤੁ ॥ ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ
ਏਆ ਫੀਕਾ ਸਾਦੁ ॥ ੬ ॥ ਆਸਾ ਅੰਦਰਿ
ਆ ਆਸਾ ਰਸ ਕਸ ਖਾਇ ॥ ਆਸਾ
ਚਲਾਈਐ ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਇ ॥
ਗੁਣਿ ਬਧਾ ਮਾਰੀਐ ਛੂਟੈ ਗੁਰਮਤਿ
ਏ ॥ ੭ ॥ ਸਰਬੇ ਥਾਈ ਏਕੁ ਤੂੰ ਜਿਉ
ਵੈ ਤਿਉ ਰਾਖੁ ॥ ਗੁਰਮਤਿ ਸਾਚਾ ਮਨਿ
ਨਾਮੁ ਭਲੋ ਪਤਿ ਸਾਖੁ ॥ ਹਉਮੈ ਰੋਗੁ
ਵਾਈਐ ਸਬਦਿ ਸਚੈ ਸਚੁ ਭਾਖੁ ॥ ੮ ॥
ਕਾਸੀ ਪਾਤਾਲਿ ਤੂੰ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ
ਸਾਇ ॥ ਆਪੇ ਭਗਤੀ ਭਾਉ ਤੂੰ ਆਪੇ
ਲਹਿ ਮਿਲਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ
ਉ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ॥ ੯ ॥ ੧੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮ ਨਾਮਿ ਮਨੁ ਬੋਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ
ਚਾਰੁ ॥ ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭੁ
ਤਉ ਸੁਖ ਸਾਰੁ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ
ਮੈ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥ ੧ ॥ ਮਨ ਰੇ

'Word' and then the Truthful ones are accepted in His Court, after scrutinising their actions. (4)

O Lord! I have thoroughly verified the whole world and found that none has gained access to Your secrets, as it is impossible to gauge Your depth. It is only few persons, having reposed faith in Truth, who have found solace in realising the Lord, as by sheer talking none has gained Your real value. It is only through the Guru's guidance that some people have praised Your Greatness and finally merged with You; and none else could even describe Your Greatness. (5)

The person, who does not remember True Name, is engrossed in self concept and self-praise only, without the Guru's guidance; none has gained true knowledge as all are busy in worldly pursuits resulting in vices only. The worldly charm is a passing phase, as nothing avails without the True Name. (6)

Man is born with conscious worldly desires, and enjoys all sorts of worldly pleasures in the worldly pursuits. Man is bound by His desires throughout his life and undergoes suffering in this world, because of worldly attachments. It is through his misdeeds that he suffers death, but could attain salvation, through the Guru's guidance, by inculcating True Name in his heart. (7)

O Lord! You are omni-present. Pray keep us as it pleases You. If one remembers the True Lord, through the Guru's guidance, one attains great respect in both the worlds, here and hereafter. Thus we may get rid of our ego and remember the True Name, through the Guru's guidance. (8)

O Lord! You have mastery over the whole universe, and are omni-present. True devotion, devotee, and the devoted sikh (or Guru) are all Your names who unite us with the Lord.

O Nanak! I only yearn for Your True Name, which may not desert me at any cost. Rest is all acceptable according to Your Will. (9-13)

Sri Rag Mahala -1 (Ram Na'am ma'n bedhia avar ke...)

When the mind is in unison with True Name of the Lord, all other thoughts have no place in life; since by inculcating the Guru's Word and by merging oneself with the True Lord, one really enjoys inner bliss and peace of mind. O Lord! I only depend on Your True Name as my support and mainstay; so pray keep me as it pleases You!

O My mind! God's Will is really supreme and True. So try to merge with the True Lord, who has bestowed this body and mind

ਸਾਚੀ ਖਸਮ ਰਜਾਇ ॥ ਜਿਨਿ ਤਨੁ ਮਨੁ
ਸਾਜਿ ਸੀਗਾਰਿਆ ਤਿਸੁ ਸੇਤੀ ਲਿਵ
ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਨੁ ਬੈਸੰਤਰਿ
ਹੋਮੀਐ ਇਕ ਰਤੀ ਤੋਲਿ ਕਟਾਇ ॥ ਤਨੁ
ਮਨੁ ਸਮਧਾ ਜੇ ਕਰੀ ਅਨਦਿਨੁ ਅਗਨਿ
ਜਲਾਇ ॥ ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ
ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ ॥ ੨ ॥ ਅਰਧ
ਸਰੀਰੁ ਕਟਾਈਐ ਸਿਰਿ ਕਰਵਤੁ
ਧਰਾਇ ॥ ਤਨੁ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ
ਮਨ ਤੇ ਰੋਗੁ ਨ ਜਾਇ ॥ ਹਰਿ ਨਾਮੈ
ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ
ਵਜਾਇ ॥ ੩ ॥ ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ
ਬਹੁ ਹੈਵਰ ਗੈਵਰ ਦਾਨੁ ॥ ਭੂਮਿ ਦਾਨੁ
ਗਊਆ ਘਣੀ ਭੀ ਅੰਤਰਿ ਗਰਬੁ
ਗੁਮਾਨੁ ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਗੁਰਿ
ਦੀਆ ਸਚੁ ਦਾਨੁ ॥ ੪ ॥ ਮਨਹਠ ਬੁਧੀ
ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥ ਕੇਤੇ ਬੰਧਨ
ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥ ਸਚਹੁ
ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥ ੫ ॥
ਸਭੁ ਕੇ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ
ਕੋਇ ॥ ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ
ਤਿਹੁ ਲੋਇ ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ
ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥ ੬ ॥ ਸਾਧੁ
ਮਿਲੈ ਸਾਧੂ ਜਨੈ ਸੰਤੋਖੁ ਵਸੈ ਗੁਰ ਭਾਇ ॥
ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਜੇ ਸਤਿਗੁਰ ਮਾਰਿ
ਸਮਾਇ ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤੋਖਿਆ ਦਰਗਹਿ

and made you supreme, and beautiful among His creation.
(Pause-1)

Even if one were to render one's body as a sacrificial offering to the fire by mutilating it in bits and pieces, or offer one's body and mind as a fuel to the burning fire day and night, (control the burning fire of one's mind) it is of no avail. By indulging in such penance in a hundred thousand ways, nothing avails and equals the efficacy of True Name. (so efforts of penance and self-control are of no avail except True Name)

All extreme sacrifices of the body like sawing one's body in two pieces by keeping a saw on one's head or making the body numb by keeping it in snow-clad mountains, one does not rid oneself of the malady of egoism or arrogance. The remedy lies in inculcating the True Name of the Lord, since nothing else avails as seen by experience in this world. (3)

The persons, who are bestowed with the gift of True Name by the Guru, are merged with the True Lord through His Grace, as all other efforts at distributing gold in abundance and giving wealth of horses and elephants in alms or giving away one's land, and cows in charity, are fruitless pursuits and one does not rid oneself of one's ego. (4)

The self-minded (faithless) persons, under the influence of their minds and with studies of books of learning like Vedas, have various thoughts and opinions of wisdom but are engulfed in slavish mentality, being bound by foolish rituals, while the Guru-minded persons, through the Guru's guidance, achieve salvation and enjoy unison with the Lord. All our actions are nowhere near Truth (except Truth, nothing is of any avail) while "Truthful living" (inculcating True Name) is still higher, being the highest and noblest act in this life. (5)

Everyone, being created in the image of God, is considered high and with esteem, and none can be bereft of True Name. Those persons who do not enjoy the Guru's Grace, leading to Lord's realisation, are not worth mentioning even. (6)

Just as during night's dreams, one forgets oneself so long one is asleep, (and visualises oneself in a different world) the same way this world appears like a dream to those who realise the truth through the Guru's guidance. But the average person suffers in this world being controlled by the snakes of egoism and duality (without realising the Truth). (7)

Just as the fire gets extinguished by pouring water, and the

ਧਾ ਜਾਇ ॥ ੭ ॥ ਘਟਿ ਘਟਿ ਵਾਜੈ
ਰੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ ॥ ਵਿਰਲੇ
ਉ ਸੋਝੀ ਪਈ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੁਟੈ ਸਬਦੁ
ਮਾਇ ॥ ੮ ॥ ੧੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਚੰਡੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਗੇ ਬੰਕ
ਰੁਆਰ ॥ ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੈ
ਹੋਤਿ ਪਿਆਰਿ ॥ ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ
ਡਹਿ ਢੇਰੀ ਤਨੁ ਛਾਰੁ ॥ ੧ ॥ ਭਾਈ ਰੇ ਤਨੁ
ਮਨੁ ਸਾਥਿ ਨ ਹੋਇ ॥ ਰਾਮ ਨਾਮੁ ਧਨੁ
ਨੇਰਮਲੇ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ
ਜੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਨਾਮੁ ਧਨੁ
ਨਿਰਮਲੇ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰ ॥ ਆਰੈ ਪੂਛ
ਨ ਹੋਵਈ ਜਿਸ ਬੇਲੀ ਗੁਰੁ ਕਰਤਾਰੁ ॥
ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਆਪੇ
ਬਖਸਣਹਾਰੁ ॥ ੨ ॥ ਮਨਮੁਖ ਜਾਣੈ ਆਪਣੇ
ਧੀਆ ਪੂਤ ਸੰਜੋਗੁ ॥ ਨਾਰੀ ਦੇਖਿ
ਵਿਗਾਸੀਅਹਿ ਨਾਲੇ ਹਰਖੁ ਸੁ
ਸੋਗੁ ॥ ਗੁਰਮੁਖਿ ਸਬਦਿ ਰੰਗਾਵਲੇ
ਅਹਿਨਿਸਿ ਹਰਿ ਰਸੁ ਭੋਗੁ ॥ ੩ ॥ ਚਿਤੁ
ਚਲੈ ਵਿਤੁ ਜਾਵਣੈ ਸਾਕਤ ਡੋਲਿ
ਡੋਲਾਇ ॥ ਬਾਹਰਿ ਢੂੰਢਿ ਵਿਗੁਚੀਐ ਘਰ
ਮਹਿ ਵਸਤੁ ਸੁਭਾਇ ॥ ਮਨਮੁਖਿ ਹਉਮੈ ਕਰਿ
ਮੁਸੀ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥ ੪ ॥ ਸਾਕਤ
ਨਿਰਗੁਣਿਆਰਿਆ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ
॥ ਰਕਤੁ ਬਿੰਦੁ ਕਾ ਇਹੁ ਤਨੇ ਅਗਨੀ ਪਾਸਿ

child gets satiated by sucking mother's milk; the lotus does not blossom without water and the fish dies without water; (same way one cannot get purified and enjoy the bliss of life without True Name). O Nanak! It is through the Guru's guidance alone that one enjoys Lord's True Name and I live only by singing Lord's praises all the time. (8-14)

Sri Rag Mahala - 1 (*Chitai disai dhoulhar bagai ...*)

Some persons may erect palatial buildings with artistic designs and marble-white doors and feel great pleasure and mental happiness by having love of worldly things in preference to God. But, their body and buildings, being devoid of the True love of the Lord, shall face complete destruction and mingle with the dust finally. (1)

O Brother! Your body and wealth are not ever-lasting and shall desert you finally. Lord's True Name alone is permanent which is bestowed on us only by the Guru's Grace. (Pause-1)

Lord's True Name is the only real wealth, provided it is bestowed on us by the Lord through the Guru's guidance. Whosoever has the friendly support of the Lord and the Guru, is not answerable in the Lord's Court in any way. But this salvation from the Worldly falsehood (Maya) is possible only when the Munificent Lord bestows His Grace on us, thus saving us from this veil of falsehood. The self-willed (faithless) person pins his faith and attachments to his sons and daughters who are temporary fellow-travellers; and is elated to see his wife, experiencing joy and sorrow at times. The Guru-minded (faithful) person, being immersed in Guru's Word, enjoys the eternal bliss of Lord's True Name and His presence day and night. (3)

One loses faith and falters without Lord's blessings, and worldly wealth also deserts him while the faithless, misguided person runs from pillar to post in search of wealth. We come to grief in trying to run away from our innerself (without self-realisation) while the Lord resides within us. Due to egoism, the faithless one is completely lost whereas the Guru-minded (faithful) person attains the Lord's presence and happiness (self-realisation) within oneself. (4)

O faithless and wretched person! Try to realise and appreciate your worth and origin. This body of yours is born out of your mother's blood and father's sperm and is moving towards death every moment; while this life is controlled by the air (you breathe

ਪਿਰਾਣੁ ॥ ਪਵਣੈ ਕੈ ਵਸਿ ਦੇਹੁਰੀ ਮਸਤਕਿ
ਸਚੁ ਨੀਸਾਣੁ ॥ ੫ ॥ ਬਹੁਤਾ ਜੀਵਣੁ
ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ ॥ ਸੁਖ ਜੀਵਣੁ
ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ
॥ ਨਾਮ ਵਿਹੁਣੇ ਕਿਆ ਗਣੀ ਜਿਸੁ ਹਰਿ
ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥ ੬ ॥ ਜਿਉ ਸੁਪਨੈ
ਨਿਸਿ ਭੁਲੀਐ ਜਬ ਲਗਿ ਨਿਦ੍ਰਾ ਹੋਇ ॥
ਇਉ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅਤਾ ਅੰਤਰਿ
ਹਉਮੈ ਦੋਇ ॥ ਗੁਰਮਤਿ ਹੋਇ ਵੀਚਾਰੀਐ
ਸੁਪਨਾ ਇਹੁ ਜਗੁ ਲੋਇ ॥ ੭ ॥ ਅਗਨਿ
ਮਰੈ ਜਲੁ ਪਾਈਐ ਜਿਉ ਬਾਰਿਕ ਦੂਖੈ
ਮਾਇ ॥ ਬਿਨੁ ਜਲ ਕਮਲ ਸੁ ਨਾ ਥੀਐ
ਬਿਨੁ ਜਲ ਮੀਨੁ ਮਰਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਹਰਿ ਰਸਿ ਮਿਲੈ ਜੀਵਾ ਹਰਿ ਗੁਣ
ਗਾਇ ॥ ੮ ॥ ੧੫ ॥

ਸਿਰੀਗਾਗੁ ਮਹਲਾ ੧ ॥

ਭੂੰਗਰੁ ਦੇਖਿ ਡਰਾਵਣੋ ਪੋਈਅੜੈ
ਡਰੀਆਸੁ ॥ ਉਚਉ ਪਰਬਤੁ ਗਾਖੜੈ ਨਾ
ਪਉੜੀ ਤਿਤੁ ਤਾਸੁ ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ
ਜਾਣਿਆ ਗੁਰਿ ਮੇਲੀ ਤਰੀਆਸੁ ॥ ੧ ॥
ਭਾਈ ਰੇ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਂਉ ॥ ਪੂਰਾ
ਸਤਿਗੁਰੁ ਰਸਿ ਮਿਲੈ ਗੁਰੁ ਤਾਰੇ ਹਰਿ
ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਲਾ ਚਲਾ ਜੇ
ਕਰੀ ਜਾਣਾ ਚਲਣਹਾਰੁ ॥ ਜੇ ਆਇਆ ਸੋ
ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥ ਭੀ
ਸਚਾ ਸਲਾਹਣਾ ਸਚੈ ਥਾਨਿ
ਪਿਆਰੁ ॥ ੨ ॥ ਦਰ ਘਰ ਮਹਲਾ ਸੋਹਣੇ
ਪਕੇ ਕੋਟ ਹਜਾਰ ॥ ਹਸਤੀ ਘੋੜੇ

in and out) and your life span in this world is predestined by the Lord. (5)

Everyone wants to live longer in life and none is prepared to die, but truly happy life is enjoyed only by those who enshrine the true Lord within their hearts through the Guru's guidance. The self-willed persons, without concentrating on True Name need no mention as they have not perceived the Guru's vision or His presence. It is only through the Guru's Grace that one may realise Truth. (6)

When a true disciple meets the True Master, (who has controlled his mind) contentment automatically prevails in him through the Guru's love and guidance. Then by merging with the True Lord, the disciple understands and realises the indescribable beauty of Nature. By drinking the nectar of True Name, such a disciple satiates his thirst of meeting the Lord and proceeds to the Lord's Court with honour and dignity. (7)

By merging with the Guru's Word, such persons hear the song celestial day and night, but very few Guru-minded persons really understand the mysteries of life, who have controlled their minds through the Guru's guidance.

O Nanak! Let us not forget True Name, so that we may emerge successfully from this life and cross this ocean of life by inculcating True Name in our minds by singing the Lord's praises, through the Guru's Word. (8-15)

Sri Rag Mahala - 1 (Doongar dekh dravano ...)

I dread the very idea of the path leading to the Abode of god of death while seeing people's sufferings in this world itself. The path leading to the god of death seems to be tortuous, where there is no other support or ladder to lead you there. The Guru-minded persons, who have realised the Lord within, have crossed this ocean of life successfully in the company of the Guru. (1)

O Brother! This world is like a dreadful and deep ocean which could be crossed successfully only if the Perfect Guru bestows the nectar of True Name, in the company of the True Guru. (Pause - 1)

If I were to remember about death by making noise while still committing sins, without realising the time of death which is causing suffering all around. Whosoever is born in this world is bound to die one day except the Guru-Lord who is not within the reach of death. But it is worthwhile praising the True Lord in the

ਪਾਖਰੇ ਲਸਕਰ ਲਖ ਅਪਾਰ ॥ ਕਿਸ
ਹੀ ਨਾਲਿ ਨ ਚਲਿਆ ਖਪਿ ਖਪਿ ਮੁਏ
ਅਸਾਰ ॥ ੩ ॥ ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਮਾਲੁ
ਜਾਲੁ ਜੰਜਾਲੁ ॥ ਸਭ ਜਗ ਮਹਿ ਦੇਹੀ
ਫੇਰੀਐ ਬਿਨੁ ਨਾਵੈ ਸਿਰਿ ਕਾਲੁ ॥ ਪਿੰਡੁ
ਪੜੈ ਜੀਉ ਖੇਲਸੀ ਬਦਵੈਲੀ ਕਿਆ
ਹਾਲੁ ॥ ੪ ॥ ਪੁਤਾ ਦੇਖਿ ਵਿਗਸੀਐ ਨਾਰੀ
ਸੇਜ ਭਤਾਰ ॥ ਚੋਆ ਚੰਦਨੁ ਲਾਈਐ ਕਾਪੜੁ
ਰੂਪੁ ਸੀਗਾਰੁ ॥ ਖੇਹੁ ਖੇਹ ਰਲਾਈਐ ਛੋਡਿ
ਚਲੈ ਘਰ ਬਾਰੁ ॥ ੫ ॥ ਮਹਰ ਮਲੂਕ
ਕਹਾਈਐ ਰਾਜਾ ਰਾਉ ਕਿ ਖਾਨੁ ॥ ਚਉਧਰੀ
ਰਾਉ ਸਦਾਈਐ ਜਲਿ ਬਲੀਐ
ਅਭਿਮਾਨੁ ॥ ਮਨਮੁਖਿ ਨਾਮੁ ਵਿਸਾਰਿਆ
ਜਿਉ ਡਵਿ ਦਧਾ ਕਾਨੁ ॥ ੬ ॥ ਹਉਮੈ
ਕਰਿ ਕਰਿ ਜਾਇਸੀ ਜੋ ਆਇਆ
ਜਗ ਮਾਹਿ ॥ ਸਭੁ ਜਗੁ ਕਾਜਲ ਕੋਠੜੀ
ਤਨੁ ਮਨੁ ਦੇਹ ਸੁਆਹਿ ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ
ਨਿਰਮਲੇ ਸਬਦਿ ਨਿਵਾਰੀ ਭਾਹਿ ॥ ੭ ॥
ਨਾਨਕ ਤਰੀਐ ਸਚਿ ਨਾਮਿ ਸਿਰਿ ਸਾਹਾ
ਪਾਤਿਸਾਹੁ ॥ ਮੈ ਹਰਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਹਰਿ
ਨਾਮੁ ਰਤਨੁ ਵੇਸਾਹੁ ॥ ਮਨਮੁਖ ਭਉਜਲਿ
ਪਚਿ ਮੁਏ ਗੁਰਮੁਖਿ ਤਰੇ
ਅਥਾਹੁ ॥ ੮ ॥ ੧੬ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ
ਕੀ ਧੋਖ ॥ ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ
ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥ ੧ ॥ ਦੁਨੀਆ ਕੈਸਿ
ਮੁਕਾਮੇ ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ
ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥ ੧ ॥ ਰਹਾਉ

company of holy congregations, with love for the truthful places. (Lord's Abode) (2)

All the worldly achievements and possessions like palaces and beautiful houses alongwith thousands of palatial buildings, or huge armies with horses and elephants would be of no avail in the end, as nothing accompanies you to the next world. (3)

All the collection and amassing of wealth like gold and silver or other forms of riches will be of no avail, and you could not escape the snare of death, without the meditation of True Name. At the time of death, the soul, will also follow the path of separation from the body. What will be the fate of sinners? (4)

Man enjoys seeing his sons and wife sitting beautifully dressed up and makes use of fragrant scents and beautiful dresses to decorate his body but in the end everything mingles, with dust and man departs reaping the fruits of his actions. (5)

One may acquire the status of a king or nobleman or having powers of a chieftain, but one burns inside with the fire of ego, and such a self-willed person, having forgotten True Name, is just like a burnt bamboo stick. (6)

Whosoever is born in this world, lives and dies in constant ego; while the whole world is groping in the dark with their bodies and minds blackened like burnt ash. Those persons, who have been saved from worldly desires through the Guru's guidance have kept aloof from worldly falsehood. (7)

O Nanak! One may cross this ocean of life successfully with the help of True Name of the Lord, the king of kings. O Lord! I beseech You that I may never forget Your True Name for a moment even, which is my mainstay in life. The Guru-minded persons have successfully crossed this ocean of life while the self-willed persons have been drowned or destroyed in their efforts, in the vast ocean. (8-16)

Sri Rag Mahala -1 Ghar - 2 (Mukaa'm kar ghar baisana nit ...)

This World cannot be considered as our permanent abode as the whole creation here is transient, it is only the ignorant perople who think of this world as lasting while everyone here is constantly

॥ ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬੈ ਮੁਲਾ ਬੈ
ਮੁਕਾਮਿ ॥ ਪੰਡਤਿ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ
ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥ ੨ ॥ ਸੁਰ ਸਿਧ
ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ
॥ ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ
ਚਲਣਹਾਰ ॥ ੩ ॥ ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ
ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਘੜੀ ਮੁਹਤਿ
ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ
ਪਹੂਚੁ ॥ ੪ ॥ ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ
ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ
ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੫
॥ ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ
ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਣ
ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥ ੬ ॥ ਮੁਕਾਮੁ
ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ
॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ
ਏਕੁ ॥ ੭ ॥ ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ
ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥ ਮੁਕਾਮੁ ਓਹੀ
ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਝੋਇ ॥੮॥ ੧੭ ॥
ਮਹਲੇ ਪਹਿਲੇ ਸਤਾਰਹ ਅਸਟਪਦੀਆ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧

ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ
ਗੁਰ ਭਗਤਿ ਨ ਹੋਇ ॥ ਅਪੈ ਆਪੁ ਮਿਲਾਏ
ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਕੋਇ ॥ ਹਰਿ ਜੀਉ
ਸਚਾ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥
੧ ॥ ਭਾਈ ਰੇ ਭਗਤਿ ਹੀਨੁ ਕਾਹੇ ਜਗਿ
ਆਇਆ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ੧ ॥

worried about leaving this world. (due to death)(1)

What type of temporary world is this? Of course, with True Name as our Pole Star (as our guide), we should live a pious and holy life, with faith in the True Lord (Pause-1)

The Yogi practises Yoga and the Mullah (Muslim priest) has his seat in the mosque, while the pandits preach through their holy books and sidhas (mendicants) have established themselves on mountain tops. (2)

But all of them including singers, munis, saints, sheikhs and pirs have all passed into oblivion (the unknown destination) and whosoever is left alive will be leaving this world shortly. (3)

All men of position, including sultans, noblemen, kings, nay all men without any exception, have followed the path of death. O Man! It is a question of time, as none stays here permanently, so you should also be prepared to face death any moment. (4)

These facts of life are mentioned in all books of knowledge but hardly anyone appreciates it. O Nanak! My humble supplication is that the True Lord is everywhere, whether on land, at sea or in space being omni-present. (5)

The True Lord, the Creator of all, is fathomless, is beyond description, and is the Giver of everything, the whole world is transient, except the one Lord, who is ever-lasting. (6)

The only thing, not controlled by the laws of nature, "Writ of Death", is ever-lasting so all this Earth and sky are transient except the True Lord, who is permanent. (7)

The sun and the moon, the day, the night and millions of stars, all disappear in due course. O Nanak! The main single Truth is that the True Lord remains for ever. (8-17)

Sri Rag Mahala -3 - Ghar 1 Astpadian Ik onkar satgur prasad (Gumukh kirpa karai bhagat)

"There is one God, the only one. Manifested by Himself and attained through the Guru's Grace".

It is through the Guru's Grace only that one gets immersed in True Name with the help of the Guru's guidance, as without that none could remember Him. One mingles with the Lord only through His Grace, and attains self-realisation by purifying one's mind. The Lord is True and the Guru's Word is also pure and True, one gets unison with the Lord, through understanding the Guru's Word alone. (1)

ਰਹਾਉ ॥ ਆਪੇ ਹਰਿ ਜਗਜੀਵਨੁ ਦਾਤਾ
ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ॥ ਜੀਅ ਜੰਤ ਏ ਕਿਆ
ਵੇਚਾਰੇ ਕਿਆ ਕੇ ਆਖਿ ਸੁਣਾਏ ॥ ਗੁਰਮੁਖਿ
ਆਪੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਸੇਵ
ਕਰਾਏ ॥ ੨ ॥ ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ
ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਕੀ ਕੀਮ
ਨ ਪਾਈ ॥ ਪ੍ਰਭੁ ਸਖਾ ਹਰਿ ਜੀਉ ਮੇਰਾ ਅੰਤੇ
ਹੋਇ ਸਖਾਈ ॥ ੩ ॥ ਪੋਈਅੜੈ ਜਗਜੀਵਨੁ
ਦਾਤਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥ ਬਿਨੁ
ਸਤਿਗੁਰੁ ਕੇ ਮਗੁ ਨ ਜਾਣੈ ਅੰਧੇ ਠਹੁਰ ਨ
ਕਾਈ ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਨਹੀ ਵਸਿਆ
ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ॥ ੪ ॥ ਪੋਈਅੜੈ
ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਇਆ
॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ
ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ ॥ ਜਿਸੁ ਸਿਉ ਰਾਤੀ
ਤੈਸੇ ਹੋਵੈ ਸਚੇ ਸਚਿ
ਸਮਾਇਆ ॥ ੫ ॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਭਾਉ
ਲਾਏ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰੁ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਿਐ ਸਹਜੁ ਊਪਜੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ
॥ ਹਰਿ ਗੁਣਦਾਤਾ ਸਦ ਮਨਿ ਵਸੈ ਸਚੁ
ਰਖਿਆ ਉਰ ਧਾਰਿ ॥ ੬ ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ
ਨਿਰਮਲਾ ਮਨਿ ਨਿਰਮਲਿ ਪਾਇਆ
ਜਾਇ ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਵਸੈ ਹਉਮੈ
ਦੁਖੁ ਸਭੁ ਜਾਇ ॥ ਸਤਿਗੁਰਿ ਸਬਦੁ
ਸੁਣਾਇਆ ਹਉ ਸਦ ਬਲਿਹਾਰੇ
ਜਾਉ ॥ ੭ ॥ ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਰੈ

O Brother! What good is this life without being engrossed in Lord's Prayers? In fact, this life is a sheer waste, without serving the True Master and gaining something worldwide. (Pause-1)

The Lord Himself is the bestower of life and Worldly pleasures and further offers True Name and one merges with the Lord through His Grace. The earthly human beings have no say in the worldly affairs controlled by the Lord, so whom to tell about one's failures. The Guru-minded persons are bestowed by the Lord with worldly riches and are enabled by Him to serve the True Master. (2)

The Self-willed faithless person is engrossed in the love of family members forgetting that they will not be of any avail at the time of death, whereas the Guru-minded person attains the True Lord, the fountain-head of all virtues, through the Guru's service and Grace and none can evaluate His Greatness. In fact, the Lord befriends such persons and helps them at the end of their life to unite with Him. (3)

The Lord-benefactor bestows all His favours on us, but the self-willed person through the ignorance of the Lord, has lost even his self-respect. Being ignorant of the Guru's guidance we are led astray to a state of helplessness and waste our lives without knowing how to cross this ocean of life successfully. The self-willed persons, without meditating on True Name, leave this world in remorse, as nothing could be gained at the end of life. (4)

Those persons, who have been immersed in the True Name through the Guru's guidance, having rid themselves of their ego and worldly desires, finally attain the Eternal Truth being constantly in meditation. In fact, it is through the company of holy saints alone that we may be moulded in the image of the Lord, being immersed in True Name, and get united with Him. (5)

The Guru-minded person, through the Grace of the Lord, begets His love, and is enabled to realise and follow the Guru's Word thus attaining Truth. By serving the True Master, such a faithful person sheds his ego and lust for power, thus enjoying eternal bliss. This enables one to attain equipoise and self-realisation and by remembering the True Lord, the treasure of all virtues at all times, one gets united with the Lord, the eternal Truth. (6)

The Lord is Truth personified and is attained through remembrance by pure and simple mind. The Guru-minded persons, who worship the True Lord with concentration on True Name, the treasure of all virtues, rid themselves of all afflictions of egoism. I offer myself as a sacrifice to the True Guru, who has brought His

ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ ॥ ਹਰਿ
ਜੀਉ ਭਗਤਿ ਵਛਲੁ ਸੁਖਦਾਤਾ ਕਰਿ
ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ ॥ ਨਾਨਕ ਸੇਭਾ
ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ
ਵਡਿਆਈ ॥ ੮ ॥ ੧ ॥ ੧੮ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡੁ ਲਗੈ ਤਿਨ
ਆਇ ॥ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ
ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਮਨ ਰੇ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥ ਧੁਰਿ ਪੂਰਬਿ
ਕਰਤੈ ਲਿਖਿਆ ਤਿਨਾ ਗੁਰਮਤਿ ਨਾਮਿ
ਸਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਵਿਣੁ ਸਤਿਗੁਰ
ਪਰਤੀਤਿ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਾਗੈ
ਭਾਉ ॥ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਈ ਦੁਖ ਮਹਿ
ਸਵੈ ਸਮਾਇ ॥ ੨ ॥ ਜੇ ਹਰਿ ਹਰਿ ਕੀਚੈ
ਬਹੁਤੁ ਲੋਚੀਐ ਕਿਰਤੁ ਨ ਮੇਟਿਆ
ਜਾਇ ॥ ਹਰਿ ਕਾ ਭਾਣਾ ਭਗਤੀ ਮੰਨਿਆ
ਸੇ ਭਗਤ ਪਏ ਦਰਿ ਥਾਇ ॥ ੩ ॥ ਗੁਰੁ
ਸਬਦੁ ਦਿੜਾਵੈ ਰੰਗ ਸਿਉ ਬਿਨੁ ਕਿਰਪਾ
ਲਇਆ ਨ ਜਾਇ ॥ ਜੇ ਸਉ ਅੰਮ੍ਰਿਤੁ
ਨੀਰੀਐ ਭੀ ਬਿਖੁ ਫਲੁ ਲਾਗੈ ਧਾਇ ॥ ੪
॥ ਸੇ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਜਿਨ ਸਤਿਗੁਰ
ਨਾਲਿ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ
ਕਮਾਵਦੇ ਬਿਖੁ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰੁ ॥ ੫
॥ ਮਨਹਠਿ ਕਿਤੈ ਉਪਾਇ ਨ ਛੂਟੀਐ
ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਸੋਧਹੁ ਜਾਇ ॥ ਮਿਲਿ
ਸੰਗਤਿ ਸਾਧੂ ਉਬਰੇ ਗੁਰੁ ਕਾ ਸਬਦੁ

message of love through the Guru's Word which teaches us the true path of life. (7)

One may feel or announce through others that he has got rid of ego, but this is not good enough as without Guru's guidance, this stage of selflessness is never achieved. The True Lord, through His benign Grace alone, enlightens us with the true love of the Master. O Nanak! The Lord alone bestows on the Guru-minded persons the knowledge of emancipation from worldly attachments and the strength to sing His praises through True Name as He is the harbinger of peace and tranquillity. (8-1-18)

Sri Rag Mahala - 3 (Homain karam kamavadai jum...)

The self-willed persons, who spend their lives without the Guru's guidance but through ego suffer at the hands of the god of Death (Yama) while the Guru-minded persons, who immerse in God's Name through the Guru's service are saved from these sufferings and cross this ocean of life successfully. (1)

O my mind! Remember the True Name through the Guru's guidance, so that you may merge with the True Lord, as predestined by the Lord, based on your past actions. (Pause-1)

But one is not attached to True Name without the Guru's guidance and one never gets faith in Lord's love and supremacy, thus leading a life of sorrow and sufferings, without realising the bliss of life, even in dreams. (2)

In spite of endless efforts to achieve peace and blissful life or meditate on True Name, one is not successful as the Lord's predestined Will does not permit it due to one's past deeds, while the God-fearing saints, who have accepted God's Will, are honoured by the Lord and their service is rewarded. (3)

The Guru's Word delivered through His love and benevolence, will be realised and understood only by those favoured by His Grace while others, through their malafide actions, will not derive any benefit like poisonous fruits, and undergo sufferings in life. (4)

The Guru-minded persons, who develop true love for the Guru, become pure and truthful with the help of True Name, and by ridding themselves of the poison of egoism, enjoy the bliss of life by accepting Lord's Will. (5)

One cannot attain salvation by practising all sorts of worldly actions to control the mind like penance or forced worship, without the Guru's guidance and His Grace. This could be easily verified from the holy books (of Hindu Culture) like Smritis or Shastras. The only path of deliverance lies in accepting the Guru's Word in

ਕਮਾਇ ॥ ੬ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ
ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਗੁਰਮੁਖਿ ਸੇਈ
ਸੋਹਦੇ ਜਿਨ ਕਿਰਪਾਕਰੇ ਕਰਤਾਰੁ ॥ ੭ ॥
ਨਾਨਕ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਅਉਰੁ ਨ
ਕੋਇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ
ਪਰਾਪਤਿ ਹੋਇ ॥ ੮ ॥ ੨ ॥ ੧੯ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਗੈ ਗੁਰ
ਭਾਇ ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ
ਨ ਆਵੈ ਜਾਇ ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ
ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥ ੧ ॥ ਮਨ ਰੇ
ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ
ਚਲਹਿ ਤਾ ਅਨਦਿਨੁ ਰਾਚਹਿ ਹਰਿ ਨਾਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ
ਊਡਹਿ ਚਹੁਦਿਸਿ ਜਾਹਿ ॥ ਜੇਤਾ ਊਡਹਿ
ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥
ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤੁ
ਫਲ ਪਾਹਿ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ
ਹਰੀਆਵਲਾ ਸਾਚੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਸਾਖਾ
ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ
॥ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ
ਖਵਾਇ ॥ ੩ ॥ ਮਨਮੁਖ ਊਭੇ ਸੁਕਿ ਗਏ
ਨ ਫਲੁ ਤਿੰਨਾ ਛਾਉ ॥ ਤਿੰਨਾ ਪਾਸਿ ਨ
ਬੈਸੀਐ ਓਨਾ ਘਰੁ ਨ ਗਿਰਾਉ ॥ ਕਟੀਅਹਿ
ਤੈ ਨਿਤ ਜਾਲੀਅਹਿ ਓਨਾ ਸਬਦੁ ਨ ਨਾਉ
॥ ੪ ॥ ਹੁਕਮੇ ਕਰਮ ਕਮਾਵਣੇ ਪਇਐ
ਕਿਰਤਿ ਫਿਰਾਉ ॥ ਹੁਕਮੇ ਦਰਸਨੁ ਦੇਖਣਾ
ਜਹ ਭੇਜਹਿ ਤਹ
ਜਾਉ ॥ ਹੁਕਮੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ਹੁਕਮੇ
ਸਹਿ ਸਮਾਉ ॥ ੫ ॥ ਹੁਕਮੁ ਨ ਜਾਣਹਿ

the company of holy saints. (6).

The Lord's True Name is the only treasure worth possessing and its efficacy is beyond description, as it is limitless. The Guru-minded persons, bestowed with the Guru's Grace through the Guru's guidance, are the only ones who make their lives sublime and win Lord's approbation. (7)

O Nanak! There is only one Lord, the bestower of all virtues and gifts of life and none else is there like Him. It is through the Guru's Grace and benevolence that one may attain unison with the Lord, by following the Guru's Word and performing virtuous actions. (8-2-19)

Sri Rag Mahala - 3 (Pankhi birakh suhavr'a sa'ch chugai....)

Man realises Truth by inculcating the Guru's love, like a bird perched on a wonderful tree of life. He enjoys true bliss of life, immersed in Lord's True Name, and does not suffer the pangs of the cycle of births and deaths. He remains immersed in True Name and enjoys 'Equipoise', having attained self-realisation. (1)

O my mind! Try to live by the Guru's Word, and abiding by the Guru's dictates, enjoy the nectar of True Name day and night. (Pause-1)

There are some other persons, (other birds chirruping on the tree of life) who are distracted towards all four corners, as they suffer from the flight of their thoughts and then wail for their ill-conceived actions. They cannot avail of the Guru's guidance, which alone gives solace to the afflicted mind, nor do they receive the nectar of True Name. (2)

The Guru-minded persons enjoy the bliss of life, and flourish through realisation of Truth, having discarded the three-pronged life of lust, greed and peace and are immersed in the True Name (holy word). The Lord Himself bestows the ambrosial fruit of True Name on such people, which is the cherished goal of life. (3)

The self-willed persons are like the withered tree, which neither flourishes with fruit nor gives any (solace) shade to others. It is no use having their company as it is fruitless to be with those persons who have no solid foundation but suffer like the withered tree, which is cut and burnt daily, (passing through the cycle of births and deaths) as they have not understood the True Name through the Guru's Word. (4)

It is through Lord's Will that our actions are controlled and we perform actions as per His Will. Some people merge with the

ਬਪੁੜੇ ਭੂਲੇ ਫਿਰਹਿ ਗਵਾਰ ॥ ਮਨਹਨਿ
ਕਰਮ ਕਮਾਵਦੇ ਨਿਤ ਨਿਤ ਹੋਹਿ
ਖੁਆਰੁ ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਨਾ
ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥ ੬ ॥ ਗੁਰਮੁਖੀਆ
ਮੁਹ ਸੋਹਣੇ ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥ ਸਚੀ
ਭਗਤੀ ਸਚਿ ਰਤੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥
ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਸਭ ਕੁਲ ਕਾ ਕਰਹਿ
ਉਧਾਰੁ ॥ ੭ ॥ ਸਭ ਨਦਰੀ ਕਰਮ
ਕਮਾਵਦੇ ਨਦਰੀ ਬਾਹਰਿ ਨ ਕੋਇ ॥ ਜੈਸੀ
ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੋ ਹੋਇ
॥ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ
ਪਰਪਤਿ ਹੋਇ ॥ ੮ ॥ ੩ ॥ ੨੦ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨਮੁਖਿ ਬੂਝ
ਨ ਪਾਇ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਮੁਖ ਉਜਲੇ
ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਸਹਜੇ ਹੀ
ਸੁਖੁ ਪਾਈਐ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥ ੧ ॥
ਭਾਈ ਰੇ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ॥ ਗੁਰ ਕੀ
ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਦਾ ਸੁਹਾਗੁ ਸੁਹਾਗਣੀ
ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥ ਸਦਾ ਪਿਰੁ
ਨਿਹਚਲੁ ਪਾਈਐ ਨ ਓਹੁ ਮਰੈ ਨ ਜਾਇ
॥ ਸਬਦਿ ਮਿਲੀ ਨਾ ਵੀਛੁੜੈ ਪਿਰ ਕੈ ਅੰਕਿ
ਸਮਾਇ ॥ ੨ ॥ ਹਰਿ ਨਿਰਮਲੁ ਅਤਿ
ਉਜਲਾ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥
ਪਾਠੁ ਪੜੈ ਨਾ ਬੂਝਈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ
॥ ਗੁਰਮਤੀ ਹਰਿ ਸਦਾ ਪਾਇਆ ਰਸਨਾ

Lord, while some others wander around as per His Will. It is through His Will alone that we may cherish His True Name, finally merging with the True Lord. (5)

The self-willed persons never appreciate His Will, so such fools suffer the pangs of births and deaths, through ignorance. They perform actions following their own dictates, which bring them misery. Finally, they neither get tranquillity of mind, nor do they get attracted towards the ultimate goal of Truth. (6)

On the other hand, the Guru-minded persons shine like stars in this world, with Guru's love, and they are immersed in True Lord by imbibing Truthful living. They are the only ones accepted by the Lord, with their truthful living in this world, and in turn they share all these gifts with all the other members of the family. (7)

It is through Lord's Grace only, that we perform our actions in life, and none is beyond its scope, as everyone of us functions through the Lord's Grace as He wills.

O Nanak! It is through the realisation of True Name that we achieve greatness and that comes through His Grace. (8-3-20)

Sri Rag Mahala - 3 (Gurmukh Naa'm Dhiieeai.....)

The Guru-minded person remains in unison with True Name of the Lord through the Guru's guidance, whereas the self-willed (faithless) person never realises this truth. So the Guru-minded persons with the Lord's Name embossed on their minds, shine forth in this world, and attain true bliss of life, finally merging with the Lord with ease. (1)

O Brother! Be humble and be at the lotus feet of Lord's true followers, as the true service consists of serving the True Guru, but this is achieved by hardly a few. (Pause-1)

By leading this life according to the dictates of the True Lord, with love and devotion the life of the beloved is full of bliss, as one is wedded to the Lord who never dies or deserts. In fact, by merging with the Guru's True Word, one is never forsaken by the Lord, enjoying unison in His embrace. (2)

The Lord is pure and spotless (shining) but is not attained without the Guru's guidance. The Lord is not realised by reading (many) books of learning and many a rituals lead to further confusion and dual mindedness only. The Guru-minded persons however, have realised the Lord, through the Guru's guidance and they alone enjoy singing His praises. (3)

The Guru-minded persons, through the Guru's teachings and

ਹਰਿ ਰਸੁ ਸਮਾਇ ॥ ੩ ॥ ਮਾਇਆ ਮੋਹੁ
 ਦੁਕਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸੁਭਾਇ ॥ ਬਿਨੁ
 ਸਬਦੈ ਜਗੁ ਦੁਖੀਐ ਫਿਰੈ ਮਨਮੁਖਾ ਨੋ ਗਈ
 ਖਾਇ ॥ ਸਬਦੇ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦੇ ਸਚਿ
 ਸਮਾਇ ॥ ੪ ॥ ਮਾਇਆ ਭੂਲੇ ਸਿਧ ਫਿਰਹਿ
 ਸਮਾਧਿ ਨ ਲਗੈ ਸੁਭਾਇ ॥ ਤੀਨੇ ਲੋਅ
 ਵਿਆਪਤ ਹੈ ਅਧਿਕ ਰਹੀ
 ਲਪਟਾਇ ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ
 ਨਾ ਦੁਬਿਧਾ ਮਾਇਆ ਜਾਇ ॥ ੫ ॥ ਮਾਇਆ
 ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ
 ਕਮਾਇ ॥ ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ
 ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥ ਬਿਨੁ ਸਬਦੈ ਭਰਮੁ
 ਨ ਚੁਕਈ ਨਾ ਵਿਚਹੁ ਹਉਮੈ
 ਜਾਇ ॥ ੬ ॥ ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ
 ਬਿਨੁ ਸਬਦੇ ਥਾਇ ਨ ਪਾਇ ॥ ਸਬਦੇ ਹਉਮੈ
 ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਜਾਇ ॥ ਨਾਮੁ
 ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਹਜਿ
 ਸੁਭਾਇ ॥ ੭ ॥ ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ
 ਬਿਨੁ ਗੁਣ ਭਗਤਿ ਨ ਹੋਇ ॥ ਭਗਤਿ ਵਫਲੁ
 ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ
 ਸੋਇ ॥ ਨਾਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ
 ਕਰਮਿ ਪਰਾਪਤਿਹੋਇ ॥ ੮ ॥ ੪ ॥ ੨੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ
 ਭੁਲਾਏ ॥ ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀਬੂਝਹਿ
 ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥ ਗੁਰਬਾਣੀ ਇਸ ਜਗ

guidance, rid themselves of the Worldly veil of falsehood (Maya) without effort, whereas the self-willed persons are engulfed by this veil and the whole world suffers continuously without the Guru's guidance. It is through the Guru's Word alone that we recite and meditate on True Name, finally merging in the eternal Truth, the Lord. (4)

Even the Sidhas (Yogis) are not spared the deceptive effects of this (Maya) veil of falsehood, as they cannot meditate on the Lord with concentration easily. This Maya (veil of falsehood) is prevalent in all the three Worlds and keeps everyone (specially self-willed) engulfed in its snare. No one can attain salvation without the Guru's guidance nor one is spared from the effects (malafides) of dual-mindedness due to this veil. (5)

The question now arises, as to what is this veil of falsehood? What actions one performs under its influence? The answer is — The human being is surrounded by sufferings (sorrows) and pleasures (joys) based on his actions, committed through ego. But without the Guru's guidance revealed through the 'True Word', neither is he cleared of his doubts (of dual mindedness) nor does he get rid of his egoism to attain his emancipation from (Maya) the veil of falsehood. (6)

One can never concentrate on True Name without inculcating true love of the Lord, and without understanding the Guru's holy Word, one does not realise one's true mission in life, (the state of equipoise); it is through the Guru's Word that we rid ourselves of ego, thus removing the shackles of this veil of falsehood (Maya). The Guru-minded persons realise the priceless treasure of True Name with Guru's guidance automatically. (7)

Without Guru's guidance, we cannot develop and appreciate our hidden qualities (of love and detachment or selflessness), and without these qualities being aroused, we cannot concentrate on the Lord. Whosoever has enshrined the beloved Lord of the Saints in his heart automatically attains unison with the Lord by reciting 'True Name'.

O Nanak! It is through His Grace alone that we may be enabled to sing His praises with the Guru's guidance, resulting in complete merger with the eternal Truth. (8-4-21)

Sri Rag Mahala - 3 (Maya moh merai ...)

The Lord Himself has created the love for this worldly veil of falsehood (in human beings) resulting in illusion and confusion in this world. The self-willed (faithless) persons waste their lives

ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ
ਆਇ ॥ ੧ ॥ ਮਨੁ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥
ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ
ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਰਮੁ ਗਇਆ ਭਉ
ਭਾਗਿਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥
ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਈਐ ਹਰਿ ਵਸੈ ਮਨਿ
ਆਇ ॥ ਘਰਿ ਮਹਲਿ ਸਚਿ ਸਮਾਈਐ
ਜਮਕਾਲੁ ਨ ਸਕੈ ਖਾਇ ॥ ੨ ॥ ਨਾਮਾ ਛੀਬਾ
ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥
ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ
ਗਵਾਈ ॥ ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ
ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ॥ ੩ ॥ ਦੈਤ ਪੁਤੁ ਕਰਮ
ਧਰਮ ਕਿਛੁ ਸੰਜਮ ਨ ਪੜੈ ਦੂਜਾ ਭਾਉ ਨ
ਜਾਣੈ ॥ ਸਤਿਗੁਰੁ ਭੋਟਿਐ ਨਿਰਮਲੁ ਹੋਆ
ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥ ਏਕੋ ਪੜੈ ਏਕੋ ਨਾਉ
ਬੂਝੈ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ॥ ੪ ॥ ਖਟੁ ਦਰਸਨ
ਜੋਗੀ ਸੰਨਿਆਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ
॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵਹਿ
ਹਰਿ ਜੀਉ ਮੰਨਿ ਵਸਾਏ ॥ ਸਰੀ ਬਾਣੀ ਸਿਉ
ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥ ੫ ॥
ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਗੁਰ
ਭਰਮਿ ਭੁਲਾਏ ॥ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ
ਪਇਆ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥ ਜਾ
ਨਾਉ ਚੇਤੈ ਤਾ ਗਤਿ ਪਾਏ ਜਾ ਸਤਿਗੁਰੁ
ਮੇਲਿ ਮਿਲਾਏ ॥ ੬ ॥ ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ
ਹਰਿ ਉਪਜੈ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਏ ॥
ਮਨੁ ਤਨੁ ਅਰਪੀ ਆਪੁ ਗਵਾਈ ਚਲਾ
ਸਤਿਗੁਰੁ ਭਾਏ ॥ ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ

engaged in useless actions and pursuits without realising the Truth. The only hope and ray of light in this world is the Guru's Word (Gurbani) which is appreciated through the Guru's Grace alone (1)

O my mind! The real bliss lies in meditating on True Name. It is with the True Guru's guidance that one may sing the praises of the Lord, thus merging in True Lord automatically (Pause-1)

By concentrating on True Name, keeping the mind on Lord's lotus feet, one gets rid of this veil of falsehood and the fear of Death. The Guru-minded person realises the True Lord by following the path shown by the Guru's Word. Thus one merges in the True Lord in this life, attaining self-realisation and overcoming the (fear of) god of Death (Yama). (2)

The examples of Namdev, the washerman, Kabir the weaver, (are before us), who had achieved salvation with the help of the True Guru. They have sung the praises of the Lord (Brahma) by realising the holy Word (Guru's Word) thus ridding themselves of ego and thoughts of high and low castes. Even the gods and human beings recite their holy Word (bani) and none could cause them (destruction) any harm. (3)

Prahlad, the son of the demon (Harnakush), without knowing any rituals' or formal religious observances was reciting only True Name, (Through the guidance of Narad) and nothing else. thus he became purified in the company of the Guru, by reciting True Name. He only understood True Name and recited True Name, without having any knowledge about any one else except the lord. (4)

The six classes of Yogis, Sanyasis and mendicants were completely lost in false practices not knowing the Guru. They could attain salvation by serving the True guru and meditating on the True Name. By developing love for the guru's Word they could get away from going through the cycle of births and deaths. (5)

The learned pandits are engrossed in the wordy wrangles by studying various religious books, and without the Guru's guidance they are lost in dual-mindedness. Without realising the Guru's Word, they do not attain salvation and are passed through the cycle of rebirths. (in eighty four lakhs of forms of life). By meeting the True Guru they could gain salvation by reciting True Name. (6)

We meditate on True Name, realising its efficacy and greatness in the assembly of saints, by meeting the True Guru, if we are fortunate, through His Grace. By surrendering our body and soul to such a Guru, and ridding ourselves of all ego, and following the

ਵਟਹੁ ਜਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਏ ॥ ੭ ॥ ਸੇ
ਸ੍ਰਾਹਮਣ ਬ੍ਰਹਮੁ ਜੋ ਬਿੰਦੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ
ਸਾਤਾ ॥ ਪ੍ਰਭੁ ਨਿਕਟਿ ਵਸੈ ਸਭਨਾ ਘਟ ਅੰਤਰਿ
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਡਿਓਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥ ੮ ॥
੪ ॥ ੨੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ
ਪਾਇ ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ
ਰਮਿ ਭੁਲਾਇ ॥ ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ
ਪਾਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥ ੧ ॥ ਭਾਈਰੇ
ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥ ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ
ਪ੍ਰਾਪੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥ ੧ ॥
ਹਾਉ ॥ ਸਹਜੇ ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਬਿਨੁ
ਹਜੈ ਕਥਨੀ ਬਾਦਿ ॥ ਸਹਜੇ ਹੀ ਭਗਤਿ ਊਪਜੈ
ਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥ ਸਹਜੇ ਹੀ ਤੇ ਸੁਖ
ਪਾਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੇ ਜੀਵਨੁ ਬਾਦਿ ॥ ੨ ॥
ਹਜਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਸਹਜਿ ਸਮਾਧਿ
ਸਗਾਇ ॥ ਸਹਜੇ ਹੀ ਗੁਣ ਉਚਰੈ ਭਗਤਿ ਕਰੇ
ਭਵ ਲਾਇ ॥ ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ
ਰਿਰਸੁ ਪਾਇ ॥ ੩ ॥ ਸਹਜੇ ਕਾਲੁ ਵਿਡਾਰਿਆ
ਚਰਸਣਾਈ ਪਾਇ ॥ ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ
ਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥ ਸੇ ਵਡਭਾਗੀ

Guru's dictates, let us sacrifice everything at the lotus feet of the True Guru, so as to merge with the True Lord. (7)

The Brahmin (learned person) is one who meditates on the True Lord (Brahma) and is ever immersed in True Name. But very few Guru-minded persons have realised the Lord's presence within every being (close by) through the Guru's guidance. O Nanak! It is only with the help of True Name, realised through the Guru's Word (guidance) that we may achieve the greatness in the court of the Lord. (Lord's Presence) (8-5-22)

Sri Rag Mahala - 3 (Sahejai nu sab ...)

The whole world is seeking Eternal bliss of Equipose, which can be attained through the Guru's guidance alone. The Pandits and astrologers (the learned ones), are tired in their pursuit of knowledge, while some others engaged in futile rituals, are in utter confusion; This stage of Bliss and 'Tranquillity of mind', is achieved by meeting the True Guru, which comes through the Lord's Grace if only He so wills. (1)

O Brother! None has achieved this stage of 'Bliss' without the Guru's guidance. It is through the Guru's Word alone that this state of 'Bliss' is realised by some and they receive the True Lord's embrace. (Pause-1)

It is through the knowledge of Infinite and His Grace that we sing His praises and be acceptable to Him, else it will amount to useless discussions or discourses. It is through knowledge that we inculcate His True worship, leading to love and dedication. It is also through knowledge, and equipose that we attain the bliss else this life will be a total loss, without the eternal bliss. (2)

We praise the Lord always in the State of Equipose and get into a trance automatically. We sing the Lord's Praises in the 'State of Equipose' and then engage in His prayers effortlessly. It is through the Guru's Word alone that we inculcate the Lord's love in our hearts while the tongue tastes the sweet nectar of True Name. (3)

It is through the State of Equipose that we take refuge at the lotus feet of the Lord, leaving all fear of Death. Then we get involved in performing noble and truthful deeds by inculcating True Name within our hearts. The persons, who have attained

ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥ ੪ ॥

ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਊਪਜੈ ਮਾਇਆ ਦੂਜੈ

ਭਾਇ ॥ ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਜਲੈ

ਜਲਾਇ ॥ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੂਕਈ ਫਿਰਿ ਫਿਰਿ

ਆਵੈ ਜਾਇ ॥ ੫ ॥ ਤਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ

ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥ ਪੜੀਐ

ਗੁਣੀਐ ਕਿਆ ਕਥੀਐ ਜਾ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ

॥ ਚਉਥੈ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖਿ ਪਲੈ

ਪਾਇ ॥ ੬ ॥ ਨਿਰਗੁਣ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸਹਜੇ

ਸੋਝੀ ਹੋਇ ॥ ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਚੇ ਸਚੀ

ਸੋਇ ॥ ਭੁਲਿਆ ਸਹਜਿ ਮਿਲਾਇਸੀ ਸਬਦਿ

ਮਿਲਾਵਾ ਹੋਇ ॥ ੭ ॥ ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥ ਸਹਜੇ ਹੀ ਸੋਝੀ

ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ ॥ ਆਪੇ ਬਖਸਿ

ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ ॥ ੮ ॥ ਸਹਜੇ

ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ

॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ

ਮਿਲਾਵਣਹਾਰੁ ॥ ਪੂਰੈ ਸਬਦਿ ਸਲਾਹੀਐ ਜਿਸ

ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ੯ ॥ ਗਿਆਨੀਆ ਕਾ

ਧਨੁ ਨਾਮੁ ਹੈ ਸਹਜਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥ ਅਨਦਿਨੁ

ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈਨਿ ਅਖੁਟ ਭਰੇ ਭੰਡਾਰੁ ॥

ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣਹਾਰਿ ॥

੧੦ ॥ ੬ ॥ ੨੩ ॥

the Lord by immersing in His True Name, are truly the fortunate ones. (4)

But by our indulgence in the worldly falsehood (Maya) we cannot achieve the eternal bliss of Equipose, as this leads us to dual mindedness. So the self-willed persons perform such actions under the control of egoism which burns their inner self (with worldly desires). Finally they undergo the torture of the cycle of births and deaths and take to Rebirths everytime. (5)

The three pronged activities of man, (lust for power, greed and peace) under the influence of Maya does not lead him towards the State of Equipose as this leads to his wanderings in dual-mindedness and doubts. It is no use studying books of lore or describing their beauty and giving discourses, since the individual is under the curse of the Lord from his birth, or is pre-destined to oblivion. The State of Equipose is gained by the Guru-minded persons, rising to the fourth stage of Equipose. (6)

The treasure of True Name, which is above our comprehension, is attained by few persons effortlessly, as the truly developed persons sing Lord's praises, thus merging with the True Lord. It is through the Guru's Word that the persons going astray from the real path even, are enabled to unite again with the Lord. (7)

Without the experience of 'Equipose', it is total darkness due to ignorance under the influence of worldly falsehood. It is through the understanding of the Guru's Word, which is above everything that we attain self-realisation and knowledge of Nature's secrets. The great and perfect Guru bestows His benevolence and Grace on us thus enabling us to unite with the Lord. (8)

The unseen and Fearless Lord, the embodiment of Truth and enlightenment, could be realised only in the fourth Stage of Equipose automatically (through His Grace) The Lord is the only benefactor of Mankind who enables us to have unison with the Prime Soul, provided we sing the praises of the Lord through the Guru's Word, which is supreme, and beyond all limits and description. (9)

The learned ones possess the treasure of True Name and deal in the merchandise of True Name only in this life effortlessly. They gain the gift of True Name every day while the ocean of Lord's Great love is limitless. O Nanak! There is no dearth of His love and benevolence, and the Lord bestows His gifts, without any restraint, to His devotees. (10-6-23)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Sri Rag Mahala - 3 (Satgur miliai phe'r na pavai janam...)

ਤਿਗੁਰਿ ਮਿਲਾਐ ਫੇਰੁ ਨ ਪਵੈ ਜਨਮੁ ਮਰਣੁ
 ਖੁ ਜਾਇ ॥ ਪੂਰੈ ਸਬਦਿ ਸਭ ਸੋਝੀ ਹੋਈ
 ਰਿ ਨਾਮੈ ਰਹੈ ਸਮਾਇ ॥ ੧ ॥ ਮਨ ਮੇਰੇ
 ਤਿਗੁਰੁ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥ ਨਿਰਮਲੁ
 ਸਦ ਨਵਤਨੇ ਆਪਿ ਵਸੈ ਮਨਿ
 ਆਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਜੀਉ ਰਾਖਹੁ
 ਪੁਨੀ ਸਰਣਾਈ ॥ ਜਿਉ ਰਾਖਹਿ ਤਿਉ
 ਹਨਾ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ
 ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰਣਾ ॥ ੨ ॥ ਵਡੈ
 ਸਾਗਿ ਨਾਉ ਪਾਈਐ ਗੁਰਮਤਿ ਸਬਦਿ
 ਜੁਹਾਈ ॥ ਆਪੇ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਕਰਤਾ
 ਜਹੇ ਰਹਿਆ ਸਮਾਈ ॥ ੩ ॥ ਇਕਨਾ
 ਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ
 ਵਾਇਆ ॥ ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਿ ਫਿਰਿ
 ਮਾਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ੪ ॥
 ਤਗਤਾ ਮਨਿ ਆਨੰਦੁ ਹੈ ਸਚੈ ਸਬਦਿ ਰੰਗਿ
 ਰਾਤੇ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਸਦ
 ਨੇਰਮਲ ਸਹਜੇ ਨਾਮਿ ਸਮਾਤੇ ॥ ੫ ॥
 ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਬੋਲਹਿ ਸਭ ਆਤਮ
 ਸਮੁ ਪਛਾਣੀ ॥ ਏਕੋ ਸੇਵਨਿ ਏਕੁ ਅਰਾਧਹਿ
 ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥ ੬ ॥ ਸਚਾ
 ਜਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ
 ਆਇ ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚ ਸਿਉ ਅਪੁਨੀ
 ਕਰਪਾ ਕਰੇ ਮਿਲਾਇ ॥ ੭ ॥ ਆਪੇ ਕਰੇ
 ਕਰਾਏ ਆਪੇ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ
 ਜਗਾਇ ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਨਾਨਕ
 ਸਬਦਿ ਸਮਾਇ ॥ ੮ ॥ ੭ ॥ ੨੪ ॥

By meeting the True Guru, one gets rid of the cycle of births and deaths, and by realising the True Lord, one gets an insight into one's purpose of life and one remains immersed in True Name, through the Guru's guidance. (1)

O my mind! Why do you not concentrate on True Lord? By doing so, you will inculcate without difficulty, the beauty of True Name, which is sublime and crystal-clear. (Pause-1)

O Lord! Pray keep us within Your fold, as we have no other choice, except living according to Your dictates. The Guru-minded person is enabled to cross this ocean of life successfully, once he realises this Truth, through the Guru's guidance, and shuns his ego. (2)

One realises True Name only when one is bestowed with good fortune and Lord's Grace and one understands, the wonderful Guru's Word through His guidance. Thus one merges with the Lord Creator and remains ever immersed in His Name effortlessly. (3)

There are also some self-willed persons, who do not cherish the True Name, and remain engulfed in bondage through ignorance. They waste their lives in fruitless pursuits and are passed through the cycle of births and deaths time and again. (4)

The holy saints sing the praises of the Lord, the Pure one, day and night and remain immersed in True Name with ease, thus enjoying the bliss of life by remaining imbued with love of True Name. (5)

The Guru-minded persons sing the Guru's Word, (Gurbani), and perceive the Lord's presence everywhere and in every soul, thus worshipping the Lord alone. They always remember and sing the praises of the Lord, who is beyond human reach. (6)

We get merged with the Lord automatically, when we serve the True Lord through the Guru's guidance. The Guru-minded persons remain attuned to the Lord's presence constantly, the Eternal Truth, and through His Grace get united with Him. (7)

The Lord controls our actions in life through His will and in case of some fortunate ones, dispels their ignorance, thus waking them from their slumber of (inactivity) ignorance.

O Nanak! The Lord enables us to mingle with Him, through the Guru's guidance, thus becoming one with Him. (8-7-24)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਮਨੁ ਨਿਰਮਲਾ ਭਏ
ਪਵਿਤ੍ਰੁ ਸਰੀਰ ॥ ਮਨਿ ਆਨੰਦੁ ਸਦਾ ਸੁਖੁ
ਪਾਇਆ ਭੋਟਿਆ ਗਹਿਰ ਗੰਭੀਰੁ ॥ ਸਚੀ
ਸੰਗਤਿ ਬੈਸਣਾ ਸਚਿ ਨਾਮਿ ਮਨੁ
ਧੀਰ ॥ ੧ ॥ ਮਨ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ
ਨਿਸੰਗੁ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹਰਿ ਮਨਿ
ਵਸੈ ਲਗੈ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਚੈ ਸਬਦਿ ਪਤਿ ਉਪਜੈ ਸਚੇ ਸਚਾ ਨਾਉ ॥
ਜਿਨੀ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ ਹਉ ਤਿਨ
ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਮਨਮੁਖ ਸਚੁ ਨ ਜਾਣਨੀ
ਤਿਨ ਠਉਰ ਨ ਕਤਹੂ ਥਾਉ ॥ ੨ ॥ ਸਚੁ
ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੈ ਹੀ ਵਿਚਿ ਵਾਸੁ ॥
ਸਦਾ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਸਬਦਿ
ਨਿਵਾਸੁ ॥ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ
ਗੁਰਮਤੀ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥ ੩ ॥ ਸਚੁ
ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥
ਸਚੀ ਸਾਖੀ ਉਪਦੇਸੁ ਸਚੁ ਸਚੇ ਸਚੀ
ਸੋਇ ॥ ਜਿਨੀ ਸਚੁ ਵਿਸਾਰਿਆ ਸੇ ਦੁਖੀਏ
ਚਲੇ ਰੋਇ ॥ ੪ ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ
ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥ ਜਮ ਦਰਿ
ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੁਕਾਰ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ
ਵਾਰ ॥ ੫ ॥ ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ
ਭਜਿ ਪਏ ਸਤਿਗੁਰੁ ਸਰਣਾ ॥ ਸਤਿਗੁਰਿ

Sri Rag Mahala - 3 (Satgur sevai ma'n nirmala...)

The Guru-minded persons, by meeting the True Guru have become pure in body and mind and meditating on the unfathomable Lord have enjoyed a blissful life. They have realised their true self and with Guru's guidance, remain immersed in True Name, thus getting tranquillity of mind. (1)

O my mind! Concentrate on the True Lord without hesitation and any misgivings. By so doing, one can inculcate, without difficulty, the beauty of True Name in one's heart, which is ever pure and crystal clear. (Pause 1)

The Guru-minded, persons who are absorbed in True Name through the Guru's guidance, shun their ego and become pure of heart. They also receive honour at the Lord's Court while the self-willed persons, without realising the True Lord and Truth suffer in this world and also do not find favour at the Lord's Court. (2)

The Guru minded persons are Truth personified, they live by Truth and ever immersed in the True Lord. (The worldly life of Truth is praiseworthy) They always sing the praises of the True Lord, by remembering the holy Word of the Guru. They have achieved self-realisation and the state of equipoise through the Guru's guidance and perceive the omnipresent Lord everywhere and in every being. (3)

Such Guru-minded persons see the Lord's image in all beings speak the Truth in Lord's praise, in fact, they are one with Truth in body and soul. They always describe and preach Truth and sing the praises of the True Lord, meditating on Truth only. But the self-willed persons by forgetting the Truth suffer throughout life and depart from this world wailing in useless pursuits. (4)

What good is the life of those self-willed persons who do not serve the True Master? They suffer at the hands of the Yama (god of death) and none will come to their rescue inspite of their wails and cries. They have wasted this life in trifles and suffer the pangs of births and deaths time and again. (5)

Those of us, who on seeing the world burning in ego and lust, have sought refuge at the lotus feet of the True Guru, will realise Truth through the Guru's guidance and learn to live a simple, truthful and disciplined life. They further seek and realise the True

ਸਚੁ ਦਿੜਾਇਆ ਸਦਾ ਸਚਿ ਸੰਜਮਿ :
 ਤਹਣਾ ॥ ਸਤਿਗੁਰ ਸਚਾ ਹੈ ਬੋਹਿਥਾ ਸਬਦੈ
 ਭਵਜਲੁ ਤਰਣਾ ॥ ੬ ॥ ਲਖ ਚਉਰਾਸੀਹ
 ਫਿਰਦੇ ਰਹੇ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ
 ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਦੂਜੈ ਭਾਇ
 ਪਤਿ ਖੋਈ ॥ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ
 ਬਿਨੁ ਸਚੇ ਅਵਰੁ ਨ ਕੋਈ ॥ ੭ ॥ ਜੋ ਸਚੈ
 ਲਾਏ ਸੇ ਸਚਿ ਲਗੇ ਨਿਤ ਸਚੀ ਕਾਰ
 ਕਰੰਨਿ ॥ ੮ ॥ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸਾ
 ਪਾਇਆ ਸਚੈ ਮਹਲਿ ਰਹੰਨਿ ॥ ਨਾਨਕ
 ਭਗਤ ਸੁਖੀਏ ਸਦਾ ਸਚੈ ਨਾਮਿ
 ਰਹੰਨਿ ॥ ੯ ॥ ੧੭ ॥ ੮ ॥ ੨੫ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ
 ਦੇਇ ॥ ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ
 ਖਲੇ ॥ ਸਭੈ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ
 ਅਸਰਾਉ ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ
 ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥ ੧ ॥ ਸਾਹਿਬੁ
 ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥ ਆਇ ਨ ਜਾਈ
 ਬਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਜੇ ਕੇ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ
 ਪੀਰ ॥ ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੇ ਦੇਵੈ
 ਧੀਰ ॥ ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੇ ਕਰੇ ਨਾ
 ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ
 ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥ ੨ ॥
 ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੇ
 ਰੋਗੁ ॥ ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ
 ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥ ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ
 ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥ ਚਿਤਿ ਆਵੈ

Saviour in the True Guru, who enables them to cross this ocean of life successfully by following the Guru's teachings. (6)

The self-willed persons, without the Guru's guidance, suffer through the cycle of transmigration (Births and Deaths) and never achieve salvation, as none can achieve it without following the Guru's Word. The learned Pandits, with lot of bookish knowledge or Sadhus (saints) who practise silence, but are filled with duality of mind are dishonoured in this world and never find acceptance at the Lord's Court. But the Guru-minded persons who have understood through the Guru's guidance that there is none else other than the True Lord, realise the basic Truth and merge with the Lord. (7)

The persons, who have been blessed by the Lord, follow Truth and always live a pure and truthful life, thus attaining self-realisation and the state of "Equipoise", and live in the very presence of the Lord. (8)

O Nanak! The saints always enjoy the bliss of life by meditating on True Name, and depart from this world with flying colours, finally merging with the True Lord. (8-17-8-25)

Sri Rag Mahala - 5 (Ja ko muskil at ...)

The person, who is afflicted by unsurmountable difficulties and none is there for his succour; who is surrounded by heavy odds with no near and dear ones to render help; or whose supporters desert him and none comes forward to his rescue; such a person will not suffer any loss, provided he remembers the True Lord. (1)

The Lord is the greatest support of all helpless and needy persons, the Lord is ever-existent without being subject to incarnation and this Truth is revealed only through the Guru's Word. (Pause 1)

When a person is physically weak, or becomes a pauper financially, is either incapable of doing any work or is not engaged in any useful occupation to earn his living, such a person can acquire permanently all types of riches, provided he remembers the True Lord, being immersed in True Name. (2)

When a person is afflicted by worries and physical handicaps or is fully engulfed by family problems experiencing joys and sorrows at times; or if he is wandering in distant lands (for his living) without having a moment's respite, he may acquire complete tranquillity, of mind (body and soul) if he remembers the True Lord. (3)

ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ
ਹੋਇ ॥ ੩ ॥ ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ
ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥ ਚਾਹੇ
ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ
ਸੰਘਾਰੁ ॥ ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ
ਕਰਨਿ ਧਰਿਆ ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ
ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ
ਤਰਿਆ ॥ ੪ ॥ ਸਾਸਤ ਜਿੰਮ੍ਹਿਤਿ ਬੇਦ
ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥ ਤਪੇ ਤਪੀਸਰ
ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥ ਖਟੁ ਕਰਮਾ
ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥ ਰੰਗੁ ਨ
ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ
ਜਾਇ ॥ ੫ ॥ ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ
ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥ ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ
ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥ ਰੰਗ ਤਮਾਸੇ ਬਹੁ
ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥ ਚਿਤਿ ਨ
ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ
ਗਇਆ ॥ ੬ ॥ ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ
ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ
ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥ ਲਸਕਰ
ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ
ਕੀਤ ॥ ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ
ਬੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥ ੭ ॥ ਕਾਇਆ
ਰੋਗੁ ਨ ਛਿਦੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾਝਾ
ਸੋਗੁ ॥ ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ
ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ ॥ ਸਭ ਕਿਛੁ ਕੀਤੇਨੁ
ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥ ਚਿਤਿ ਨ
ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ
ਪਰਿਆ ॥ ੮ ॥ ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ
ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੂ ਸੰਗੁ ॥ ਜਿਉ ਜਿਉ
ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ
ਰੰਗੁ ॥ ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ
ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥ ਸਤਿਗੁਰ ਤੁਠੈ
ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥੯॥੧॥੨੬॥

If a person under the influence of personal lust, anger or avarice, is always possessed by greed (lust for money) or is engaged in all sorts of heinous crimes, behaving like a demon; nor is he interested in reading, listening or singing the Lord's praises, even such a person could achieve salvation by remembering the Lord sincerely for a moment only. (4)

Even if a learned person could recite verbatim the four Vedas, (six) Shastras and (27) Simritis (books of learning in Hindu Philosophy); even if he were to practise Yoga and perform other penances and visit holy places or worship various gods and perform six Karmas (religious rites) or double than this (in the form of worship, bathing or meditation) but is not aware of the Lord's beauty and presence (by immersing in Lord's Name), surely he shall suffer and be thrown into Hell. (5)

When a person enjoys the possession of kingdoms, or lands along with various comforts of joy, or owns beautiful gardens and his writ runs throughout the land and is fully engrossed in worldly enjoyment of fun and frolic of all types but in the bargain forgets the Merciful Lord; then surely he will pass into the world of Snakes in his next life. (he leads a poisonous life like the Snakes).

Even if a person were to acquire huge wealth, perform righteous actions and is honoured throughout for his pious actions; or even if he enjoys the loving company of his mother, father, son and brothers or friends, even if he commands huge armies, armed with weapons and enjoys their loyalty; in spite of all this, if he forgets the True Lord, he will surely be thrown into Hell. (7)

Even if a person enjoys good health, without any ailments, nor is he pestered by any worries or gloom; and forgetful of death he enjoys all the pleasures of life day and night; even if he were to own everything for worldly comforts, without any iota of doubt about loss of such comforts, inspite of all this, if he never remembers the True Lord, he is bound to be thrown into the clutches of Yama (Hell) (8)

With the Grace of God, a person may find the company of holy saints; and with increased association of such saintly persons, one may get immersed in the bliss of True Name of the Lord. The Lord alone is the harbinger of both these extremes of worldly comforts and True Bliss of life and none could interfere in this. O Nanak! True Name is realised only through the benevolence and Grace of the True Guru. (9-1-26)

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੫

Sri Rag Mahala - 5 Ghar 5 (Jano nahi bha'vai ...)

ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ ॥ ਮਨ
ਖੋਜਿ ਮਾਰਗੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਧਿਆਨੀ
ਧਿਆਨੁ ਲਾਵਹਿ ॥ ਗਿਆਨੀ ਗਿਆਨੁ
ਕਮਾਵਹਿ ॥ ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਜਾਤਾ ॥ ੧ ॥
ਭਗਉਤੀ ਰਹਤ ਜੁਗਤਾ ॥ ਜੋਗੀ ਕਹਤ
ਮੁਕਤਾ ॥ ਤਪਸੀ ਤਪਹਿ ਰਾਤਾ ॥ ੨ ॥
ਮੋਨੀ ਮੋਨਿਧਾਰੀ ॥ ਸਨਿਆਸੀ
ਬ੍ਰਹਮਚਾਰੀ ॥ ਉਦਾਸੀ ਉਦਾਸਿ
ਰਾਤਾ ॥ ੩ ॥ ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ ॥
ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ ॥ ਗਿਰਸਤੀ
ਗਿਰਸਤਿ ਧਰਮਾਤਾ ॥ ੪ ॥ ਇਕ ਸਬਦੀ
ਬਹੁ ਰੂਪਿ ਅਵਧੂਤਾ ॥ ਕਾਪੜੀ ਕਉਤੇ
ਜਾਗੂਤਾ ॥ ਇਕਿ ਤੀਰਥਿ ਨਾਤਾ ॥ ੫ ॥
ਨਿਰਹਾਰ ਵਰਤੀ ਆਪਰਸਾ ॥ ਇਕਿ ਲੂਕਿ
ਨ ਦੇਵਹਿ ਦਰਸਾ ॥ ਇਕਿ ਮਨ ਹੀ
ਗਿਆਤਾ ॥ ੬ ॥ ਘਾਟਿ ਨ ਕਿਨ ਹੀ
ਕਹਾਇਆ ॥ ਸਭ ਕਹਤੇ ਹੈ ਪਾਇਆ ॥
ਜਿਸੁ ਮੇਲੇ ਸੋ ਭਗਤਾ ॥ ੭ ॥ ਸਗਲ
ਉਕਤਿ ਉਪਾਵਾ ॥ ਤਿਆਗੀ ਸਰਨਿ
ਪਾਵਾ ॥ ਨਾਨਕੁ ਗੁਰ ਚਰਣਿ
ਪਰਾਤਾ ॥ ੮ ॥ ੨ ॥ ੨੭ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ॥ ਤੂੰ ਭੋਗੀ ਅੰਦਰਿ
ਭੋਗੀਆ ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ

O my mind! I do not know with what actions to please and realise the True Lord, in fact one has to struggle to find the True Path. (Pause 1)

There are some persons, who concentrate and meditate on True Lord, while some others acquire vast knowledge in their search, but rarely few have realised the Lord. (1)

The dancing saints seek the Lord through the dance while Yogis try to seek Him through Yoga, (8 types of Penance) and some other mendicants believe in attaining salvation, by meditating in isolation. (2)

Some persons observe silence, some others believe in renunciation of the world or abstain from the householders' life; while some others find solace in being oblivious of their surroundings. (as mode of attainment of Lord) (3)

There are others who worship in nine different styles while the pandits find salvation in reciting Vedas, and the worldly person is fully engrossed in his householder's life, considering it as a path to salvation. (4)

There are some persons reciting 'Alakh', one world for Lord, or posing in various activities (sometimes even nude, and others wearing different clothes) of ascetics, dressing in different styles, reciting poetry, or remaining awake throughout the nights or bathing at holy places of pilgrimage and considering all such modes of action as leading to salvation. (5)

There are some persons, who observe fasts and never touch outsiders, considering such actions as leading to salvation. There are few persons, who hide themselves in mountains, never meet others or acquire vast treasures of knowledge, considering it as means to salvation. (6)

No one considers himself inferior to others, and everyone claims to have "found the Lord", but only he is a true saint, who is enabled to merge with the Lord, through the Guru's guidance. (7)

O Nanak! One may realise the True Lord, by leaving all arguments and efforts, having renounced worldly riches and falling at the lotus feet of the Lord, through the Guru's guidance. (8-2-27)

Ik onkar satgur parsad

"There is one Lord, Truth personified and attainable through the Guru's guidance."

Sri Rag Mahala - 1 Ghar 3 (Jogi a'nder jogia tu...)

"O Lord! You are the Greatest (Yogi) amongst Yogis and at

ਮਛਿ ਪਇਆਲਿ ਜੀਉ ॥ ੧ ॥ ਹਉ ਵਾਰੀ
ਹਉ ਵਾਰਣੈ ਕੁਰਬਾਣੁ ਤੇਰੇ ਨਾਵ
ਨੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਧੁ ਸੰਸਾਰੁ
ਉਪਾਇਆ ॥ ਸਿਰੇ ਸਿਰਿ ਧੰਧੇ
ਲਾਇਆ ॥ ਵੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਕਰਿ
ਕੁਦਰਤਿ ਪਾਸਾ ਢਾਲਿ ਜੀਉ ॥ ੨ ॥
ਪਰਗਟਿ ਪਾਹਾਰੈ ਜਾਪਦਾ ॥ ਸਭੁ ਨਾਵੈ ਨੋ
ਪਰਤਾਪਦਾ ॥ ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਪਾਇਓ
ਸਭ ਮੋਹੀ ਮਾਇਆ ਜਾਲਿ ਜੀਉ ॥ ੩ ॥
ਸਤਿਗੁਰ ਕਉ ਬਲਿ ਜਾਈਐ ॥ ਜਿਤੁ
ਮਿਲਿਐ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥ ਸੁਰਿ ਨਰ
ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਸੇ ਸਤਿਗੁਰਿ ਦੀਆ
ਬੁਝਾਇ ਜੀਉ ॥ ੪ ॥ ਸਤਸੰਗਤਿ ਕੈਸੀ
ਜਾਣੀਐ ॥ ਜਿਥੈ ਏਕੇ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਏਕੇ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ
ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥ ੫ ॥ ਇਹੁ ਜਗਤੁ
ਭਰਮਿ ਭੁਲਾਇਆ ॥ ਆਪਹੁ ਤੁਧੁ
ਖੁਆਇਆ ॥ ਪਰਤਾਪੁ ਲਗਾ ਦੋਹਾਗਣੀ
ਭਾਗ ਜਿਨਾ ਕੇ ਨਾਹਿ ਜੀਉ ॥ ੬ ॥
ਦੋਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ ॥ ਖਸਮਹੁ
ਘੁਬੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ ॥ ਮੈਲੇ ਵੇਸ
ਤਿਨਾ ਕਾਮਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ਜੀਉ
॥ ੭ ॥ ਸੋਹਾਗਣੀ ਕਿਆ ਕਰਮੁ ਕਮਾਇਆ
॥ ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ ॥ ਨਦਰਿ
ਕਰੇ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ
ਜੀਉ ॥ ੮ ॥ ਹੁਕਮੁ ਜਿਨਾ ਨੋ
ਮਨਾਇਆ ॥ ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ
ਵਸਾਇਆ ॥ ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ
ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ ॥ ੯ ॥ ਜਿਨਾ

the same time You are the greatest householder amongst worldly men, engrossed in worldly pleasures; none has fathomed Your vastness and depth either on Earth, in oceans or netherlands. (1)

O Lord! I offer myself as a sacrifice to Your Greatness and Your True Name, which is beyond our comprehension (Pause-1)

O Lord! You have created this universe, and enjoined upon all of us various vocations in life, and then watch Your Creation through the Nature viz. the three-pronged worldly falsehood of lust, greed and peace. (2)

You are known as omnipresent; everyone eulogises You through Your True Name (everyone wishes to realise through True Name) but none can gain this stage without the Guru's guidance while the whole world is engrossed in the worldly veil of falsehood. (3)

I rejoice at sacrificing myself at the Guru's feet, which has enabled me to attain the highest stage of bliss in life, through the Guru's association. The True Lord has been realised by me through the guidance of True Guru and everyone, including all men, gods and saints or learned people are longing to realise this state of mind. (4)

How am I to describe the "True assembly of saints"? Except as the place of worship, where only True Name of the Lord is being remembered. O Nanak! The Lord has bestowed on us "His Edict of True Name only, which has been understood by me through the Guru's guidance only. (5)

The whole world is engulfed in the "veil of falsehood" which, due to forgetfulness of the Lord, suffers as per His Will. We, like the deserted wife, who suffers due to her separation from her spouse, also suffer the pangs of separation from the True Lord and are never destined to meet Him. (6)

What could be the signs and symptoms of such "deserted persons"? Being oblivious of their True Master, they command no respect and spend their lives in suffering, due to their sinful actions. (Like the deserted wife, who roams around in dirty attire and spends her nights in distress due to separation from her spouse) (7)

On the other hand, what creditable actions distinguish the "Accepted Ones", (Accepted by the Lord)? In fact, they have gained acceptance in the Lord's Court, as per Lord's writ (due to their previous worthy actions) as a result of which, they have merged in the True Lord, through the Guru's Grace and His benevolence. (8)

The 'accepted Ones' have realised Your 'Holy Word', within

ਨੇ ਕਾ ਰਸੁ ਆਇਆ ॥ ਤਿਨ ਵਿਚਹੁ
ਰਸੁ ਚੁਕਾਇਆ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ
ਪਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ
ਹੋਇ ॥ ੧੦ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫਲੁ
ਪਾਇਆ ॥ ਜਿਨਿ ਵਿਚਹੁ ਅਹਕਰਣੁ
ਕਾਇਆ ॥ ਦੁਰਮਤਿ ਕਾ ਦੁਖੁ ਕਟਿਆ
ਗੁ ਬੈਠਾ ਮਸਤਕਿ ਆਇ
ਹੋਇ ॥ ੧੧ ॥ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀਆ ॥
ਰਿਆ ਭਗਤਾ ਰਿਦੈ ਸਮਾਣੀਆ ॥ ਸੁਖ
ਵਾ ਅੰਦਰਿ ਰਖਿਐ ਆਪਣੀ ਨਦਰਿ ਕਰਹਿ
ਸਤਗੁਰਿ ਜੀਉ ॥ ੧੨ ॥ ਸਤਿਗੁਰੁ
ਮਿਲਿਆ ਜਾਣੀਐ ॥ ਜਿਤੁ ਮਿਲਿਐ ਨਾਮੁ
ਖਾਣੀਐ ॥ ਸਤਿਗੁਰੁ ਬਾਣੁ ਨ ਪਾਇਓ
ਭ ਥਕੀ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥ ੧੩ ॥
ਉ ਸਤਿਗੁਰੁ ਵਿਟਹੁ ਘੁਮਾਇਆ ॥ ਜਿਨਿ
ਮਿ ਭੁਲਾ ਮਾਰਗਿ ਪਾਇਆ ॥ ਨਦਰਿ
ਰੇ ਜੇ ਆਪਣੀ ਆਪੇ ਲਏ ਰਲਾਇ ਜੀਉ
੧੪ ॥ ਤੂੰ ਸਭਨਾ ਮਾਹਿ ਸਮਾਇਆ ॥
ਤਨਿ ਕਰਤੇ ਆਪੁ ਲੁਕਾਇਆ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ ਜਾ ਕਉ ਜੋਤਿ
ਰੀ ਕਰਤਾਰਿ ਜੀਉ ॥ ੧੫ ॥ ਆਪੇ ਖਸਮਿ
ਨਵਾਜਿਆ ॥ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ ॥
ਪਾਪਣੇ ਸੇਵਕ ਕੀ ਪੈਜ ਰਖੀਆ ਦੁਇ ਕਰ
ਸਤਕਿ ਧਾਰਿ ਜੀਉ ॥ ੧੬ ॥ ਸਭਿ ਸੰਜਮ
ਹੋ ਸਿਆਣਪਾ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ
ਪਾਣਦਾ ॥ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਵਰਤਾਇਓ ਸਭੁ
ਠੇਕੁ ਕਰੈ ਜੈਕਾਰੁ ਜੀਉ ॥ ੧੭ ॥ ਮੇਰੇ ਗੁਣ
ਵਗਨ ਨ ਬੀਚਾਰਿਆ ॥ ਪ੍ਰਭਿ ਅਪਣਾ
ਬਰਦੁ ਸਮਾਰਿਆ ॥ ਕੰਠਿ ਲਾਇ ਕੈ

their inner conscience and have been enabled through the Guru's guidance, to understand 'Your Will'. The persons, who have developed love for their Master, have been wedded to the Lord and accepted by Him, having full faith in Him. (9)

The Guru-minded persons, having enjoyed the Bliss of self-surrender (submission to His Will) have rid themselves of doubts. (due to dual-mindedness and faithlessness) O Nanak! Let us approach the True Guru with the supplication to enable us merge with the True Lord and enjoy the Bliss of life. (10)

By meeting the True Guru, one gets rid of one's egoism, resulting in surmounting all afflictions associated with self-willed persons and finally enjoys the fruits of blissful life. Now one's fortune shines forth with the Guru's guidance, thus merging him with the Lord. (11)

O Lord! Your True Word, in the form of the Guru's Word, is full of the Nectar of life, and is embedded in the hearts of Your Saints, who enjoy the bliss of life, through service, and finally merge in You, through Your Grace, thus realising "Salvation", and crossing this ocean of life successfully. (12)

How to ensure the association of the True Guru? The only proof lies in such a person remembering the True Name of the Lord constantly. Let everyone understand it once for all, that none has attained the Lord so far, without the Guru's guidance, even though the whole world has tried in vain to realise the Lord through various other actions. (13)

I offer myself as a sacrifice to the True Guru, who has enabled me, being lost in dual-mindedness, to seek the right path. But this merger with the True Lord becomes automatic provided the Guru's Grace and guidance is bestowed on us. (14)

O Lord! You are omnipresent and pervade everywhere; but You have concealed Yourself and are not seen by us due to our own ignorance only. O Nanak! The Guru-minded persons, who have been bestowed with the True knowledge of the Lord and illumined by His Presence, perceive the Lord's (realise) Presence everywhere. (15)

The Guru-minded persons have been showered by the Lord, who has created this human form in body and soul, with His Grace and the Lord has granted them honour so that they could hold their heads high, with His Grace and benevolence. (16)

Our cleverness or pious actions are of no avail, as the Lord is omniscient and is in the know of everything. In fact, the Lord has

ਰਖਿਓਨੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ
ਜੀਉ ॥ ੧੮ ॥ ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ
ਧਿਆਇਆ ॥ ਜੀਇ ਇਛਿਅੜਾ ਫਲੁ
ਪਾਇਆ ॥ ਸਾਹ ਪਾਤਿਸਾਹ ਸਿਰਿ ਖਸਮੁ
ਤੂੰ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਨਾਉ
ਜੀਉ ॥ ੧੯ ॥ ਤੁਧੁ ਆਪੇ ਆਪੁ
ਉਪਾਇਆ ॥ ਦੂਜਾ ਖੇਲੁ ਕਰਿ
ਦਿਖਲਾਇਆ ॥ ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ
ਜਿਸੁ ਭਾਵੈ ਤਿਸੈ ਬੁਝਾਇ ਜੀਉ ॥ ੨੦ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥ ਤਿਥੈ ਮਾਇਆ
ਮੋਹੁ ਚੁਕਾਇਆ ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਅਪਣੀ
ਆਪੇ ਲਏ ਸਮਾਇ ਜੀਉ ॥ ੨੧ ॥ ਗੋਪੀ
ਨੈ ਗੋਆਲੀਆ ॥ ਤੁਧੁ ਆਪੇ ਗੋਇ
ਉਠਾਲੀਆ ॥ ਹੁਕਮੀ ਭਾਂਡੇ ਸਾਜਿਆ ਤੂੰ
ਆਪੇ ਭੰਨਿ ਸਵਾਰਿ ਜੀਉ ॥ ੨੨ ॥ ਜਿਨ
ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ਤਿਨੀ
ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ ॥ ਨਿਰਮਲ ਜੋਤਿ
ਤਿਨ ਪ੍ਰਾਣੀਆ ਓਇ ਚਲੇ ਜਨਮੁ ਸਵਾਰਿ
ਜੀਉ ॥ ੨੩ ॥ ਤੇਰੀਆ ਸਦਾ ਸਦਾ
ਚੰਗਿਆਈਆ ॥ ਮੈ ਰਾਤਿ ਦਿਹੈ
ਵਡਿਆਈਆ ॥ ਅਣਮੰਗਿਆ ਦਾਨੁ
ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ
ਜੀਉ ॥ ੨੪ ॥ ੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ ॥ ਸਤਿਗੁਰ
ਪੁਰਖਿ ਮਿਲਾਇਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਇ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੋਸਾਈ
ਮਿਹੰਡਾ ਇਠੜਾ ॥ ਅੰਮ ਅੰਬੇ ਥਾਵਰੁ

showered all the honour on me and the whole world has acclaimed me as the "chosen one", giving all their praise and esteem. (17)

The Lord has not considered my good or bad qualities, forgiving my shortcomings; but instead has upheld His Mercy Mission in this world and protected me in His embrace so that worries or afflictions do not bother me at all. (18)

I have concentrated on Lord's True Name in body and spirit, and have reaped the fruit of His worship in the achievement of my cherished goal. O Lord! You are the Greatest King of Kings and our Protector. O Nanak! I live by meditating continuously on His True Name only. (19)

O Lord! You have created this Universe Yourself, which has been manifested to the common Man as a veil of falsehood (Through Your Nature) in fact, it is Truth and Truth alone, pervading all through the Universe, which is realised by the few only whom You have favoured with Your Grace. (20)

It is through the Guru's guidance alone that one may realise the efficacy of True name, provided the worldly veil of falsehood is lifted from one's mind with Lord's Grace, thus merging him with the Lord, enjoying Eternal Bliss. (21)

The Lord has created the worldly charm and veil of falsehood in the form of hope, lust, avarice e. (like the Lord Krishna's Worldly life of joy at the banks of Jumna along with his women folk) the Lord Himself has created these worldly forms as per His Will, and blesses or destroys His creation as it pleases Him. (22)

Those persons, who have concentrated on the True Lord through True Name, have rid themselves of their dual-mindedness by purifying their souls. They finally merge with the Lord as a successful finale to the earthly life, thus attaining self-realisation. (23)

O Lord! You have bestowed on us all Your blessings at all times; which I praise day and night. O Nanak! The Lord has granted us all His benedictions without askance and then the True Lord ensures our safety and maintenance in this world. (24-1)

Sri Rag Mahala - 5 (Pai paieai manaiee ...)

I beseech the True Guru for His blessings by falling at His lotus feet and the True Guru with His kind guidance, has enabled me to merge with the True Lord as such, there is none greater than the Guru. (Pause-1)

I find the Lord as the most lovable of all and is even more affectionate than the parents. O Lord! Even brothers, sisters, and

ਮਿਠੜਾ ॥ ਭੈਣ ਭਾਈ ਸਭਿ ਸਜਣਾ ਤੁਧੁ
ਜੇਹਾ ਨਾਹੀ ਕੋਇ ਜੀਉ ॥ ੧ ॥ ਤੇਰੈ ਹੁਕਮੈ
ਸਾਵਣੁ ਆਇਆ ॥ ਮੈ ਸਤ ਕਾ ਹਲੁ
ਜੋਆਇਆ ॥ ਨਾਉ ਬੀਜਣ ਲਗਾ ਅਸ
ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇ
ਜੀਉ ॥ ੨ ॥ ਹਉ ਗੁਰ ਮਿਲਿ ਇਕੁ
ਪਛਾਣਦਾ ॥ ਦੁਯਾ ਕਾ ਗੁਲ ਚਿਤਿ ਨ
ਜਾਣਦਾ ॥ ਹਰਿ ਇਕਤੈ ਕਾਰੈ ਲਾਇਓਨੁ
ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਨਿਬਾਹਿ ਜੀਉ ॥ ੩ ॥
ਤੁਸੀ ਭੋਗਿਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ ॥ ਗੁਰਿ
ਦੀਬਾਣਿ ਕਵਾਇ ਪੈਨਾਈਓ ॥ ਹਉ ਹੋਆ
ਮਾਹਰੁ ਪਿੰਡ ਦਾ ਬੰਨਿ ਆਦੇ ਪੰਜਿ ਸਰੀਕ
ਜੀਉ ॥ ੪ ॥ ਹਉ ਆਇਆ ਸਾਮੈ
ਤਿਹੰਡੀਆ ॥ ਪੰਜਿ ਕਿਰਸਾਣ ਮੁਜੇਰੇ
ਮਿਹੰਡੀਆ ॥ ਕੰਨੁ ਕੋਈ ਕਢਿ ਨ ਹੰਘਈ
ਨਾਨਕ ਵੁਠਾ ਘੁਘਿ ਗਿਰਾਉ ਜੀਉ ॥ ੫ ॥
ਹਉ ਵਾਰੀ ਘੁੰਮਾ ਜਾਵਦਾ ॥ ਇਕ ਸਾਹਾ
ਤੁਧੁ ਧਿਆਇਦਾ ॥ ਉਜੜ ਬੇਹੁ ਵਸਾਇਓ
ਹਉ ਤੁਧ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥ ੬ ॥
ਹਰਿ ਇਠੈ ਨਿਤ ਧਿਆਇਦਾ ॥ ਮਨਿ ਚਿੰਦੀ
ਸੇ ਫਲੁ ਪਾਇਦਾ ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਅਨੁ
ਲਾਹੀਅਨੁ ਮਨ ਕੀ ਭੁਖ ਜੀਉ ॥ ੭ ॥ ਮੈ
ਛਡਿਆ ਸਭੇ ਧੰਧੜਾ ॥ ਗੋਸਾਈ ਸੇਵੀ
ਸਚੜਾ ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮੈ
ਪਲੈ ਬਧਾ ਛਿਕਿ ਜੀਉ ॥ ੮ ॥ ਮੈ ਸੁਖੀ ਹੂੰ
ਸੁਖੁ ਪਾਇਆ ॥ ਗੁਰਿ ਅੰਤਰਿ ਸਬਦੁ

friends, though lovable, never attain the heights of pure love, which I have for You! (1)

O Lord! I have gained this lovable period of life, like the month of Savan (Monsoon) the season of love when I am trying to cultivate truthful living in the company of the holy saints, and with great hopes. I am sowing the seed of (love) True Name, and with Your Grace, I expect a rich crop of Your kindly light and Mercy. (2)

O Lord! With Guru's guidance I am trying to realise Your Greatness and apart from You I cherish and think of none else; O Lord! The Guru has allocated only one job of Your worship to me, now it rests with You to enable me to live my life in accordance with Your Will. (3)

O Brother! I wish you also join me in enjoying this blissful life of prayers (remembering True Name and sharing this joy with others as well). The Guru has bestowed the attire of love and service on me, enabling me to gain mastery over the five vices like ego, lust and anger and gaining control of my body and soul. (4)

O Lord! I have surrendered myself fully to You, the five vices of lust, anger, avarice, ego and worldly love having been overpowered by me with Your Grace. Now none of these five vices could show their ugly head against me. O Nanak! Having inculcated noble thoughts in my mind I have been able to lead a peaceful life of bliss. (5)

O Lord! I offer myself as a sacrifice to You, remembering Your True Name at all times, You have flourished my barren and ignorant mind with knowledge and good deeds, as such I offer my body and soul, as a sacrifice, at Your lotus feet. (6)

O Lord! I always adore You with devotion, thus resulting in fulfilment of all my desires. You have infact, rewarded all my actions with success, and ridding me of all worldly desires like craving for worldly possessions, and ever remaining at Your Service with single mindedness. (7)

I have given up all my worldly worries and chores, being involved only in the service of the True Master, and thus I have gained the treasure of True Name, which is the fountain-head of all power on Earth. In fact I have accepted the Lord's attachment with full faith and devotion, which is not to be lost at any cost. (8)

I have realised the greatest bliss of life, the state of 'Equipoise' as the Guru has inculcated in me the true meaning of the Guru's

ਵਸਾਇਆ ॥ ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਵਿਖਾਲਿਆ
ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ਜੀਉ ॥ ੯ ॥ ਮੈ
ਬਧੀ ਸਚੁ ਧਰਮ ਸਾਲ ਹੈ ॥ ਗੁਰਸਿਖਾ
ਲਹਦਾ ਭਾਲਿ ਕੈ ॥ ਪੈਰ ਧੋਵਾ ਪਖਾ ਵੇ
ਰਦਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਗਾ ਪਾਇ ਜੀਉ
॥ ੧੦ ॥ ਸੁਣਿ ਗਲਾ ਗੁਰ ਪਹਿ ਆਇਆ
॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ ॥
ਸਭੁ ਮੁਕਤੁ ਹੋਆ ਸੈਸਾਰੜਾ ਨਾਨਕ ਸਚੀ
ਬੇੜੀ ਚਾੜਿ ਜੀਉ ॥ ੧੧ ॥ ਸਭ ਸ੍ਰਿਸਟਿ
ਸੇਵੇ ਦਿਨੁ ਰਾਤਿ ਜੀਉ ॥ ਦੇ ਕੰਨੁ ਸੁਣਹੁ
ਅਰਦਾਸਿ ਜੀਉ ॥ ਠੋਕਿ ਵਜਾਇ ਸਭ
ਡਿਠੀਆ ਤੁਸਿ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ
ਜੀਉ ॥ ੧੨ ॥ ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ
ਮਿਹਰਵਾਣ ਦਾ ॥ ਪੈ ਕੋਇ ਨ ਕਿਸੈ
ਰਵਾਣਦਾ ॥ ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ
ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥ ੧੩ ॥ ਝਿੰਮਿ
ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ॥ ਬੋਲਾਇਆ ਬੋਲੀ
ਖਸਮ ਦਾ ॥ ਬਹੁ ਮਾਣੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ
ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਥਾਇ
ਜੀਉ ॥ ੧੪ ॥ ਤੇਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ
ਤੇਰੀਆ ॥ ਹਰਿ ਲੋਚਾ ਪੂਰਨ ਮੇਰੀਆ ॥
ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੈ ਗਲ ਵਿਚਿ
ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ ॥ ੧੫ ॥ ਤੁਧੁ ਜੇਵਡੁ
ਅਵਰੁ ਨ ਭਾਲਿਆ ॥ ਤੂੰ ਦੀਪ ਲੋਅ
ਪਇਆਲਿਆ ॥ ਤੂੰ ਥਾਨਿ ਥਨੰਤਰਿ ਰਵਿ
ਰਹਿਆ ਨਾਨਕ ਭਗਤਾ ਸਚੁ ਅਧਾਰੁ

Word. Thus the True Guru has enabled me, by His Grace and guidance to realise and attain the True Lord. (9)

I have accepted the Lord as the holy place of worship for attaining Truth, and I seek the company of the true disciples of the Guru so as to serve them. Then I would wash their feet, and fan them and make my obeisance at their feet, thus serving them with love and devotion. (10)

Listening to the Greatness of the Lord, I have sought refuge at the Guru's lotusfeet, who has bestowed on me the art of worship by inculcating True Name, Charity and cleanliness. O Nanak! The whole world has achieved salvation through the Guru's guidance, thus crossing this ocean of life with the support of Truthfulness. (11)

O Lord! The whole world praises and serves You day and night, so I would also beseech. You to listen to my prayers with rapt attention. I have the fundamental truth (without any doubts) understood that You are our saviour, who could rid us from this worldly veil of falsehood, and this bondage of transmigration. So I also seek the Guru's blessings for attaining unison with You. (12)

The kind Master has ordained now that no body could oppress others with force. The saints enjoy in the kingdom of Righteousness, where they could live in comfort and lead this life with successful devotion. I have enshrined such a Lord in my heart, to attain the state of 'Equipose'. (13)

The Nectar of life in the form of Guru's Love, the True Name, is showered on us incessantly by the Guru. I speak the language of the Lord as He commands me. O Lord! I feel proud of Your Grace being showered on me, having pinned full faith on Your Greatness. I offer myself as a sacrifice to You, as You accept my prayers, offerings and my actions in this life as worthwhile. (14)

O my Gracious Lord! Your saints always seek the blessings of Your True Name, and You have always helped me to achieve my ambitions. You are the fountainhead of all comforts and I seek in Your Presence the gift of True Name so as to get into Your embrace. (15)

O Lord! I have not known anyone else so Great as You; Your splendour spreads throughout the Universe; (of seven lands and seven netherlands) O Nanak! The Lord is omnipresent, being spread around all the worlds, and He is the true support of all saints. (16)

I am like a wrestler of the Lord and I perform my functions, according to the dictates of the Lord in the world's arena. With the

ਜੀਉ ॥ ੧੬ ॥ ਹਉ ਗੋਸਾਈ ਦਾ
ਪਹਿਲਵਾਨੜਾ ॥ ਮੈ ਗੁਰ ਮਿਲਿ ਉਚ
ਦੁਮਾਲੜਾ ॥ ਸਭ ਹੋਈ ਛਿੰਝ ਇਕਠੀਆ
ਦਯੂ ਬੈਠਾ ਵੇਖੇ ਆਪਿ ਜੀਉ ॥ ੧੭ ॥ ਵਾਤ
ਵਜਨਿ ਟੰਮਕ ਭੇਰੀਆ ॥ ਮਲ ਲਥੇ ਲੈਦੇ
ਫੇਰੀਆ ॥ ਨਿਹਤੇ ਪੰਜਿ ਜੁਆਨ ਮੈ ਗੁਰ
ਥਾਪੀ ਦਿਤੀ ਕੰਡਿ ਜੀਉ ॥ ੧੮ ॥ ਸਭ
ਇਕਠੇ ਹੋਇ ਆਇਆ ॥ ਘਰਿ ਜਾਸਨਿ
ਵਾਟ ਵਟਾਇਆ ॥ ਗੁਰਮੁਖਿ ਲਾਹਾ ਲੈ ਗਏ
ਮਨਮੁਖ ਚਲੇ ਮੂਲੁ ਗਵਾਇ
ਜੀਉ ॥ ੧੯ ॥ ਤੂੰ ਵਰਨਾ ਚਿਹਨਾ
ਬਾਹਰਾ ॥ ਹਰਿ ਦਿਸਹਿ ਹਾਜਰੁ ਜਾਹਰਾ ॥
ਸੁਣਿ ਸੁਣਿ ਤੁਝੈ ਧਿਆਇਦੇ ਤੇਰੇ ਭਗਤ
ਰਤੇ ਗੁਣਤਾਸੁ ਜੀਉ ॥ ੨੦ ॥ ਮੈ ਜੁਗਿ
ਜੁਗਿ ਦਯੈ ਸੇਵੜੀ ॥ ਗੁਰਿ ਕਟੀ ਮਿਹਡੀ
ਜੇਵੜੀ ॥ ਹਉ ਬਾਹੁੜਿ ਛਿੰਝ ਨ ਨਚਉ
ਨਾਨਕ ਅਉਸਰੁ ਲਧਾ ਭਾਲਿ
ਜੀਉ ॥ ੨੧ ॥ ੨ ॥ ੨੨ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀਰਾਗੁ ਪਹਰੇ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥
ਪਹਿਲੈ ਪਹਰੇ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥ ਉਰਧ ਤਪੁ
ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ
ਸੇਤੀ ਅਰਦਾਸਿ ॥ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ
ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ ॥ ਨਾ
ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ
ਜਾਸੀ ਨਾਗਾ ॥ ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ
ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੈ ਪਾਸਿ ॥ ਕਹੁ ਨਾਨਕ

Guru's guidance I have developed the love of the Lord and attained an exalted place in His Presence. The whole lot of Guru-minded and self-willed persons gather together in this arena (like wrestlers) while the Lord, who conducts all the bouts in this arena, watches His Creation at play from a distance. (being aloof) (17)

Like the wrestling arena musicians play on various instruments like drums, while the wrestlers move in circles showing their muscles and trying their tricks against the competitors. I have also overpowered with the Guru's Grace, five vices of lust avarice, anger, ego and worldly love, in this worldly arena and the Guru has congratulated me for this success. (18)

All types of people including the Guru-minded and self-willed persons land in this world arena together but later take to different directions while leaving this world (after death) according to their actions. The Guru-minded persons earn glory while the self-willed persons leave this world, with their capital investment of life, being wasted completely in useless pursuits. (19)

O Lord! You are without any form, symbols, caste or creed and some fortunate Guru-minded persons perceive You very close, in their midst. O Glorious Lord! Many God-fearing persons worship You through recitation of Your Name and finally merge in You by singing Your Praises. (20)

O Lord! Grant me the boon of Your service throughout the ages. The Guru, through His guidance and mercy, has freed me from the bondage of transmigration. O Nanak! I would not like to enter this world's arena again, as with the Guru's guidance, I have realised Your Greatness and merged with You through lot of efforts. (21-2-29)

Ik onkar satgur prasad

Sri Rag Pehrai Mahala 1 Ghar 1 (*Pehlai pehrai rein kai vanjaria'...*)

O friendly Trader (Dealer)! In the first stage of the life-span the human being, through the Lord's Will, came into the mother's womb. This being, with feet upwards, and the head in the lower position, prays to the Lord in meditation and requests the Lord in that posture of upside down with earnestness, and leaves this world naked in the same fashion as he was born, without any bondage, and immersed in his thoughts. This human being undergoes sufferings or moments of happiness as predestined by the Lord's Will. O Nanak! Thus the human being takes his position in the mother's womb in the first stage of his

ਪ੍ਰਾਣੀ ਪਹਿਲੇ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ
ਗਰਭਾਸਿ ॥ ੧ ॥ ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ
ਵਣਜਾਰਿਆ ਮ੍ਰਿਤਾ ਵਿਸਰਿ ਗਇਆ
ਧਿਆਨੁ ॥ ਹਥੈ ਹਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ
ਮ੍ਰਿਤਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ ਕਾਨੁ ॥ ਹਥੈ ਹਥਿ
ਨਚਾਈਐ ਪ੍ਰਾਣੀ ਮਾਤ ਕਹੈ ਸੁਤੁ ਮੇਰਾ ॥
ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਅੰਤਿ ਨਹੀ ਕਛੁ
ਤੇਰਾ ॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ
ਜਾਣੈ ਮਨ ਭੀਤਰਿ ਧਰਿ ਗਿਆਨੁ ॥ ਕਹੁ
ਨਾਨਕ ਪ੍ਰਾਣੀ ਦੂਜੈ ਪਹਰੈ ਵਿਸਰਿ ਗਇਆ
ਧਿਆਨੁ ॥ ੨ ॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ
ਵਣਜਾਰਿਆ ਮ੍ਰਿਤਾ ਧਨ ਜੋਬਨ ਸਿਵੁ ਚਿਤੁ
॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਹੀ ਵਣਜਾਰਿਆ
ਮ੍ਰਿਤਾ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਨ ਚੇਤੈ ਪ੍ਰਾਣੀ ਬਿਕਲੁ ਭਇਆ ਸੰਗਿ
ਮਾਇਆ ॥ ਧਨ ਸਿਉ ਰਤਾ ਜੋਬਨਿ ਮਤਾ
ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥ ਧਰਮ ਸੇਤੀ
ਵਾਪਾਰੁ ਨ ਕੀਤੇ ਕਰਮੁ ਨ ਕੀਤੇ ਮਿਤੁ ॥
ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਧਨ ਜੋਬਨ
ਸਿਉ ਚਿਤੁ ॥ ੩ ॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ
ਵਣਜਾਰਿਆ ਮ੍ਰਿਤਾ ਲਾਵੀ ਆਇਆ ਖੇਤੁ
॥ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ
ਮ੍ਰਿਤਾ ਕਿਸੈ ਨ ਮਿਲਿਆ ਭੇਤੁ ॥ ਭੇਤੁ ਚੇਤੁ
ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ
ਚਲਾਇਆ ॥ ਝੂਠਾ ਰੁਦਨੁ ਹੋਆ ਦੁਆਲੈ
ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥ ਸਾਈ
ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ
ਹੇਤੁ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ
ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ ॥ ੪ ॥ ੧ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮ੍ਰਿਤਾ
ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥ ਖੀਰੁ ਪੀਐ

life-span as per Lord's Will. 1)

O friendly dealer! In the second stage of the life-span, this man forgot all about the Lord's True Name, on taking birth in this world. Then the mother and father fondle with the child, O friendly Trader! just as the child Krishna was fondled by his mother Jasudha. The child plays in different hands being fondled by various relatives and the mother claims her ownership of the child. O foolish Mind! Try to remember the Lord only, as in this body of yours nothing belongs to Man and in the end, nothing will be left in your hands (after death). O my mind! You have forgotten your Creator, the Lord, who gave you this human frame; now try to recite with devotion, the Lord's True Name. (2)

O my trader friend! In the third stage of this life-span, when this human being grew up into a young individual, he got interested in wealth and beauty. O my dealer friend! You have not recited True Name of the Lord, so how could you get away from the clutches of the Yama or the worldly falsehood. This foolish man does not remember the Lord (recite True Name) as he is mad in the love of the worldly falsehood. (Maya), as such he wastes this invaluable life being engrossed in the love of wealth or the ego of his beauty.

O Nanak! This man does not engage himself in the truthful business of life or virtuous actions as in this third stage of life he is imbued with the love of wealth and beauty. (3)

This man grew old like the crop ready for harvesting, and the Yama (god of death) caught hold of this man without giving any clue of his sudden action. Once The Yama's strangle-hold caught this man nobody knew a thing about it, though the people got collected around the dead person crying and wailing but the individual became a stranger to all around him. (broke all links with the people around). The human being finally gets the same reward (in the next world) as per his love and actions in this life.

O Nanak! In the fourth stage of the life span, the man grows old to face death just like the crop ready for harvesting. (4-1)

Sri Rag Mahala 1 (Pehlai pehrai rein kai vanjaria'...)

O my dear friend (dealer) ! In the first stage of this life-span i.e. in childhood the human being is without much intelligence and understanding, and he is nourished with the mother's milk and fondled by various relatives, while the mother and father

ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ
ਸੁਤ ਹੇਤੁ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ
ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ ॥ ਸੰਜੋਗੀ ਆਇਆ
ਕਿਰਤੁ ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੂਡੀ ਦੂਜੈ
ਹੋਤਿ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ
ਛੂਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥ ੧ ॥ ਦੂਜੈ ਪਹਰੈ
ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ
ਮੈ ਮਤਿ ॥ ਅਹਿਨਿਸਿ ਕ੍ਰਾਮਿ ਵਿਆਪਿਆ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ
ਚਿਤਿ ॥ ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਨਾਹੀ
ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥ ਗਿਆਨੁ
ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ
ਬੂਠੇ ॥ ਤੀਰਥ ਵਰਤਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ
ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ ॥ ਨਾਨਕ ਭਾਇ
ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ
ਦੂਜਾ ॥ ੨ ॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ
ਆਇ ॥ ਜੋਬਨੁ ਘਟੈ ਜਰੂਆ ਜਿਣੈ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ ਘਟੈ ਦਿਨੁ ਜਾਇ
॥ ਅੰਤਿ ਕਾਲਿ ਪਛਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ
ਮੁਕਤਿ ਚਲਾਇਆ ॥ ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ
ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ
ਮਰਾਇਆ ॥ ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ
ਸੋਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛਤਾਇ ॥ ਕਹੁ
ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ ਚੇਤਹੁ ਲਿਵ
ਲਾਇ ॥ ੩ ॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਧਿ ਭਇਆ ਤਨੁ
ਸੀਣੁ ॥ ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ
ਮੇਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ ॥ ਅਖੀ ਅੰਧੁ

develop intense love for him. The mother and father are deeply in love with the child, as the whole world is engulfed by the love of worldly falsehood (Maya). This man is born in this world based on his previous actions and other attachments and he is made to function as per Lord's Will. The whole world gets lost in this ocean of life without gaining Salvation due to its dual-mindedness in the absence of reciting True Name. O Nanak! This human being could free himself from the worldly bondage by reciting Lord's True Name in this first stage. (of childhood) (1)

O dear friend! In the second stage of this life-span, this man remains intoxicated with the beauty and power of youth, and like a blind person he remains enamoured by the sexual desires day and night and does not remember (recite) the Lord's True Name. By developing the love for worldly pleasures, he does not inculcate the love of True Name in his heart. So such faithless persons are passed through the cycle of births and deaths without having knowledge, meditation or other virtuous actions. Neither he believes in visiting holy places, fasting or any other truthful formal rituals nor he engages himself in religious deeds or Lord's worship. O Nanak! The human being could attain Salvation only by imbibing the love of the Lord whereas the faithless person is always engrossed in dual-mindedness and suffers through the cycle of rebirths. (2)

O dear friend! in the third stage of this life span, grey hair have grown on the head, and the youth gives way to old age and the life-span goes on decreasing with the passage of days. O blind Man! You will repent at the end of this life when the Yama (god of death) catches hold of you to accompany him. Whatever you were trying to own as Yours in this world will suddenly become someone else's possession (property) at the time of death in a moment. In the old age all the cleverness and intelligence vanishes with wisdom, and one repents for the sinful actions. O Nanak! In the third stage of this life, one should recite True Name of the Lord with love and devotion! (3)

O friendly trader! In the fourth stage of this life-span, man becomes weak with old age, when the eyes cannot see properly and the ears cannot hear anything. He becomes blind of eyes, with the tongue having no taste-and the strength of the body and senses decrease to make him helpless. How could he enjoy the bliss of life without having any virtues? Such a faithless person passes through the cycle of births and deaths. With the old age this man

ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ ॥
ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਵੁ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ
ਆਵਣ ਜਾਣਾ ॥ ਖੜੁ ਪਕੀ ਕੁੜਿ ਭਜੈ
ਬਿਨਸੈ ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ ॥ ਕਹੁ
ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ
ਪਛਾਣੁ ॥ ੪ ॥ ਓੜਕੁ ਆਇਆ ਤਿਨ
ਸਾਹਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਰੁ ਜਰਵਾਣਾ
ਕੰਨਿ ॥ ਇਕ ਰਤੀ ਗੁਣ ਨ ਸਮਾਣਿਆ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅਵਗਣ ਖੜਸਨਿ ਬੰਨਿ
॥ ਗੁਣ ਸੰਜਮਿ ਜਾਵੈ ਚੋਟ ਨ ਖਾਵੈ ਨਾ ਤਿਸੁ
ਜੰਮਣੁ ਮਰਣਾ ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ
ਸਾਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਤਰਣਾ ॥ ਪਤਿ
ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੂਖ
ਮਿਟਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ
ਛੁਟੈ ਸਾਰੇ ਤੇ ਪਤਿ ਪਾਵੈ ॥ ੫ ॥ ੨ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਪਹਿਲੇ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ ॥ ਹਰਿ
ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ
ਜੀਵਿਆ ॥ ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ
ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਬੀਵਿਆ ॥ ਜਿਸ
ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ
ਗੁਰਮੁਖਿ ਬੀਚਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ
ਪਹਿਲੇ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ
॥ ੧ ॥ ਦੂਜੇ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ
ਮਿਤ੍ਰਾ ਮਨੁ ਲਾਗਾ ਦੂਜੇ ਭਾਇ ॥ ਮੇਰਾ ਮੇਰਾ
ਕਰਿ ਪਾਲੀਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲੇ ਮਾਤ
ਪਿਤਾ ਗਲਿ ਲਾਇ ॥ ਲਾਵੈ ਮਾਤ ਪਿਤਾ

becomes weak and the body bends and finally he dies. So why should a faithless person feel proud of his strength and beauty in following the cycle of births and deaths. O Nanak! In the fourth stage of this life-span we should realise the True Lord through the Guru's guidance. (4)

O dear friend! when the last stage of this life-span comes, the old age in the form of Yama (god of death) overpowers man to take out life any moment. O dear Trader! You have not assimilated any virtues in life as such your vicious and sinful actions will help the Yama to take you in his bondage. However, the Guru-minded persons, full of virtues do not suffer at the hands of Yama and are not passed through the cycle of births and deaths. They are not approached and pestered by the Yama (god of death) due to their worship and love of the Lord and one is enabled to cross this ocean of life successfully. So such persons, who are united with the Lord, proceed with honour and flying colours to the Lord's presence and get rid of the cycle of rebirths. O Nanak! The Guru-minded persons who have broken the chains of bondage (of Yama) are bestowed with status and honour by the Lord. (5-2)

Sri Rag Mahala 4 (*pehlai pehrai rein ke vanjaria mitra*)

In the first stage of this life, O dear friend, you were placed in the mother's womb. O dear friendly Trader! In that position, this human being is in great suffering and recites Lord's True Name with meditation of the Lord inculcating His love in the heart. (so as to get away from this place). This human being is kept alive in the burning heat of the mother's womb by reciting True Name and remembering the Lord. After being born in the world, this being is brought in contact with other relatives and the mother and father are happy and thrilled to see the child. O human being! Try to remember the Lord by reciting True Name, who has blessed you with this life by bringing you out safe from the burning heat of the womb, through the Guru's guidance and benevolence. O Nanak! let us recite the True Name of the Lord-benefactor in the first stage of this life-span. (1)

O dear friend! In the second stage of this life-span, Your mind is engrossed in worldly attachments and dual-mindedness forgetting the Lord-Creator. O dear friendly Trader! The parents then bring you up, fondling you all the time as their own kin, and

ਸਦਾ ਗਲ ਸੇਤੀ ਮਨਿ ਜਾਣੈ ਖਟਿ ਖਵਾਏ
॥ ਜੇ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ
ਲਪਟਾਏ ॥ ਕੋਈ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ
ਵੀਚਾਰੁ ਹਰਿ ਧਿਆਵੈ ਮਨਿ ਲਿਵ ਲਾਇ ॥
ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੇ ਪ੍ਰਾਣੀ ਤਿਸੁ ਕਾਲੁ
ਨ ਕਬਹੂੰ ਖਾਇ ॥ ੨ ॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ
ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਗਾ ਆਲਿ
ਜੰਜਾਲਿ ॥ ਧਨੁ ਚਿਤਵੈ ਧਨੁ ਸੰਚਵੈ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮਾ ਹਰਿ ਨ
ਸਮਾਲਿ ॥ ਹਰਿ ਨਾਮਾ ਹਰਿ ਹਰਿ ਕਦੇ ਨ
ਸਮਾਲੈ ਜਿ ਹੋਵੈ ਅੰਤਿ ਸਖਾਈ ॥ ਇਹੁ
ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਬੁਠੀ ਅੰਤਿ ਛੇਡਿ
ਚਲਿਆ ਪਛੁਤਾਈ ॥ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ
ਗੁਰੁ ਮੇਲੇ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਸੇ ਜਾਇ
ਮਿਲੇ ਹਰਿ ਨਾਲਿ ॥ ੩ ॥ ਚਉਥੈ ਪਹਰੈ
ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਚਲਣ
ਵੇਲਾ ਆਈ ॥ ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਭ ਚਲੀ ਰੈਣਿ
ਵਿਹਾਈ ॥ ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ
ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ ਜਗੁ ਜਗੁ
ਹੋਵਹੁ ॥ ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ
ਜਨਮ ਮਰਣ ਦੁਖ ਖੇਵਹੁ ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ
ਭਗਤਿ ਸੁਖਾਂਦੀ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ
ਪਹਰੈ ਸਫਲਿਉ ਰੈਣਿ ਭਗਤਾ
ਦੀ ॥ ੪ ॥ ੧ ॥ ੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਧਰਿ ਪਾਇ ਤਾ ਉਦਰੈ ਮਾਹਿ ॥ ਦਸੀ ਮਾਸੀ

embracing you in their bosom. The mother and father love the child and fondle him with care in the hope that after growing up he would look after the parents and feed them. (in old age). This foolish man does not remember the Lord-Creator who has bestowed these blessings but is engrossed in His benedictions only. It is only the few Guru-minded persons, who realise the Truth through deliberations, and recite the Lord's True Name with love and devotion.

O Nanak! In the second stage of this life span, that is the age of childhood, the human being will be saved from the god of death (Yama) if he remembers the Lord. (2)

O dear friend! In the third stage of the life-span, the man gets engrossed in the worldly bondage of household chores and the human being is thinking and amassing wealth only instead of reciting True Name of the Lord. He never remembers the Lord's True Name, which could be helpful in the end of this life. He is only bothered about collecting this wealth and worldly falsehood, and repents in the end as he leaves every thing at the time of death. But the person, who is blessed with the Guru's Grace, tries to retain and recite the True Name only. O Nanak! finally this man merges with the Lord in the third stage of The Life-span. (3)

In the fourth stage of the life-span, the time of (death) leaving this world approaches. O dear saintly friend ! Try to serve the True Guru as the whole life is coming to an end. There should be no delay in remembering the True Lord every moment, which could make you immortal for all times to come. By uniting with the Lord, you may enjoy the eternal bliss, casting away the suffering through the cycle of birth and deaths. We should not find any distinction between the Guru and the True Master by joining whom we could enjoy the worship of the Lord. O Nanak! In the fourth stage, this man should make this life successful by leading a life of worship and prayer of the True Lord like the holy saints. (4-1-3)

Sri Rag Mahala 5 (pehlai pehrai rein ke vanjaria mitra)

O friendly Trader! In the first stage of the life span, the being was brought in the mother's womb by his earlier actions. After ten months of development, the being was completed with the human

ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ
ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ ॥ ਮੁਹਲਤਿ ਕਰਿ
ਦੀਨੀ ਕਰਮ ਕਮਾਣੈ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ
ਪਾਇਆ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ
ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੂ ਸੰਜੋਇਆ ॥ ਕਰਮ
ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ
ਨਾਹਿ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ
ਧਰਿ ਪਾਇ ਤਾ ਉਦਰੈ ਮਾਹਿ ॥ ੧ ॥ ਦੂਜੈ
ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ
ਜੁਆਨੀ ਲਹਰੀ ਦੇਇ ॥ ਬੁਰਾ ਭਲਾ ਨ
ਪਛਾਣਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਮਤਾ
ਅਹੰਮੇਇ ॥ ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣੈ ਪ੍ਰਾਣੀ
ਆਰੈ ਪੰਥੁ ਕਰਾਰਾ ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਕਬਹੂੰ
ਨ ਸੇਵਿਆ ਸਿਰਿਠਾਢੇ ਜਮ ਜੰਦਾਰਾ ॥ ਧਰਮ
ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ
ਜਬਾਬੁ ਕਰੇਇ ॥ ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ
ਪ੍ਰਾਣੀ ਭਰਿ ਜੋਬਨੁ ਲਹਰੀ ਦੇਇ ॥ ੨ ॥
ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ
ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥ ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੋਹਿ
ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ
ਲਹਰਿ ਲੋਭਾਨੁ ॥ ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ
ਪਰਾਨੀ ਸੇ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵੈ ॥ ਸਾਧਸੰਗਤਿ
ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ ॥
ਸਿਰਜਨਹਾਰੁ ਵਿਸਾਰਿਆ ਸੁਆਮੀ ਇਕ
ਨਿਮਖ ਨ ਲਗੇ ਧਿਆਨੁ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ
ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨ ॥
੩ ॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ
ਮਿਤ੍ਰਾ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ
ਦਰਗਹ ਬੇਲੀ ਹੋਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ

body and then as per his given age, he functions in the world as per his True destined fortune. The Lord pervades all the beings including your mother, father, brother, son and wife, and the Lord alone enable individuals to perform good or bad actions as for His Will and nothing is in the control of this human being. O Nanak! In the first stage of human life, the being was brought in the mother's womb based on his previous actions. (1)

O dear friend! In the second stage of this life-span the vibrant youth and beauty engages man in sexual and other worldly pleasures. O friendly dears! Now the man does not distinguish between good and bad things as his mind is full of ego. (intoxicated with egoism). He does not appreciate what is good and bad for him, while the further path of the Yama is very rough and difficult. He has never served the perfect Guru while the Yama (god of death) is ready to snatch away this life. (is standing at his head) O fool! When you will be caught to explain your actions in life by the god of justice, (Dharam Raj) then what answer will you be able to give. (how would you explain your conduct in life). O Nanak! During the second stage of this life, the man is full of the pride of his youth and beauty. (without caring for anything else). (2)

O dear friendly Trader! During the third stage of this life this human being adds up his vicious and sinful actions as he is full of ignorance and blind with the venom of worldly pleasures. He is engrossed with the love of his son and wife and is fully occupied with the greed of worldly possessions. He does not remember and recite True Name of the Lord, being fully engrossed in his greed for worldly possessions. He does not join the company of holy saints and suffers through the cycle of births and deaths. Having totally forsaken the True Lord, he does not meditate on True Name even for a moment. O Nanak! During the third stage of life, this fool amasses the filth of vices and sins due to his ignorance. (3)

O friendly human being! During the fourth stage of this life-span you will realise that your own time of departure from this world is approaching fast which you were not realising, only hoping against hope from other's death. O dear friendly dealer (in life)! Try to concentrate on Lord's True Name through the Guru's guidance, which would be your mainstay in the next world. O Man! Try to remember True Name, which would be your

ਜਾਲਿ ਪਰਾਣੀ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥ ਇਹੁ
ਹੁ ਮਾਇਆ ਤੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਬੁਠੀ
ਤਿ ਲਗਾਈ ॥ ਸਗਲੀ ਰੈਣਿ ਗੁਦਰੀ
ਧਿਆਰੀ ਸੇਵਿ ਸਤਿਗੁਰੁ ਚਾਨਣੁ ਹੋਇ ॥
ਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਦਿਨੁ ਨੇੜੈ
ਇਆ ਸੋਇ ॥ ੪ ॥ ਲਿਖਿਆ ਆਇਆ
ਵਿੰਦ ਕਾ ਵਣਜਾਰਿਆ ਮ੍ਰਿਤਾ ਉਠਿ ਚਲੇ
ਮਾਣਾ ਸਾਥਿ ॥ ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇ
ਨੀ ਵਣਜਾਰਿਆ ਮ੍ਰਿਤਾ ਓਨੀ ਤਕੜੇ ਪਾਏ
ਥਾ ॥ ਲਿਖਿਆ ਆਇਆ ਪਕੜਿ
ਲਾਇਆ ਮਨਮੁਖ ਸਦਾ ਦੁਹੇਲੇ ॥ ਜਿਨੀ
ਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਦਰਗਹ ਸਦਾ
ਹੇਲੇ ॥ ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ
ਬੋਵੈ ਸੋਖਾਤਿ ॥ ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਰਿ
ਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ ॥ ੫ ॥ ੧
੪ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੨ ਛੰਡ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਧ ਇਆਣੀ ਪੋਈਅੜੈ ਕਿਉ ਕਰਿ ਹਰਿ
ਦਰਸਨੁ ਪਿਥੈ ॥ ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ
ਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਥੈ ॥ ਸਾਹੁਰੜੈ
ਮੇਂ ਸਿਥੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ
ਸਹੀਆ ਵਿਚਿ ਫਿਰੈ ਸੁਹੇਲੀ ਹਰਿ ਦਰਗਹ
ਯਾ ਲੁਛਾਏ ॥ ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ
ਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਥੈ ॥ ਮੁੰਧ ਇਆਣੀ
ਪੋਈਅੜੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ
ਦਖੈ ॥ ੧ ॥ ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ

companion at the time of death. This love of worldly falsehood and worldly pleasures will not support you as this attachment was temporary and transient. Let us serve the True Guru to enlighten ourselves with True knowledge (of the Lord) whereas the whole life has been wasted in fruitless efforts in ignorance. (like the night in sleep) O Nanak! During the fourth stage of this life-span this man is forgetful of the day of reckoning while the death is approaching fast. (4)

O dear friend! When the call of death comes as per the predestined Lord's Will, only your own actions will give you company after death (to the next world) O dear friendly trader! The Yama has now caught hold of you so strongly that it will not allow you the delay of a moment even to avoid death. So the Yama, as per Lord's Will, takes you along with him and the faithless persons are always suffering in pain and anguish. But the persons, who have served the True Guru (through True Name) find peace and bliss in the Lord's presence. Infact this life is like the land (Earth) where you reap whatever you have sown, based on your actions only. O Nanak! Finally the holy saints get honoured with acclaim in the Lord's Court while the self-willed persons always suffer through the cycle of rebirths, due to their vicious actions. (5-1-4).

Sri Rag Mahala - 4 Ghar 2 Chhant Ik onkar satgur prasad
(Mund ea'ni paier'ai kiun')

"By the Grace of True Lord, Truth personified and attainable through the Guru's Grace".

The ignorant bride (human being) does not understand as to how could she perceive her spouse (The Lord) at her parents place (this world) If the Lord so desires, through His Grace and Guru's guidance, she may acquire such knowledge which may be fruitful in the next world (In laws' place) The human being acquires, such fruitful training through the Guru's guidance that the individual remembers The True Name of the Lord. Like the bride, in the company of her companions the individual also lives a decent life of comforts in the company of saints and moves to the next world with an air of achievement. With True Name as his only support, he manages to strike off a fair balance of his (good and bad) actions at the court of the god of justice (Dharam Raj) and comes out with flying colours. Thus the ignorant man, with the Guru's guidance,

ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥ ਅਗਿਆਨੁ
ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ
ਬਲਾਇਆ ॥ ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ
ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ
ਲਾਧਾ ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਧਾ
ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥ ਅਕਾਲ ਮੂਰਤਿ
ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ
ਜਾਇਆ ॥ ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੇਲਾ
ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥ ੨ ॥ ਹਰਿ ਸਤਿ
ਸਤੇ ਮੇਰੇ ਬਾਬੇਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ
ਸੁਹੰਦੀ ॥ ਪੇਵਕੜੈ ਹਰਿ ਜਪਿ ਸੁਹੇਲੀ ਵਿਚਿ
ਸਾਹੁਰੜੈ ਖਰੀ ਸੋਹੰਦੀ ॥ ਸਾਹੁਰੜੈ ਵਿਚਿ ਖਰੀ
ਸੋਹੰਦੀ ਜਿਨਿ ਪੇਵਕੜੈ ਨਾਮੁ ਸਮਾਲਿਆ ॥
ਸਭੁ ਸਫਲਿਓ ਜਨਮੁ ਤਿਨਾ ਦਾ ਗੁਰਮੁਖਿ
ਜਿਨਾ ਮਨੁ ਜਿਣਿ ਪਾਸਾ ਢਾਲਿਆ ॥ ਹਰਿ
ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਾਰਜੁ ਸੋਹਿਆ ਵਰੁ
ਪਾਇਆ ਪੁਰਖੁ ਅਨੰਦੀ ॥ ਹਰਿ ਸਤਿ ਸਤਿ
ਮੇਰੇ ਬਾਬੇਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ
ਸੋਹੰਦੀ ॥ ੩ ॥ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੇਲਾ ਹਰਿ
ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੇ ॥ ਹਰਿ ਕਪੜੇ ਹਰਿ ਸੋਭਾ
ਦੇਵਹੁ ਜਿਤੁ ਸਵਰੈ ਮੇਰਾ ਕਾਜੇ ॥ ਹਰਿ ਹਰਿ
ਭਗਤੀ ਕਾਜੁ ਸੁਹੇਲਾ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਨੁ
ਦਿਵਾਇਆ ॥ ਖੰਡਿ ਵਰਭੰਡਿ ਹਰਿ ਸੋਭਾ
ਹੋਈ ਇਹੁ ਦਾਨੁ ਨ ਰਲੈ ਰਲਾਇਆ ॥ ਹੋਰਿ

is enabled to realise the Lord, in this world itself. (1)

O my (father) dear saints! I am wedded to my Lord with the help of the Guru's guidance; thus dispelling all darkness (of ignorance) with the illuminating knowledge acquired at the Guru's lotus feet. With this illuminating knowledge bestowed by the Guru dispelling all darkness (of ignorance) I have realised the priceless jewel of True Name. Thus I have been enabled to rid myself of the malaise of my egoistic tendencies and its associated afflictions by attaining self-realisation with the Guru's guidance. Now I have got wedded to the True Lord, who is everlasting and omnipresent and never suffers the pangs of births and deaths. O my saintly friends! I have been merged with the True Lord, with the help of the Guru's Word and guidance. (2)

O my saintly father! My Lord is really an embodiment of Truth and the saintly persons forming the groom's party at my wedding (with the Lord) was really looking graceful. In this world I have enjoyed my life remembering True Name and I would go to the Lord's Court (Presence) after death, also with honour, through the efficacy of True Name. The person, likely to be received with honour at Lord's Court is none else but the one practising True Name and True service in this life. The Guru-minded persons have led a successful life here (in this world) by conquering their self pride and egoism and performing graceful deeds. (by throwing the dice correctly they have won) They have succeeded in their life's mission, in the company of saintly persons and have enjoyed perfect bliss in their wedlock with True Lord, as their spouse. O saintly brothers! I have also found my spouse in the True Lord, who is ever Truthful, and the True Lord alongwith His Saints, formed the beautiful groom's party at my wedding. (3)

O my fatherly Guru! Pray present me with the dowry of True Name of the all powerful, Lord and nothing else; only the offer of True Name should form my pack of clothes (dresses) alongwith Your Goodwill; which alone will enable me to be successful in this world and the world hereafter. With the worship of the Lord (my spouse) my wedding has been performed with honour and grace, and the Lord, with His Grace, has bestowed me with the gift of True Name as my dowry, I have been received with honour in all the worlds. But this gift of True Name should not be confused (mixed up) with other worldly presents, as it is totally different. Those self-willed persons, who try to make a show of

ਨਮੁਖ ਦਾਜੁ ਜਿ ਰਖਿ ਦਿਖਾਲਹਿ ਸੁ ਕੂੜੁ
ਮਹੰਕਾਰੁ ਕਰੁ ਪਾਜੇ॥ ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਬਾਬੁਲਾ
ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੇ॥ ੪॥ ਹਰਿ ਰਾਮ
ਰਾਮ ਮੇਰੇ ਬਾਬੇਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ
ਵਧੀਦੀ॥ ਹਰਿ ਜੁਗਹ ਜੁਗੈ ਜੁਗ ਜੁਗਹ ਜੁਗੈ
ਦ ਪੀੜੀ ਗੁਰੂ ਚਲੀਦੀ॥ ਜੁਗਿ ਜੁਗਿ ਪੀੜੀ
ਸਭੈ ਸਤਿਗੁਰ ਕੀ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਧਿਆਇਆ॥ ਹਰਿ ਪੁਰਖੁ ਨ ਕਬਹੀ ਬਿਨਸੈ
ਸਵੈ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ॥ ਨਾਨਕ
ਤਿ ਸੰਤ ਹਰਿ ਏਕੋ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਹਰੀਦੀ॥ ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੁਲਾ ਪਿਰ
ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੀਦੀ॥ ੫॥ ੧॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ
ਮਾਲੇ॥ ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ
ਨਬਹੈ ਤੇਰੈ ਨਾਲੇ॥ ਸੰਗਿ ਸਹਾਈ ਹਰਿ ਨਾਮੁ
ਧਿਆਈ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ॥ ਮਨ ਚਿੰਦੇ
ਏਥੇ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤੁ ਲਾਏ
ਜਲਿ ਬਲਿ ਪੂਰਿ ਰਹਿਆ ਬਨਵਾਰੀ ਘਟਿ
ਘਟਿ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ
ਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ॥ ੧॥
ਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਬਿਨੁ ਝੂਠੁ
ਸਾਰੇ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਬਿਖੁ

their dowry, in the form of their wealth smacks of their ego only which is false and useless. Similarly those who make a show of their achievements except the true knowledge of the Lord, (in this world) is totally a wasteful effort at egoism. O my father! Pray, present me with True Name of the Lord alone as my dowry. (4)

O my fatherly Guru! I have meditated on the True Name of the Lord in the company of my spouse, the Lord; as a result of which my treasure of Name has blossomed forth in the presence of saintly friends. The True Guru an embodiment of True Lord, gathered his followers from all around, throughout the ages, in the form of Guru-minded people who grew from strength to strength. In fact, the Guru-minded persons, who have meditated on True Name with Guru's guidance, have grown further and continued to grow throughout the ages. The True Lord is an everlasting power, being above the cycle of births and deaths and bestows the gift of True Name alongwith His powers, which are ever growing. O Nanak! The Lord and the saint are the same, being two different forms of the same power. I have been honoured in the Lord's presence by meditating on True Name with the help of saints. O saintly father! The omnipresent Lord has enabled me to have a chain of followers ever growing with the efficacy of meditating on True Name. (5-1)

Sri Rag Mahala - 5 Chaant *Ik onkar satgur parsad* (Ma'n piaria jiu mitra ...)

"There is but one Lord supreme and enlightened, who is realised through the Guru's guidance and Grace".

O my dear True Friend! Try to grasp the True Name of the Lord. O dear friend, Remember that the True Lord alone will be your lastig support. The True Name alone will be your moral support which you should remember always, as this strength will never go waste or desert you. (Those who remember True Name, never spend their lives in useless pursuits) Those persons, who have concentrated on Lord's lotus feet have reaped rich harvest and fulfilled all their cherished desires/goals; The Lord is omnipresent and His presence is to be felt in all His creations (on the Earth and oceans) and He bestows His Grace and Pleasure on one and all (of His creation) O Nanak! Let us give this training to our dear mind (Let our dear mind understand clearly) that it is through the company and association of saints alone that we rid

ਸਾਗਰੁ ਸੰਸਾਰੇ ॥ ਚਰਣ ਕਮਲ ਕਰਿ ਬੋਹਿਬੁ
ਕਰਤੇ ਸਹਸਾ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥ ਗੁਰੁ ਪੂਰਾ
ਭੈਟੈ ਵਡਭਾਗੀ ਆਨ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪੈ ॥
ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ
ਅਧਾਰੇ ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ
ਬਿਨੁ ਹਰਿ ਝੂਠ ਪਸਾਰੇ ॥ ੨ ॥ ਮਨ
ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੇਪ
ਸਵਲੀ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ
ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ ॥ ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ
ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ ॥ ਤਹ
ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾਰੁ ਦੂਖੁ
ਮਿਟਾਇਆ ॥ ਚਿਤ੍ਰ ਗੁਪਤ ਕਾ ਕਾਗਦੁ
ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੁ ਨ ਚਲੀ ॥ ਨਾਨਕੁ
ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ
ਸਵਲੀ ॥ ੩ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ
ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥ ਮਨ ਪਿਆਰਿਆ
ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਪਰਗਾਸੇ ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖੁ ਗਾਮੀ ਇਛੁ ਸਗਲੀ
ਪੁੰਨੀਆ ॥ ਪੁਰਬੇ ਕਮਾਏ ਸ੍ਰੀਰੰਗ ਪਾਏ ਹਰਿ
ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥ ਅੰਤਰਿ ਬਾਹਰਿ
ਸਰਬਤਿ ਰਵਿਆ ਮਨਿ ਉਪਜਿਆ
ਬਿਸੁਆਸੇ ॥ ਨਾਨਕ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ
ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥ ੪ ॥ ਮਨ
ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ

ourselves of all our dual-minded illusions.(1)

O my dear and friendly mind! Except the True Lord, rest all in this world, is Maya (veil of falsehood). O dear mind! Remember that the ocean of life is full of poisonous / dangerous illusions. The only lasting support is at the Lord's lotus feet, so concentrate on the creator, so that no illusions, doubts and worries pester you. The most fortunate person only meets the True Guru, and with the Guru's guidance remembers the True Lord for twenty four hours a day. Those who serve the True Master through all ages, are true saints, with only True Name as their solace. O Nanak! Let our dear mind clearly understand that this world, except (True Name) True Lord, is only an illusion of falsehood.(2)

O my dear and friendly mind! The only worthwhile job you should undertake in this world, is that of remembering True Name. O my dear mind! The only (permanent) everlasting thing in life is the association of saints which you should never forsake. Those persons, who have served the True Master in the company of holy saints, have merged with the True Lord and attained perfect bliss. You have realised a position of sublime bliss where there is neither any illusion of worldly afflictions nor they undergo the cycle of transmigration as they are in the posture of supreme tranquillity. (Neither Chitar Gupta keep any account of their worldly actions) They are not accountable to Dharam Raj for their Worldly action(as per-Chitra-Gupta) whereby they get caught in the hands of Yama (god of death) O Nanak! Let our dear mind clearly understand that the only fruitful effort in this world is the merger with True Lord in the company of saints.(3)

O my dear and friendly mind! Try and seek refuge in the company of holy saints. O my dear mind! By remembering True Name of the True Lord, one gets enlightened with self-realisation. So try to remember the Lord, the bestower of all comforts, who is to satiate, all your worldly desires. It is through one's good actions of the previous life that one mingles with the True Lord and enjoys the bliss of His union (who had separated him) after long intervals of separation. Now one gets full faith (one's faith in the Lord is further strengthened) that the True Lord is omnipresent in and around the whole universe in all beings. O Nanak! Let our dear mind realise this basic truth, that we gain in the company of holy saints alone. (4)

O my dear and friendly mind! Try to get absorbed and

ਨੁ ਲੀਨਾ ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ
ਹਰਿ ਜਲ ਮਿਲਿ ਜੀਵੇ ਮੀਨਾ ॥ ਹਰਿ ਪੀ
ਯਾਨੇ ਅੰਮ੍ਰਿਤ ਬਾਨੇ ਸ੍ਵਾਸੁ ਮਨ ਵੁਠੇ ॥
ਪ੍ਰਿਥਰ ਪਾਏ ਮੰਗਲ ਗਾਏ ਇਛ ਪੁੰਨੀ
ਤਿਗੁਰ ਤੁਠੇ ॥ ਲੜਿ ਲੀਨੇ ਲਾਏ ਨਉ ਨਿਧਿ
ਯਾਏ ਨਾਉ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨਾ ॥ ਨਾਨਕ
ਸਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ
ਨੀਨਾ ॥ ੫ ॥ ੧ ॥ ੨ ॥

ਸਿਰੀਰਾਗੁ ਕੇ ਛੰਤ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਡਖਣਾ ॥

ਠ ਮਝਾਹੁ ਮਾ ਪਿਰੀ ਪਸੇ ਕਿਉ ਦੀਦਾਰ ॥
ਸੰਤ ਸਰਣਾਈ ਲਭਣੇ ਨਾਨਕ ਪ੍ਰਾਣ
ਯਾਧਾਰ ॥ ੧ ॥ ਛੰਤੁ ॥ ਚਰਨ ਕਮਲ ਸਿਉ
ਪ੍ਰੀਤਿ ਰੀਤਿ ਸੰਤਨ ਮਨਿ ਆਵਏ
ਜੀਉ ॥ ਦੁਤੀਆ ਭਾਉ ਬਿਪਰੀਤਿ ਅਨੀਤਿ
ਦਾਸਾ ਨਹ ਭਾਵਏ ਜੀਉ ॥ ਦਾਸਾ ਨਹ
ਭਾਵਏ ਬਿਨੁ ਦਰਸਾਵਏ ਇਕ ਬਿਨੁ ਧੀਰਜੁ
ਕੋਉ ਕਰੈ ॥ ਨਾਮ ਬਿਹੁਨਾ ਤਨੁ ਮਨੁ ਹੀਨਾ
ਜਲ ਬਿਨੁ ਮਛਲੀ ਜਿਉ ਮਰੈ ॥ ਮਿਲੁ ਮੇਰੇ
ਪਿਆਰੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ਗੁਣ ਸਾਧਸੰਗਿ ਮਿਲਿ
ਗਾਵਏ ॥ ਨਾਨਕ ਕੇ ਸੁਆਮੀ
ਹਾਰਿ ਅਨੁਗ੍ਰਹੁ ਮਨਿ ਤਨਿ ਅੰਕਿ
ਜਮਾਵਏ ॥ ੧ ॥ ਡਖਣਾ ॥ ਸੋਹੰਦੜੇ ਹਭ
ਭਾਇ ਕੋਇ ਨ ਦਿਸੈ ਭੂਜੜੇ ॥ ਖੁਲ੍ਹੜੇ ਕਪਾਟ
ਨਾਨਕ ਸਤਿਗੁਰ ਭੇਟਤੇ ॥ ੧ ॥ ਛੰਤੁ ॥
ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਅਪਾਰ ਸੰਤਨ ਆਧਾਰ
ਬਾਣੀ ਬੀਚਾਰੀਐ ਜੀਉ ॥ ਸਿਮਰਤ ਸਾਸ

concentrate only on the True Master. O my dear mind! Try to emulate the fish for its instant love for water, which is exemplary (without which it dies) The sayings of those persons, who have satiated their thirst with the True Name, are also full of elixir of life, while their mind is experiencing perfect bliss and enjoyment. By merging with the True Lord, they have realised the supreme bliss and they sing His praises only, as they have realised their cherished goal, with the Grace of the True Guru. By merging them with the Lord, they have been showered with all the wealth of knowledge along with everything possible on Earth. O Nanak! The True saint has made me understand realise this truth of Lord's Name, thus my mind has forsaken all other wordly attachments and is fully immersed in Lord's True Name only. (5-1-2)

Sri Rag ke Chhant Mahala - 5 Ik onkar satgur parsad (Dakhna) (Hath majahou ma piri)

"The One Lord, Supreme and Enlightener, realised through the Guru's grace and guidance."

Dakhna : (Type of Chhant) The Lord dwells in my heart but how to realise Him? O Nanak! The Lord, sustainer of our lives, is to be realised through the service of holy saints. (1)

Chhant : The Lord is to be attained by having love for the lotus feet of the Lord and by following in the footsteps of the holy saints with concentration of the mind. The dual-mindedness leads one to separation from the Lord, which is not fair to oneself and the saints do not favour it at all. Without merging in the Lord, the saints are not satisfied, how can they rest for a moment even? Without realising True Name, the body and soul suffers the pangs of separation like the fish out of water, which gives up its life (on separation from water) O my True friend, Lord sustainer of my life! I only cherish to sing Your praises in the company of holy Saints. O Nanak! I would crave for Your gracious love, O master! so that I could merge with You, with my body and soul enjoying Your blissful mission. (1)

Dakhna : The whole universe is resplendent with Your presence, O Lord, and I cannot perceive anybody else but You everywhere. O Nanak! By serving the True Guru I have realised my Lord, ridding myself of all illusions. (1)

Chhant : O Lord! Your Words are invaluable and unfathomable, and the saints have only Your support and utter

ਗਿਰਾਸ ਪੂਰਨ ਬਿਸੁਆਸ ਕਿਉ ਮਨਹੁ
ਬਿਸਾਰੀਐ ਜੀਉ ॥ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੀਐ
ਜੀਉ ॥ ਕਿਉ ਮਨਹੁ ਬੇਸਾਰੀਐ ਨਿਮਖ ਨਹੀ
ਟਾਰੀਐ ਗੁਣਵੰਤ ਪ੍ਰਾਨ ਹਮਾਰੇ ॥ ਮਨ
ਬਾਂਛਤ ਫਲ ਦੇਤ ਹੈ ਸੁਆਮੀ ਜੀਅ ਕੀ
ਬਿਰਥਾ ਸਾਰੇ ॥ ਅਨਾਥ ਕੇ ਨਾਥੇ ਸੂਬ ਕੈ
ਸਾਥੇ ਜਪਿ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੀਐ ॥ ਨਾਨਕ
ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਪਹਿ ਕ੍ਰਿਪਾ ਕਰਿ ਭਵਜਲੁ
ਤਾਰੀਐ ॥ ੨ ॥ ਡਖਣਾ ॥ ਧੂੜੀ ਮਜਨੁ
ਸਾਧ ਖੇ ਸਾਈ ਥੀਏ ਕ੍ਰਿਪਾਲ ॥ ਲਧੇ ਹਭੇ
ਥੋਕੜੇ ਨਾਨਕ ਹਰਿ ਧਨੁ ਮਾਲ ॥ ੧ ॥
ਛੰਤੁ ॥ ਸੁੰਦਰ ਸੁਆਮੀ ਧਾਮ ਭਗਤਹ
ਬਿਸ੍ਰਾਮ ਆਸਾ ਲਗਿ ਜੀਵਤੇ ਜੀਉ ॥ ਮਨਿ
ਤਨੇ ਗਲਤਾਨ ਸਿਮਰਤ ਪ੍ਰਭ ਨਾਮ ਹਰਿ
ਅੰਮ੍ਰਿਤੁ ਪੀਵਤੇ ਜੀਉ ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਪੀਵਤੇ
ਸਦਾ ਥਿਰੁ ਥੀਵਤੇ ਬਿਧੈ ਬਨੁ ਫੀਕਾ
ਜਾਨਿਆ ॥ ਭਏ ਕਿਰਪਾਲ ਗੋਪਾਲ ਪ੍ਰਭ
ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮਾਨਿਆ ॥ ਸਰਬ
ਸੋ ਸੂਖ ਆਨੰਦ ਘਨ ਪਿਆਰੇ ਹਰਿ ਰਤਨੁ
ਮਨ ਅੰਤਰਿ ਸੀਵਤੇ ॥ ਇਕੁ ਤਿਲੁ ਨਹੀ
ਵਿਸਰੈ ਪ੍ਰਾਨ ਆਧਾਰਾ ਜਪਿ ਜਪਿ ਨਾਨਕ
ਜੀਵਤੇ ॥ ੩ ॥ ਡਖਣਾ ॥ ਜੋ ਤਉ ਕੀਨੇ
ਆਪਣੇ ਤਿਨਾ ਕੂੰ ਮਿਲਿਓਹਿ ॥ ਆਪੇ ਹੀ
ਆਪਿ ਮੋਹਿਓਹੁ ਜਸੁ ਨਾਨਕ ਆਪਿ
ਸੁਣਿਓਹਿ ॥ ੧॥ ਛੰਤੁ ॥ ਪ੍ਰੇਮ ਠਹਿਗਰੀ
ਪਾਇ ਰੀਝਾਇ ਗੋਬਿੰਦ ਮਨੁ ਮੋਹਿਆ
ਜਾਉ ॥ ਸੰਤਨ ਕੈ ਪਰਸਾਦਿ ਅਗਾਧਿ ਕੰਠੇ
ਲਗਿ ਸੋਹਿਆ ਜੀਉ ॥ ਹਰਿ ਕੰਠਿ ਲਗਿ
ਸੋਹਿਆ ਦੇਖ ਸਭਿ ਜੋਹਿਆ ਭਗਤਿ ਲਖੁਣ

Your Words; they always inculcate Your True Name only every moment, with full faith in You; how could they forget You? (How could their minds forget Your True Name?)

O Lord! You are full of wisdom and You support our very existence, could we afford to forget You even for a moment? The Lord has fulfilled all our worldly desires and has rid us of all our afflictions. The Lord (is the master of all helpless people). who is by our side at all times, let us remember Him so that we do not lose the gamble of life. Nanak prays to the Lord for His mercy and Grace so that we may cross this ocean of life successfully. (So that we may not waste this life as a gambler-loses) (2)

Dakhna: When I bathe in the dust of the lotus feet of holy saints the Lord is so pleased with me, O Nanak! That He showers all gifts of life on me and I realise the wealth of True Name (1) (By serving the Lord's Saints, O Nanak! One gains the Lord's pleasure and all the riches of life.)

Chhant : The Lord's Palace above is really beautiful where the saints dwell and rest while others live on the hope (are anxious) to achieve that stage. (The saints have realised the beautiful abode of Lord by merging with Him, while others live in the hope of achieving that stage) They are fully immersed in His meditation in body and mind, (conscious and sub conscious mind) always remembering His True Name and thus satiating their thirst with the Nectar of True Name. By drinking the Nectar of True Name, they are ever (stabilised) merged in the Lord and other worldly desires have no value for them. My Lord has been gracious and benevolent to me and I have always enjoyed with the company of saints. The saints have really realised the Bliss of life by merging with the Lord and they have gained the jewel of True Name. O Nanak! The Lord, sustainer of life, is never forgotten for a moment by these saints and they become immortal by remembering True Name (3)

Dakhna : O Lord ! Whosoever is owned by You, gets united with you. O Nanak ! The persons, who are enamoured by the Lord, listen to the praises of the Lord being sung. (1)

Chhant : The Lord is attained by those persons having through the magic wand of true love, with which one can win over the Lord's favour through the kind guidance of saints; one is enabled to realise the embrace of the unfathomable Lord and feel graceful. By getting into the Lord's embrace with grace, they have rid themselves of all worldly worries and afflictions; and with their

ਰਿ ਵਸਿ ਭਏ ॥ ਮਨਿ ਸਰਬ ਸੁਖ ਵੂਠੇ
 ਵਿੰਦ ਤੁਠੇ ਜਨਮ ਮਰਨਾ ਸਭਿ ਮਿਟਿ
 ਏ ॥ ਸਖੀ ਮੰਗਲੇ ਗਾਇਆ ਇਛ
 ਜਾਇਆ ਬਹੁੜਿ ਨ ਮਾਇਆ ਹੋਇਆ ॥
 ਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਪ੍ਰਭ ਪਿਆਰੇ
 ਸਿਸਾਰੁਸਾਗਰੁ ਨਹੀ ਪੋਇਆ ॥ ੪ ॥
 ਖਣਾ ॥ ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ
 ਾਣਦੇ ॥ ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ
 ਰਿ ਰੰਗੁ ਮਾਣਦੇ ॥ ੧ ॥ ਛੰਤੁ ॥ ਕਹਤੇ
 ਵਿਤ੍ਰੁ ਸੁਣਤੇ ਸਭਿ ਧੰਨੁ ਲਿਖਤੀ ਕੁਲੁ
 ਾਰਿਆ ਜੀਉ । ਜਿਨ ਕਉ ਸਾਧੂ ਸੰਗੁ
 ਰਾਮ ਹਰਿ ਰੰਗੁ ਤਿਨੀ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ
 ਜੀਉ ॥ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜਨਮੁ
 ਜਵਾਰਿਆ ਪੂਰਨ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕਰੀ ॥
 ਰੁ ਗਹਿ ਲੀਨੇ ਹਰਿ ਜਸੇ ਦੀਨੇ ਜੋਨਿ ਨਾ
 ਾਵੈ ਨਹ ਮਰੀ ॥ ਸਤਿਗੁਰ ਦਇਆਲ
 ਕੇਰਪਾਲ ਭੇਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
 ਾਰਿਆ ॥ ਕਥਨੁ ਨ ਜਾਇ ਅਕਬੁ ਸੁਆਮੀ
 ਜਦਕੈ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ ॥ ੫ ॥ ੧
 । ੩ ॥

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਵਣਜਾਰਾ

ੴ ਸਤਿਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ
 ਸਭੁ ਕੋਇ ਜੀਉ ॥ ਹਰਿ ਜੀਅ ਸਭੇ
 ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ
 ॥ ਸੋ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਤਿਸੁ ਬਿਨੁ
 ਅਵਰੁ ਨ ਕੋਇ ॥ ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ
 ਲਾਇਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖੁ ਰੋਇ ॥ ਜਨ
 ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਅੰਤਿ

saintly behaviour, they have literally (controlled) enamoured the Lord. When the Lord showered His Grace, (on His saints) they have experienced perfect bliss in their hearts and rid themselves from the cycle of births and deaths. In the company of holy saints, they have sung the praises of the Lord, thus realising their cherished goal and then they are no longer pestered by (Maya) worldly worries. O Nanak! When the Lord benevolent (has clasped their hands) has blessed these saints with True Name, they no longer suffer the pangs of separation in this ocean of life. (4)

Dakhna: The Lord's True Name is invaluable, and none could attempt its evaluation. O Nanak! They only enjoy the Lord's perfect bliss, who are destined by His Grace. (1)

Chhant : Those persons, who sing His praises are celebrated as pure; those who listen to His praises are worthy of all Greatness; and those who write His praises, are blessed with the elevation of their whole clan. Those who get into the Company of saints, have enjoyed the bliss of True Name; and they have realised the Lord immanent in the whole universe. By meditating on the True Lord, they have availed of the true fruit of life and the True Lord has blessed them His full Grace and benevolence. The Lord, by enabling them to sing His praises, has helped them with His support, so that they neither suffer death nor undergo the cycle of births and deaths. By serving the True Guru, the benevolent and gracious Master, and merging with the Lord, they have rid themselves of all worldly vices (like lust, anger, and sexual desires.)

O Nanak! I am a sacrifice unto the True Lord, who is beyond all description and is indescribable. (5-1-3)

Sri Rag Mahala - 4 Vanjara Ik onkar satnam gurprasad
 (Har har uttam Naam hai...)

"The One Supreme Lord, embodiment of Truth and Enlightner, realised through the Guru's Grace."

The True Lord, Creator of the Universe, whose True Name is the greatest honour, to be achieved in this world, cares and sustains all beings in this world and is immanent in all things (omnipresent). Let us, therefore, remember always the True Lord, as there is none else, who could grant us salvation. The persons, who are always engrossed in the worldly veil of 'Falsehood' (Maya) and worldly desires, lament their loss while leaving this world and losing these comforts. O Nanak! Let us remember and recite the True Name as Lord alone will be our solace at the end of this life. (1)

I have none else to look forward to for my solace, except the

ਸਖਾਈ ਹੋਇ ॥ ੧ ॥ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਇ ॥ ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਪਾਈਐ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਡਭਾਗਿ ਪਰਾਪਤਿ
ਹੋਇ ॥ ੧॥ ਰਹਾਉ ॥ ਸੰਤ ਜਨਾ ਵਿਨੁ
ਭਾਈਆ ਹਰਿ ਕਿਨੈ ਨ
ਪਾਇਆ ਨਾਉ ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਮ
ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤ੍ਰ ਨਿਨਾਉ ॥
ਪਿਤਾ ਜਾਤਿ ਤਾ ਹੋਈਐ ਗੁਰੁ ਤੁਠਾ ਕਰੇ
ਪਸਾਉ ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਹਰਿ
ਅਹਿਨਿਸਿ ਲਗਾ ਭਾਉ ॥ ਜਨ ਨਾਨਕਿ
ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਹਰਿ ਕੀਰਤਿ ਕਰਮ
ਕਮਾਉ ॥ ੨ ॥ ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਾ
ਚਾਉ ॥ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ
ਮਿਲਿਆ ਹਰਿ ਪ੍ਰਭ ਨਾਉ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ
ਲਗੁ ਨਾਮੁ ਧਿਆਇ ॥ ਚਲਦਿਆ ਨਾਲਿ
ਹਰਿ ਚਲਸੀ ਹਰਿ ਅੰਤੇ ਲਏ ਛਡਾਇ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਮਨਿ
ਵੁਠਾ ਆਇ ॥ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ
ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥ ਧੁਰਿ
ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਇ ॥ ੩ ॥ ਮਨ ਹਰਿ ਹਰਿ
ਪ੍ਰੀਤਿ ਲਗਾਇ ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ
ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਲਘਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਹਰਿ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ਹਰਿ
ਆਪੇ ਦੇਵੈ ਲੇਇ ॥ ਹਰਿ ਆਪੇ ਭਰਮਿ
ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਇ ॥
ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਸੇ ਵਿਰਲੇ
ਕੋਈ ਕੋਇ ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ
ਜਿਨ ਹਰਿ ਪਾਇਆ ਗੁਰਮਤੇ ॥ ਜਨ

True Lord. O friendly merchant! The Lord can be realised through the Guru's guidance only, and only the fortunate ones are destined to meet the True Guru. (Pause - 1)

Without the association of brotherly saints, none has attained the True Name of the Lord. Those persons, who perform various rituals during their life time out of ego, are as worthless as the son of a prostitute who does not get the father's name. The Lord father bestows His Name and realisation of His supreme Power to those only who receive His Name through His Grace and Mercy. The fortunate ones are recipient of the Guru's guidance, in whose company they are immersed in the True Name of the Lord day and night. O Nanak! The saints, by singing the praises of the Lord have realised the omni-present Lord. (2)

The persons, who have developed a keen desire to meet the Lord, have been bestowed by the True Guru, with the glorification of True Name, and by merging with True Name, have finally realised the True Lord. (Pause - 1)

O my mind! Remember the True Name so long as you enjoy youth and this life; as the only companion at the end of this life will be True Name, which will be your support and saviour at the time of death. I am a sacrifice to those persons who have cherished True Name in their hearts; while some others, who have forgotten True Name, repent (their loss) while leaving this world.

O Nanak! The persons, who are blessed by the Lord being pre-destined by Lord's Will with True Name, (as a reward for their past actions) remember Him throughout their lives. (3)

O my mind! Try to inculcate the love of True Lord; as only the blessed and fortunate ones come in contact with the True Guru and with the Guru's guidance they are able to cross this ocean of life successfully. (Pause - 1)

The Lord Himself has created this Universe, and He Himself is responsible for giving to or taking away life from individuals. The Lord, according to His Will, guides some to be engulfed in useless rituals and worldly veil of falsehood, while some others are guided towards singing Lord's praises, leading to their emancipation. The Guru-minded (faithful), persons who are rare and few in fact, are illumined with the light and knowledge of Lord's Greatness. I offer myself as a sacrifice to those, who have realised the Lord through the Guru's guidance. O Nanak! The minds of pure individuals who are merged with the Lord, are surely illumined with the Lord's benevolence and greatness (like the blossoming of lotus).(4)

ਨਾਨਕਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਮਨਿ ਹਰਿ
ਹਰਿ ਵੁਠੜਾ ਹੇ ॥ ੪ ॥ ਮਨਿ ਹਰਿ ਹਰਿ
ਜਪਨੁ ਕਰੇ ॥ ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਭਜਿ
ਪਉ ਜਿੰਦੂ ਸਭ ਕਿਲਵਿਖ ਦੁਖ ਪਰਹਰੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ
ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ ਭਤਿ ॥ ਗੁਰੁ ਪੂਰਾ
ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ
ਚਿਤਿ ॥ ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੇ
ਤੇ ਗਤਿ ਮਤਿ ॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ
ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ ॥ ਜਨ ਨਾਨਕ
ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰੰਗਿ
ਰਤਿ ॥ ੫ ॥ ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ
ਸਤਿ ॥ ਗੁਰ ਬਚਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਣਿਆ
ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇ
ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥ ਸੇਵਕ ਭਾਇ
ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਪ੍ਰਗਾਸਿ ॥ ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ
ਵਖਰੁ ਲਦਿਅੜਾ ਹਰਿ ਰਾਸਿ ॥ ਗੁਰਮੁਖਾ
ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ
॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ
ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ ॥ ੬ ॥ ਹਰਿ
ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥ ਮਨਿ ਪ੍ਰੀਤਿ
ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ
ਰਹਰਾਸਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ੧ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀਰਾਗ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਸਲੋਕਾ

ਨਾਲਿ ॥ ਸਲੋਕ ਮ: ੩

ਰਾਗਾ ਵਿਚਿ ਸ੍ਰੀਰਾਗੁ ਹੈ ਜੇ ਸਚਿ ਧਰੇ
ਪਿਆਰੁ ॥ ਸਦਾ ਹਰਿ ਸਚੁ ਮਨਿ ਵਸੈ

O Brother! Inculcate and (remember) recite True Name within your heart; and fall at the True Master's lotus-feet at the earliest, so as to rid yourself of all worldly worries and afflictions with the service of the Lord. (Pause-1)

How to realise the True Lord, who is immanent throughout and whose light shines within all souls in this universe? The True Name of the Lord automatically (dawns) shines on our hearts, when we meet the True Guru through His Grace. I have realised the efficacy of True Name and that is my only support; (in life) and with the help of True Name one gets sublime thoughts resulting in one's emancipation. I am convinced of the greatness of True Name and have full faith in it, as by merging with True Name one's position is exalted and one gets honoured. O Nanak! I have practised only True Name of the Lord, who is mingled throughout the Universe in various (hues and colours) forms and have thus merged fully with Him. (5)

O Brother! Remember the True Lord, which is the only Truth, (in this world) It is through the Guru's Word alone that I have realised the True Lord, and further understood that whatever is visible in this world, is the creation of that Lord alone. (Pause-1)

The blessed ones, destined by the Lord, meet the True Guru (based on their previous actions) O my (merchant) friend! The persons, who serve the Lord with devotion, are illumined with the Lord's True Name.

O Brother! The merchandise of True Name and the merchant dealing in such a business are both worthy of praise, as this is the only worthy cause in life and the realisation of Lord's True Name is the only fruitful achievement in life. The Guru-minded persons are honoured in the Lord's Court, as they have realised the True Lord. O Nanak! They only perceive (meet) the Guru, who are showered by the Lord's benevolence and are destined by the Lord's Will, the fountain-head of all and merge in Him finally. (6)

O Brother! Remember the Lord every moment of your life; as the Guru-minded persons have realised the love of the Lord with True Name as their only capital investment in life. (Pause-1) (1)

Ik onkar satgur prasad

Sri Rag ki Var Mahala - 4 Salokan naal, Slok Mahala 3
(Raga vitch sri Rag hai je' sa'ch dharai pyar)

The Sri Rag is very enjoyable among all the Ragas, provided one sings it with interest and the love of the True Lord. One gets in touch with the indescribable and unfathomable Lord and one's

ਨਿਹਚਲ ਮਤਿ ਅਪਾਰੁ ॥ ਰਤਨੁ ਅਮੋਲਕੁ
ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰੁ ॥ ਜਿਹਵਾ
ਸਚੀ ਮਨੁ ਸਚਾ ਸਚਾ ਸਰੀਰ ਅਕਾਰੁ ॥
ਨਾਨਕ ਸਚੈ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸਚੁ
ਵਾਪਾਰੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਹੋਰੁ ਬਿਰਹਾ ਸਭ ਧਾਤੁ ਹੈ ਜਬ
ਲਗੁ ਸਾਹਿਬ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥ ਇਹੁ ਮਨੁ
ਮਾਇਆ ਮੋਹਿਆ ਵੇਖਣੁ ਸੁਨਣੁ ਨ ਹੋਇ ॥
ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਯਥਾ ਕਿਆ
ਕਰੋਇ ॥ ਨਾਨਕ ਜਿਨਿ ਅਖੀ ਲੀਤੀਆ
ਸੋਈ ਸਚਾ ਦੇਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ
ਦੀਬਾਣੁ ਹਰਿ ॥ ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ
ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ ॥ ਹਰਿ ਤਿਸੁ ਬਿਨੁ
ਕੋਈ ਨਾਹਿ ਡਰੁ ਭ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕਰਿ ॥
ਹਰਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿ ਜਿ ਤੁਧੁ ਰਖੈ ਬਾਹਰਿ
ਘਰਿ ॥ ਹਰਿ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ਸੇ
ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰਿ ॥ ੧ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ
ਨਾਲਿ ॥ ਇਕ ਜਾਗਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ
ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਸਿਦਕੁ ਸਬੂਰੀ ਸਾਦਿਕਾ ਸਬਰੁ
ਤੋਸਾ ਮਲਾਇਕਾ ॥ ਦੀਦਾਰੁ ਪੂਰੇ ਪਾਇਸਾ
ਬਾਉ ਨਾਹੀ ਖਾਇਕਾ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭ ਆਪੇ ਤੁਧੁ ਉਪਾਇ ਕੈ ਆਪਿ

mind attains great heights by inculcating the love of the True Name in one's heart at all times. By meditating on the Guru's Word, one attains the invaluable gem of Truth, so that one's tongue speaks the Truth, one's mind is purified and becomes truthful, and one's very existence becomes Truth personified. O Nanak! By serving the True Master one always deals in the merchandise of Truthful living. (1)

M: 3 : All other (worldly) love is transient and false till one inculcates the love of the True Lord. Our mind is enticed and lured by the worldly veil of Falsehood (Maya) and is not interested (neither hears nor sees anything worthwhile) in any real values of life.

We are like the blind person who has not seen the Lord. How could we, the blind, develop love of the Lord, without having actually seen the Lord? O Nanak! The Lord alone could help us in granting an insight into Truth and the True Lord as He alone has deviated us from the True Path. (2)

Pour'i : There is only one Creator, the one True Lord, who is the mainstay of the whole universe. The Will of the Lord prevails everywhere, so one should try to develop the Lord's love with full concentration of mind. There is none else except the Lord who could help us, relieve us of our fear, whims and dual-mindedness. So we should sing the praises of the One Supreme Lord, who sustains praises and cares for us everywhere at home or outside. The person, who is bestowed by the Gracious Lord, with His Benevolence, (he alone) is enabled to cross with success, the vast ocean of life by meditating on the True Name of the Lord. (1)

Slok Mahala - 1 ("Dati sahib sandia kia chalai tis nall. ik jagandai na lahen ikna sutia de' uthal")

The Lord's blessings are bestowed on us by the Lord according to His Will, none has any say in this. In fact, some persons who make an effort and struggle for His favours, (who are called awake) may not receive them, while some others who are asleep i.e. making no effort, are enabled by His Grace to receive His mercies automatically. (1)

Mahala - 1 : We, the human beings should have full faith in the True Lord and His Greatness, with the gift of patience and perseverance, and the help (company) of saints and Guru's guidance. We may realise the True Lord and perceive His Manifestation while the fools have no place near Him. (2)

ਕਾਰੈ ਲਾਈ ॥ ਤੂੰ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ
ਆਪਣੀ ਵਡਿਆਈ ॥ ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ
ਕਿਛੁ ਨਾਹੀ ਤੂੰ ਸਚਾ ਸਾਈ ॥ ਤੂੰ ਆਪੇ
ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ ॥ ਹਰਿ
ਤਿਸੈ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੋ ਲਏ
ਛਡਾਈ ॥ ੨ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥ ਸਭਨਾ ਜੀਆ
ਇਕਾ ਛਾਉ ॥ ਆਪਹੁ ਜੇ ਕੋ ਭਲਾ
ਕਹਾਏ ॥ ਨਾਨਕ ਤਾਪਹੁ ਜਾਪੈ ਜਾ ਪਤਿ
ਲੇਖੈ ਪਾਏ ॥ ੧ ॥

ਮ: ੨ ॥ ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ
ਆਗੈ ਮਰਿ ਚਲੀਐ ॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ
ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਆਪੇ ਧਰਤੀ ਸਾਜੀਐ ਚੰਦੁ
ਸੂਰਜੁ ਦੁਇ ਦੀਵੇ ॥ ਦਸ ਚਾਰਿ ਹਟ ਤੁਧੁ
ਸਾਜਿਆ ਵਾਪਾਰੁ ਕਰੀਵੇ ॥ ਇਕਨਾ ਨੋ ਹਰਿ
ਲਾਭੁ ਦੇਇ ਜੋ ਗੁਰਮੁਖਿ ਥੀਵੇ ॥ ਤਿਨ
ਜਮਕਾਲੁ ਨ ਵਿਆਪਈ ਜਿਨ ਸਚੁ ਅੰਮ੍ਰਿਤੁ
ਪੀਵੇ ॥ ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ
ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੇ ॥ ੩ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥ ਵਖਤੁ
ਵੀਚਾਰੇ ਸੁਬੰਦਾ ਹੋਇ ॥ ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ
ਨਹੀ ਪਾਇ ॥ ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ
ਜਾਇ ॥ ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥
ਬਿਨੁ ਬੁਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥ ਸਿਦਕੁ ਕਰਿ
ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥ ਜਿਹ ਧਿਰਿ
ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਓਜੂਦੁ ॥ ੧ ॥

Pour'i : O Lord! You have created this Universe Yourself, and then engaged us in different occupations. You enjoy seeing Your own manifestation (Creation) and Your Greatness. You are the True Master and there is no place where Your presence is not felt, being omnipresent; and Your presence is manifest everywhere. O friendly saints! Let us always remember the True Lord, who will surely arrange our deliverance from worldly afflictions (bondage). (2)

Slok M - 1 (*phakar' ja'ati phakar Na'ou. Sabhna jian ika chha'no*)

All this fuss over castes and creeds is simply vague and futile, as the Lord alone sustains everyone with His benevolence. If someone poses himself to be good, it has no value. O Nanak! It is only when the Lord honours someone, that one may be considered great. (1)

M - 2 : If you really love someone, you should be prepared to sacrifice your life and lay it down before the beloved as the life without the beloved would be worthless in this world. (2)

Pour'i : O Lord! You have created this Universe Yourself with the Sun and Moon as the two luminaries. You have also created the fourteen lands where human beings carry on with their vocations. Some Guru-minded persons earn lot of goodwill at the Lord's Court, having tasted the nectar of True Name; thus they do not suffer at the hands of Yama, the god of death. They not only attain salvation themselves, but the whole world benefits and gets relief from worldly miseries, with their efforts and guidance. (3)

Slok Mahala - 1 (*Ku'drat karkai vasia soi.....*)

The Creator is immanent through His Creation; and the intelligent person realises the importance of Time. Everyone knows that the Lord-Creator is to be perceived and felt through His Creations and Nature only but none has the strength and power to evaluate Him (between certain limits). One should only bow to the Lord with full faith (in His supremacy) and concentration of mind, it is only then that one realises and feels the Lord's presence everywhere, and on all sides, wherever one could stretch one's imagination. (1)

ਮ: ੩ ॥ ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ
ਨੇੜੇ ਨਾ ਦੂਰਿ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਤਾਂ ਮਿਲੈ
ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਪਤ ਦੀਪ ਸਪਤ ਸਾਗਰਾ ਨਵ
ਖੰਡ ਚਾਰਿ ਵੇਦ ਦਸ ਅਸਟ ਪੁਰਾਣਾ ॥
ਹਰਿ ਸਭਨਾ ਵਿਚਿ ਤੂੰ ਵਰਤਦਾ ਹਰਿ
ਸਭਨਾ ਭਾਣਾ ॥ ਸਭਿ ਤੁਝੈ ਧਿਆਵਹਿ ਜੀਅ
ਜੰਤੁ ਹਰਿ ਸਾਰਗਪਾਣਾ ॥ ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ
ਆਰਾਧਦੇ ਤਿਨ ਹਉ ਕਰਬਾਣਾ ॥ ਤੂੰ ਆਪੇ
ਆਪਿ ਵਰਤਦਾ ਕਰਿ ਚੋਜ
ਵਿਡਾਣਾ ॥ ੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਕਲਉ ਮਸਾਜਨੀ ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੈ
ਹੀ ਲਿਖਿ ਲੇਹੁ ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ
ਰਹੈ ਕਬਹੂੰ ਨ ਤੁਟਸਿ ਨੇਹੁ ॥ ਕਲਉ
ਮਸਾਜਨੀ ਜਾਇਸੀ ਲਿਖਿਆ ਭੀ ਨਾਲੇ
ਜਾਇ ॥ ਨਾਨਕ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇਸੀ ਜੋ
ਧੁਰਿ ਛੋੜੀ ਸਚੈ ਪਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਨਦਰੀ ਆਵਦਾ ਨਾਲਿ ਨ ਚਲਈ
ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥ ਸਤਿਗੁਰਿ ਸਚੁ
ਦ੍ਰਿੜਾਇਆ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕ ਸਬਦੀ ਸਚੁ ਹੈ ਕਰਮੀ ਪਲੈ
ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਅੰਦਰਿ ਬਾਹਰਿ ਇਕੁ ਤੂੰ
ਤੂੰ ਜਾਣਹਿ ਭੇਤੁ ॥ ਜੋ ਕੀਚੈ ਸੋ ਹਰਿ ਜਾਣਦਾ
ਮੇਰੇ ਮਨ ਹਰਿ ਚੇਤੁ ॥ ਸੋ ਡਰੈ ਜਿ ਪਾਪ
ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥ ਤੂੰ ਸਚਾ
ਆਪਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ ॥
ਜਿਨਾ ਨਾਨਕ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ
ਰਲੇਤੁ ॥ ੫ ॥

M - 3 : The Guru's guidance is not attained simply by saying or understanding that the Lord is neither near nor far away from us. O Nanak! The True Guru is realised only when our mind concentrates on Him, and perceives Lord's presence everywhere.

Pour'i : There are seven Islands, Seven Oceans, Nine Khands (continents), four Vedas, and eighteen Puranas. O Lord! You are present throughout all these lands/areas and Your Will prevails everywhere. O Lord benefactor! All Your creation sings Your praises only. I pay my obeisance and sacrifice myself over such Guru-minded persons who meditate on You. O Lord! You are omnipresent and are immanent within Your whole creation in the form of Your Nature with all its beauty and radiance. (4)

Slok Mahala - 3 (Kalo masajini kia sada'eeai hirdai hi likh leho.)

It is not worthwhile trying to describe Lord's Greatness with the help of pen and ink; instead we should inscribe it in our minds only, so that we remain ever immersed in His love, which should remain constant and never lessen. Even if one tries to write about the Lord; the pen, ink and even the writing will be lost in due course, as everything is transient. O Nanak! The only lasting thing in this world is the True love of the Lord, which is bestowed on us by the Lord Himself, as pre-destined by Lord's Will. (1)

M - 3 : Whatever we see around us is transient and passing and nothing will accompany us to the next world (after this life) as would be clearly understood, provided we give a thought to it. The True Guru has taught the "Truth" alone which is ingrained in us so that we could concentrate and meditate on True Name only. O Nanak! The Truth is realised only through the Guru's Word which is attained through His Grace alone. (based on our actions) (2)

Pour'i : The Lord is omnipresent and is seen within us or around us, knowing all our secrets and thoughts, so whatever we do is fully known to Him. O my mind! Let us concentrate on the True Lord, and remember Him always. The person, who engages himself in evil designs, is always suffering from fear and guilt complex while the saintly person is always enjoying in high spirits. The Lord is Truth and His judgement is also based on Truth so why should we be afraid of anything in this world? O Nanak! Those persons who have realised the Truth, (of life) ultimately merge with Truth, the True Name, effortlessly. (5)

ਸਲੋਕ ਮ: ੩ ॥

ਕਲਮ ਜਲਉ ਸਣੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ
ਭੀ ਜਲਿ ਜਾਉ ॥ ਲਿਖਣ ਵਾਲਾ ਜਲਿ
ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ ॥
ਨਾਨਕ ਪੁਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ
ਨ ਕਰਣਾ ਜਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਹੋਰੁ ਕੂੜੁ ਪੜਣਾ ਕੂੜੁ ਬੋਲਣਾ
ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ॥ ਨਾਨਕ ਵਿਣੁ
ਨਾਵੈ ਕੋ ਥਿਰੁ ਨਹੀ ਪੜਿ ਪੜਿ ਹੋਇ
ਖੁਆਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ
ਹਰਿ ਕੀਰਤਨੁ ਹਰਿ ਕਾ ॥ ਹਰਿ ਕੀ
ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨਿਆਉ ਹੈ ਧਰਮ
ਕਾ ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ
ਫਲੁ ਹੈ ਜੀਅ ਕਾ ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ
ਵਡੀ ਹੈ ਜਾ ਨ ਸੁਣਈ ਕਹਿਆ ਚੁਗਲ
ਕਾ ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ
ਅਪੁੰਛਿਆ ਦਾਨੁ ਦੇਵਕਾ ॥ ੬ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਹਉ ਹਉ ਕਰਤੀ ਸਭ ਮੁਈ ਸੰਪਉ ਕਿਸੈ ਨ
ਨਾਲਿ ॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਇਆ ਸਭ
ਜੋਹੀ ਜਮਕਾਲਿ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ
ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ
ਬੁਰੀਆਹ ॥ ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ
ਚਿਟਵੀਆਹ ॥ ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ
ਜੇ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥ ਨਾਲਿ ਖਸਮੈ
ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥ ਹੋਏ
ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ
॥ ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ
ਮਿਲਾਹ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੂੰ ਆਪੇ ਜਲੁ ਮੀਨਾ ਹੈ ਆਪੇ
ਆਪੇ ਹੀ ਆਪਿ ਜਾਲੁ ॥ ਤੂੰ ਆਪੇ ਜਾਲੁ

Slok M - 3 (Kalam jalo sann masvaniai bagad be jal jao)

Let the pen, alongwith ink and paper be burnt, even the writer of such things, which smell of dual-mindedness and faithlessness be burnt. O Nanak! We only reap the reward of our actions in our previous life as nothing else avails us in this world, except our good actions. (1)

M - 3 : Those persons, who are engaged in worldly veil of falsehood, (Maya) alongwith all their activities in this regard, including any studies or discussions, waste their lives in worthless pursuits. O Nanak! Nothing else, except True Name, avails us in this world as a permanent source of encouragement and inspiration. All those persons engaged in various pursuits of knowledge (about the world and its vastness) come to grief, without achieving anything in this life. (2)

Pour'i : The Lord's Greatness is beyond our imagination, and the only thing worthwhile is to sing His praises. His Greatness is beyond description as His judgement is based on Truth alone. His Greatness is all the more Great as we are bound to reap the fruits of our own actions; His Greatness is beyond all description as He is not influenced by what others say about you (or backbiting against you). In fact, His Greatness lies in the fact that He always showers His blessings on us without askance. (6)

Slok M - 3 (Hoan Hoan Karti Sabh moiee'....)

The whole world is engrossed in egoism and does not consider anyone equal to oneself and suffers because of dual-mindedness, leading to destruction and annihilation by the god of death. O Nanak ! The Gurus-mind persons have attained Salvation by reciting True Name. (1)

M : 1 : We are pariseworthy so far tall talk goes but practically we are worth nothing as the minds are blackened with impure thoughts while the outer appearance shows us pure (white). On top of this we try to copy the Guru-minded persons who serve the Lord by functioning at His behest. Such persons enjoy the conjugal bliss of union with the Lord-Spouse. They remain humble even though they possess all the powers. O Nanak ! The persons, who join the company of such saints, also make 'a success of this life. (2)

Pour'i : O Lord ! You are the fish in water and the net to catch it (as You are pervading everywhere) and You are creating

ਵਤਾਇਦਾ ਆਪੇ ਵਿਚਿ ਸੇਬਾਲੁ ॥ ਤੂੰ ਆਪੇ
ਕਮਲੁ ਅਲਿਪਤੁ ਹੈ ਸੈ ਹਥਾ ਵਿਚਿ
ਗੁਲਾਲੁ ॥ ਤੂੰ ਆਪੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ਇਕ
ਨਿਮਖ ਘੜੀ ਕਰਿ ਖਿਆਲੁ ॥ ਹਰਿ ਤੁਧਹੁ
ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰ ਸਬਦੀ ਵੇਖਿ
ਨਿਹਾਲੁ ॥ ੭ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥ ਅੰਦਰਿ ਧੋਖਾ
ਨੀਦ ਨ ਸੋਵੈ ॥ ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ
ਰਜਾਈ ॥ ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ
ਬੁਲਾਈ ॥ ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿਪਾਈ
॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨਮੁਖ ਨਾਮ ਵਿਹੁਣਿਆ ਰੰਗੁ
ਕਸੰਭਾ ਦੇਖਿ ਨ ਭੁਲੁ ॥ ਇਸ ਕਾ ਰੰਗੁ
ਦਿਨ ਥੋੜਿਆ ਛੋੜਾ ਇਸ ਦਾ ਮੁਲੁ ॥ ਦੂਜੈ
ਲਗੇ ਪਰਿ ਮੁਏ ਮੂਰਖ ਅੰਧ ਗਵਾਰ ॥
ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਪਇ ਪਰਹਿ ਵਾਰੇ
ਵਾਰ ॥ ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਰੰਗੁਲੇ ਗੁਰ
ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥ ਭਗਤੀ ਰੰਗੁ ਨ ਉਤਰੈ
ਸਹਜੈ ਰਹੈ ਸਮਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਿਸਟਿ ਉਪਾਈ ਸਭ ਤੁਧੁ ਆਪੇ
ਰਿਜਰੁ ਸੰਬਾਹਿਆ ॥ ਇਕਿ ਵਲੁ ਛਲੁ ਕਰਿ
ਕੈ ਖਾਵਦੇ ਮੁਹਹੁ ਕੂੜੁ ਕੁਸਤੁ ਤਿਨੀ ਢਾਹਿਆ
॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋ ਕਰਹਿ ਤੁਧੁ ਓਤੈ
ਕੰਮਿ ਓਇ ਲਾਇਆ ॥ ਇਕਨਾ ਸਚੁ
ਬੁਝਾਇਓਨੁ ਤਿਨਾ ਅਤੁਟ ਭੰਡਾਰ ਦੇ
ਵਾਇਆ ॥ ਹਰਿ ਚੇਤਿ ਖਾਹਿ ਤਿਨਾ ਸਫਲੁ
ਹੈ ਅਚੇਤਾ ਹਥ ਤਡਾਇਆ ॥ ੮ ॥

ਸਲੋਕੁ ਮ: ੩ ॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ
ਮੇਹੁ ਸੁਆਇ ॥ ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ
ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥

this net and You are the Surface of water. You alone are functioning as the lotus in water with Your True Name as a fast Colour like gugal. You alone bestow Salvation on us through Your Grace in no time. O Lord ! There is nothing without You. I am enjoying the eternal bliss through the Guru's word.

Slok M - 3 (Hukam no ja'nai bohta rovai ...)

The self-willed person does not appreciate the Lord's Will and wails all the time, as he functions under the wrong ideas and doubts of dual-mindedness so he cannot get even peaceful sleep. The person, who follows the dictates of the Lord-Spouse, finds an honourable place here and is received with honour in the Lord's presence as well. O Nanak ! We could receive such a useful realisation (understanding) through our good actions and then merge with Truth through the Guru's Grace. (1)

M - 3 - O faithless person, devoid of True Name ! Do not be misled by seeing the worldly falsehood like the Kusumbha flower, as it lasts for a short period and has very little value. The foolish blind persons have wasted their life engrossed in dual-mindedness and they undergo the torture of rebirths like the worms in filth. O Nanak ! The persons, engaged in the recitation of True Name through the Guru's guidance in the normal course are always busy and immersed in the Lord's remembrance in the state of Equipose, thus merging with the Lord. (2)

Pour'i : O Lord ! Having created this Universe, You alone sustain it by providing food and other amenities. There are some faithless persons who are always engrossed in falsehood through their clever and deceitful actions, as they are made to lead such a life by You and engaged in such actions as it pleases You. O Lord ! There are some other fortunate persons, who have realised Truth through Your Grace and provided with unlimited provisions through the Guru's association. So the persons busy in reciting Your True Name are successful in life whereas others, forgetful of Your Name, are always short of various facilities with a craving for more possessions. (8)

Slok Mahala - 3 (Par'r Par'r Pandit Beid vakhanai...)

The learned Pandits, engulfed by worldly desires, go on explaining Vedas (to others) for money; the self-willed persons

ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਕਬਹੂੰ ਨ
ਚੇਤੇ ਜੇ ਦੋਦਾ ਰਿਜਰੁ ਸੰਬਾਹਿ ॥ ਜਮਕਾ
ਵਾਹਾ ਜਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵੈ
ਜਾਇ ॥ ਮਨਮੁਖਿ ਕਿਛੁ ਨ ਸੁਝੈ ਅੰਧੁਲੇ
ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥ ਪੂਰੈ ਭਾਗਿ
ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖਦਾਤਾ ਨਾਮੁ ਵਸੈ ਮਨਿ
ਆਇ ॥ ਸੁਖੁ ਮਾਣਹਿ ਸੁਖੁ ਪੈਨਣਾ ਸੁਖੇ
ਸੁਖਿ ਵਿਹਾਇ ॥ ਨਾਨਕ ਸੇ ਨਾਉ ਮਨਹੁ ਨ
ਵਿਸਾਰੀਐ ਜਿਤੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥
੧ ॥

ਮ: ੩ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ
ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥ ਗੁਰਮਤੀ ਆਪੁ
ਪਛਾਣਿਆ ਰਾਮ ਨਾਮ ਪਰਗਾਸੁ ॥ ਸਚੈ ਸਚੁ
ਕਮਾਵਣਾ ਵਡਿਆਈ ਵਡੇ ਪਾਸਿ ॥ ਜੀਉ
ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਿਫਤਿ ਕਰੇ ਅਰਦਾਸਿ
॥ ਸਚੈ ਸਬਦਿ ਸਾਲਾਹਣਾ ਸੁਖੇ ਸੁਖਿ ਨਿਵਾਸੁ
॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਮਨੈ ਮਾਹਿ ਬਿਨੁ ਨਾਵੈ
ਪ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥ ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ
ਮਨਮੁਖ ਮੋਹਿ ਵਿਣਾਸੁ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ
ਰਾਖੁ ਤੂੰ ਨਾਨਕ ਤੇਰਾ ਦਾਸ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਭੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਸੁ ਦਾ ਤੂੰ
ਸਭਨਾ ਰਾਸਿ ॥ ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ
ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ ॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ
ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਇਕਨਾ ਦੂਰਿ ਹੈ ਪਾਸਿ ॥
ਤੁਧੁ ਬਾਝਹੁ ਥਾਉ ਕੇ ਨਾਹੀ ਜਿਸੁ ਪਾਸਹੁ
ਮੰਗੀਐ ਮਨਿ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥ ਸਭਿ
ਤੁਧੈ ਨੇ ਸਾਲਾਹਦੇ ਦਰਿ ਗੁਰਮੁਖਾ ਨੇ
ਪਰਗਾਸਿ ॥ ੯ ॥

have forgotten True Name in their dual mindedness, and such foolish persons get punished for their actions. They never remember the Lord who has created the body and soul and favoured them with all types of means of sustenance of this life. They suffer at the hands of Yama (god of death) and are also made to suffer the pangs of the cycle of births and deaths time and again. The self-willed foolish person does not realise Truth and reaps the reward of his own (previous) actions. The fortunate ones, who are bestowed with Your Grace are brought in the company of True Guru and through His guidance they receive True Name, the harbinger of peace, and their mind is always immersed in True Name. They enjoy peace throughout, in all walks of life and enjoy the bliss of life. O Nanak! Let us not forget Lord's True Name from our minds which brings us honour in the presence of the Lord. (1)

M - 3 : By serving the True Guru, the Guru-minded persons enjoy peace and bliss, by attaining the treasure of True Name and through the Guru's guidance they have achieved self-realisation and their lives have been illumined with the True Name of the Lord. We should practise Truth through the understanding of True Lord, as their greatness is recognised by the Great Master. We should sing the praises of the Lord and pray for His Mercy, as the body and soul are given to us by Him alone. We should meditate and concentrate on True Name as that alone brings us peace. The mind only can experience the meditation, penance and discipline of life but without True Name the life will be a curse and worthless. It is through the Guru's Word that we receive True Name, and the self-willed persons perish in their lust for worldly desires. O Lord! Nanak is Your slave(servant), and You keep us as it pleases You and ordained by Your Will. (O Nanak! The Lord's Will prevails and; I am only a slave to Him.) (2)

Pour'i : O Lord! Every being springs from You and You belong to everyone and You are the fountainhead of all. The whole world always prays to You and begs of You for various gifts (of life), some receive everything they seek, through Your blessings, (on whom You shower, Your blessings) some others perceive You close to them whereas some feel Your presence away from them. There is place where Your presence is not felt. There is none else from whom we could beg for various pleasures of life; and this must be clearly understood by us. The whole universe sings, Your praises, and the Guru minded only are accepted at Your Court and enlightened with the self-realisation. (9)

ਸਲੋਕ ਮ: ੩ ॥

ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ
ਮੇਹਿ ਪਿਆਰੁ ॥ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਈ
ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥ ਦੂਜੈ ਭਾਇ ਜਗਤੁ
ਪਰਬੋਧਦਾ ਨਾ ਬੂਝੈ ਬੀਚਾਰੁ ॥ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਆ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥ ੧ ॥

ਮ: ੩ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਨਾਉ
ਪਾਇਆ ਬੂਝਹੁ ਕਰਿ ਬੀਚਾਰੁ ॥ ਸਦਾ ਸਾਂਤਿ
ਸੁਖੁ ਮਨਿ ਵਸੈ ਚੂਕੈ ਕੂਕ ਪੁਕਾਰੁ ॥ ਆਪੈ ਨੇ
ਆਪੁ ਖਾਇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰ ਸਬਦੀ
ਵੀਚਾਰੁ ॥ ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਸੇ ਮੁਕਤੁ ਹੈ
ਹਰਿ ਜੀਉ ਹੇਤਿ ਪਿਆਰੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ
ਗੁਰਮੁਖਿ ਪਾਵੈ ਥਾਇ ॥ ਜਿਸੁ ਹਰਿ ਭਾਵੈ
ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਨਾਮੁ ਪਿਆਇ ॥
ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਪਾਰਿ
ਲਘਾਇ ॥ ਮਨਹਨਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ
ਵੇਦਾ ਜਾਇ ॥ ਨਾਨਕ ਹਰਿ ਕੀਸੇਵਾ ਸੇ ਕਰੇ
ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ ॥ ੧੦ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ
ਦੁਸਟੁ ਅਹੰਕਰਨੁ ਮਾਰਿਆ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥ ਆਪਿ ਹੋਆ
ਸਦਾ ਮੁਕਤੁ ਸਭੁ ਕੁਲੁ ਨਿਸਤਾਰਿਆ ॥
ਸੋਹਨਿ ਸਚਿ ਦੁਆਰਿ ਨਾਮੁ ਪਿਆਰਿਆ ॥
ਮਨਮੁਖ ਮਰਹਿ ਅਹੰਕਾਰਿ ਮਰਨੁ
ਵਿਗਾੜਿਆ ॥ ਸਭੇ ਵਰਤੈ ਹੁਕਮੁ ਕਿਆ
ਕਰਹਿ ਵਿਚਾਰਿਆ ॥ ਆਪਹੁ ਦੂਜੈ ਲਗਿ

Slok Mahala - 3 (*Pandit Par'r Par'r ucha kookda maya moh pyar....*)

The learned Pandit recites himself hoarse (the Vedas) though basically he is interested in the love of Maya (Worldly desires) He does not realise the Lord within him; he is such a self-willed fool that He gives discourses (proclaims) to the world in dual-mindedness without understanding the real purpose of life. He wastes his life without any purpose and undergoes the cycle of births and deaths. (1)

M - 3 : Those persons, who have served the True Master have realised (attained) True Name. You may think over it and understand the basic thing. Thus one can achieve peace of mind by getting away from the din (humdrum) of life (ridding ourselves of all worldly worries). Once our mind overcomes the ego, it gets purified and gets the true meaning of the Guru's Word (or through Guru's guidance, it concentrates on True Word). O Nanak! The persons, who are immersed in the True Word, are bestowed with Salvation and then they develop love for all beings created by the Lord; as He is within all of us. (2)

Pour'i : The service of the True Lord is worthwhile and through this the Guru-minded persons get honoured by Him. He, who is destined by the Lord; meets the True Guru, and then he recites the True Name. It is through the Guru's Word that we may realise the True Lord, who enables us to cross this ocean of life successfully. None has realised the Lord through egoistic and self-willed attitude, this could be ascertained through Vedas (or from learned people) O Nanak! He, only is enabled to serve the Lord, who is engaged by Him in His service; (He who is ordained by Him, is enabled to serve the Lord by His Grace). (10)

Slok Mahala - 3 (*Nanak so soora variam jin vichoh*)

O Nanak! He only, who has overcome his ego, the worst enemy, is truly a great warrior. The Guru-minded persons (Gurmukh) have lived a successful life by praising True Name. He himself achieves salvation and leads all others of his clan to a successful life. They, who have developed true love for True Name, are honoured in the Lord's Court, whereas the self-willed persons die in ego, thus spoiling their life and life hereafter. The Will of the Lord alone prevails everywhere, what can any body else do? By engaging in dual-mindedness, they have forgotten the Lord. O

ਸਮੁ ਵਿਸਾਰਿਆ ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ
ਭੁ ਦੁਖੁ ਸੁਖੁ ਵਿਸਾਰਿਆ ॥ ੧ ॥

: ੩ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ
ਨਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ਰਾਮ
ਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਕਰਿ ਚਾਨਣੁ
ਗੁ ਦਿਖਾਇਆ ॥ ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ
ਗਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ ॥ ਗੁਰਮਤੀ
ਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਆ
ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ
ਨਾਇ ਲਾਇਆ ॥ ਜਨ ਨਾਨਕੁ ਨਾਮੁ
ਏ ਤਾ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਬਿਨੁ ਮਰਿ
ਇਆ ॥ ੨ ॥

ਉੜੀ ॥ ਜੋ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਣੁ ਸਿਉ
ਸਭਨੀ ਦੀਬਾਣੀ ਮਿਲਿਆ ॥ ਜਿਥੈ ਓਹੁ
ਇਤਿਥੈ ਓਹੁ ਸੁਖਰੂ ਉਸ ਕੈ ਮੁਹਿ
ਭਠੈ ਸਭ ਪਾਪੀ ਤਰਿਆ ॥ ਓਸੁ ਅੰਤਰਿ
ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਪਰਵਰਿਆ ॥ ਨਾਉ
ਜੀਐ ਨਾਉ ਮੰਨੀਐ ਨਾਇ ਕਿਲਵਿਖ ਸਭ
ਹਰਿਆ ॥ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਇਕ
ਨਿ ਇਕ ਚਿਤਿ ਸੇ ਅਸਥਿਰੁ ਜਗਿ ਰਹਿਆ
॥ ੧੧ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ ਗੁਰ ਕੈ ਸਹਜਿ
ਸੁਭਾਇ ॥ ਆਤਮੇ ਨੇ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ
ਹੋਇ ਤਾ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇ ॥ ਆਤਮਾ
ਮਡੋਲੁ ਨ ਡੋਲਈ ਗੁਰ ਕੈ ਭਾਇ ਸੁਭਾਇ
॥ ਗੁਰ ਵਿਨੁ ਸਹਜੁ ਨ ਆਵਈ ਲੋਭੁ ਮੈਲੁ
ਨ ਵਿਚਹੁ ਜਾਇ ॥ ਬਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ
ਮਨਿ ਵਸੈ ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥
ਸਚੈ ਮੈਲੁ ਨ ਲਗਈ ਮਲੁ ਲਾਗੈ ਦੂਜੈ ਭਾਇ
॥ ਧੋਤੀ ਮੂਲਿ ਨ ਉਤਰੈ ਜੇ ਅਠਸਠਿ ਤੀਰਥ
ਨਾਇ ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ

Nanak! Without True Name it is all suffering and one moves away from peace. (1)

M - 3 : The True Guru has taught us True Name, which has helped us rid ourselves of all doubts and dual-mindedness. Those persons, who have been enlightened and shown the right path, have sung the praises of the Lord by meditating on True Name. They have overcome ego, concentrated (meditated) on one Lord only, by merging with True Name. Through the Guru's guidance they have been immersed in True Name, as such the Yama (god of death) dare not approach them. The Creator is omnipresent and does as it pleases Him; they who are blessed by His Grace, are brought to the fold of True Name. O Nanak! I live so long I remember (recite) the True Name; without His Name, I feel lost and almost dead. (the moment I forget His Name)

Pour'i : He, who comes in the company of the saints is acclaimed wherever he goes as by meeting him even all sinful persons get salvation. He has achieved the treasure of True Name and is surrounded by Name. It is through True Name only that one is worshipped, or is known everywhere, as True Name helps us to rid ourselves of all sins. They, who have meditated on True Name by concentrating on the one Lord with devotion, have immortalised themselves in this world. (11)

Slok M - 3 (Atama deo poojai Gur kai sahej subhai....)

One should worship the god of inner conscience with the Guru's guidance effortlessly; as one's conscience only can visualise the True Lord, the fountain-head of all creation, and by concentrating inwards one could try to attain the Truth. One's soul is stable and can attain tranquillity and equipoise with the help of the Guru's love and guidance. Without the Guru's guidance, one cannot achieve equipoise, the state of bliss, as the lust and filth or greed is ingrained in one's mind. If one's mind can concentrate for a moment even on True Lord, it is as good as visiting and bathing at all the sixty-eight holy places (of Hindu belief), the truthful mind never gets polluted by worldly desires as it is only through dual mindedness that one's mind is spoiled. However, one may try to cleanse one's mind of duality, it cannot be achieved even by bathing at all the (sixty-eight) holy places. The self-willed (faithless) person performs all his actions out of ego, resulting in misery and

ਸਭੁ ਦੁਖੇ ਦੁਖੁ ਕਮਾਇ ॥ ਨਾਨਕ ਮੈਲਾ ਊਜਲੁ
ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥੧॥

ਮ: ੩ ॥ ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ
ਸਮਝਾਇਆ ਜਾਇ ॥ ਮਨਮੁਖੁ ਰਲਾਇਆ
ਨਾ ਰਲੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਇ ॥ ਲਿਵ
ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ
ਕਸਵਟੀ ਲਾਇ ॥ ਮਨ ਹੀ ਨਾਲਿ ਝਗੜਾ
ਮਨ ਹੀ ਨਾਲਿ ਸਥ ਮਨ ਹੀ ਮੰਝਿ ਸਮਾਇ ॥
ਮਨੁ ਜੋ ਇਛੈ ਸੋ ਲਹੈ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦ ਭੁੰਚੀਐ ਗੁਰਮੁਖਿ ਕਾਰ
ਕਮਾਇ ॥ ਵਿਣੁ ਮਨੈ ਜਿ ਹੋਰੀ ਨਾਲਿ ਲੁਝਣਾ
ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ ॥ ਮਨਮੁਖੀ ਮਨਹਠਿ
ਹਾਰਿਆ ਕੂੜੁ ਕੁਸਤੁ ਕਮਾਇ ਗੁਰ ਪਰਸਾਦੀ
ਮਨੁ ਜਿਣੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਮਨਮੁਖਿ ਆਵੈ ਜਾਇ
॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ
ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ ॥ ਜਿਸੁ ਧੁਰਿ
ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ
ਹਿਰਦੈ ਰਾਖੀ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਕਥਾ
ਸਰੋਸਟ ਉਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ ਚਾਖੀ ॥
ਤਹੁ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ
ਜਿਉ ਸੂਰਜ ਰੋਣਿ ਕਿਰਾਖੀ ॥ ਅਦਿਸਟੁ
ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੇ ਦੇਖਿਆ
ਗੁਰਮੁਖਿ ਆਖੀ ॥ ੧੨ ॥

affliction. O Nanak! the dirty mind can be purified only by merging with the True Guru. (1)

M - 3 : The self-willed (faithless) person cannot see reason and understand Truth even if people try to make him understand. The self-willed person will not accept the company of holy saint as his (previous) actions force him to wander all over. (without realising any purpose) Two paths (in life) are open to us, one of concentration (on True Lord) and the other of worldly desire (through dual mindedness) but we are guided into either of these as pre-ordained by the Lord's Will. The Guru-minded persons have purified their mind as guided by the Guru's Word and stabilised it (On True Name) It is the mind alone that one has to fight against or compromise with one's mind (about good or bad actions) and finally it is one's own mind that one can concentrate on and merge with it. Finally, it is the mind alone which attains in life, whatever it desires and by realising Truth, through concentration on the Guru's Word, one is honoured. The Guru-minded persons are always immersed in the True Lord by concentrating on the nectar of True Name at all times, as their pre-occupation. If one tries to fight against any other force, other than one's mind, one is bound to waste one's life in utter failure. The self-willed person, through egoistic attitude, loses the battle of life, being engaged in useless worldly desires and falsehood, whereas the Guru-minded person with the Guru's Grace, conquers his mind and merges in the True Lord. O Nanak! The Guru minded (faithful) person practises Truth and merges in the ultimate Truth, the Lord, whereas the self-willed (faithless) person, through dual-mindedness, continues to follow the cycle of births and deaths. (2)

Pour'i : O Brotherly saints of the Lord! Listen to the teaching of the True Guru. The persons, who have been blessed by the Lord and destined with good fortune (due to their past actions) have kept this teaching dear to their heart; and have listened carefully through the Guru's Word, the wonderful and immortal description of the Lord and tasted the nectar of True Name which was of the greatest significance. They have been illumined by the Lord's glory ridding them of all darkness of ignorance, as the sun's rays dispel the night's darkness. These Guru-minded persons have thus visualised and realised the True Lord, who is indescribable, unseen and unfathomable. (12)

ਸਲੋਕ ਮ: ੩ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾਸੇ ਸਿਰੁ ਲੇਖੈ
ਲਾਇ ॥ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ਕੈ ਰਹਨਿ
ਸਚਿ ਲਿਵ ਲਾਇ ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ
ਸੇਵਿਓ ਤਿਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਕਹਣਾ ਕਿਛੁ
ਨ ਜਾਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਨੁ ਵੇਕਾਰੀ ਵੇੜਿਆ ਵੇਕਾਰਾ
ਕਰਮ ਕਮਾਇ ॥ ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੀ
ਪੂਜਦੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਨਾਨਕ
ਸੇਵਾ ਸੁਰਤਿ ਕਮਾਵਣੀ ਜੋ ਹਰਿ ਭਾਵੈ ਸੋ
ਥਾਇ ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ
ਮੇਰੇ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ
ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਲਗਾਤੀ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ
ਦਾਲਦੁ ਦੁਖੁ ਭੁਖ ਸਭ ਲਹਿ ਜਾਤੀ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਮੁਖਿ ਗੁਰਮੁਖਿ
ਪ੍ਰੀਤਿ ਲਗਾਤੀ ॥ ਜਿਤੁ ਮੁਖਿ ਭਾਗੁ
ਲਿਖਿਆ ਧੁਰਿ ਸਾਚੈ ਹਰਿ ਤਿਤੁ ਮੁਖਿ ਨਾਮੁ
ਜਪਾਤੀ ॥ ੧੩ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ
ਵੀਚਾਰੁ ॥ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ
ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥ ਲਖ ਚਉਰਾਸੀਹ
ਵੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ ॥
ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸ ਨੇ ਆਪਿ
ਕਰਾਏ ਸੋਇ ॥ ਸਤਿਗੁਰੁ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ

Slok M - 3 (Satgur sevai' a'ppn'a so sir leekhai la'ie'...)

The persons, who serve the True Guru, are honoured by the Lord as, ridding themselves of all ego, they remain absorbed in the ultimate Truth, the Lord. They do not serve the True Master, and waste their lives in fruitless pursuits. O Nanak! The Lord directs the affairs of the universe, as it pleases Him, and we have no say in this. (1)

M - 3 : The mind is engulfed by our own mean thoughts, leading to useless and base actions. The self-willed foolish persons (fools), without knowledge, worship various gods in dual-mindedness and get punished in the court of the Lord. We should concentrate on the inner conscience, a reflection of the Lord (illuminated by the Lord) but this knowledge cannot be gained without the Guru's guidance. It is through the Will of the Lord, if we are so destined, that we remember the Lord with concentration, and a disciplined mind, leading to good actions and finally resulting in merger with the True Lord. O Nanak! The service of the Lord practised with knowledge, understanding and devotion only, as ordained by Him, enables us to find favour with the Lord, and acceptance in the Lord's Court. (2)

Pour'i : O my mind! Remember the True Name of the Lord at all times, which will bring you solace and eternal bliss by day and night. O my mind! Remember the True Name always, if you want to rid your-self of all evil thoughts and afflictions. O my mind! Remember always the True Name of the Lord which will rid you of all laziness, suffering and wants in your life. O my mind! Remember the True Name of the Lord so that you may get interested in the loving company of the Guru-minded saints. In fact, the Lord enables the fortunate ones, predestined by His Will, to concentrate on True Name and finally merge with Him. (13)

Slok M - 3 (Satgur jini na sevio sabad na kito vichar...)

Those self-willed persons, who have neither served the True Guru nor have they given any thought to the Guru's Word, have never achieved Lord's realisation and without realising the importance of this life, spend their lives like dead people (corpses), finally undergoing the cycle of births and deaths, suffering various afflictions. They only serve the True Master, who are destined by the Lord's Will. There are few persons only, who partake of the treasure of True Name, through the Guru's Grace; as He is the fountain-head of all virtues, and bestows them on the pre-destined only. Those, who are immersed in Truth, through the Guru's

ਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ਸਚਿ ਰਤੇ
ਗੁਰ ਸਬਦ ਸਿਉ ਤਿਨ ਸਰੀ ਸਦਾ ਲਿਵ
ਹੋਇ ॥ ਨਾਨਕ ਜਿਸ ਨੇ ਮੇਲੇ ਨ ਵਿਛੁੜੈ
ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਸੋ ਭਗਉਤੀ ਜੋ ਭਗਵੰਤੈ ਜਾਣੈ
॥ ਗੁਰਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ॥ ਧਾਵਤੁ
ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥ ਜੀਵਤੁ ਮਰੈ
ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ॥ ਐਸਾ ਭਗਉਤੀ ਉਤਮੁ
ਹੋਇ ॥ ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥ ੨ ॥

ਮ: ੩ ॥ ਅੰਤਰਿ ਕਪਟੁ ਭਗਉਤੀ ਕਹਾਏ
॥ ਪਾਖੰਡਿ ਪਾਰਬ੍ਰਹਮੁ ਕਦੇ ਨ ਪਾਏ ॥ ਪਰ
ਨਿੰਦਾ ਕਰੇ ਅੰਤਰਿ ਮਲੁ ਲਾਏ ॥ ਬਾਹਰਿ
ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ ॥
ਸਤਸੰਗਤਿ ਸਿਉ ਬਾਦੁ ਰਚਾਏ ॥ ਅਨਦਿਨੁ
ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ਰਚਾਏ ॥ ਹਰਿ ਨਾਮੁ
ਨ ਚੇਤੈ ਬਹੁ ਕਰਮ ਕਮਾਏ ॥ ਪੂਰਬ
ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ਨਾਨਕ ਬਿਨੁ
ਸਤਿਗੁਰ ਸੇਵੇ ਮੋਖੁ ਨ ਪਾਏ ॥ ੩ ॥

ਪਉਤੀ ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ
ਕੜਿ ਨ ਸਵਾਹੀ ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ
ਧਿਆਇਆ ਸੇ ਤ੍ਰਿਪਤਿ ਅਘਾਹੀ ॥
ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਤਿਨ ਜਮ ਡਰੁ
ਨਾਹੀ ॥ ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ
ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਹੀ ॥ ਤਿਨ ਐਸੈ ਓਥੈ
ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਪੈਥੇ
ਜਾਹੀ ॥ ੧੪ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ
ਡਾਰਿ ॥ ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ
ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥ ੧ ॥

ਮ: ੫ ॥ ਮੁੰਢਹੁ ਭੁਲੀ ਨਾਨਕਾ ਵਿਰਿ ਵਿਰਿ

guidance, finally merge with the True Lord. O Nanak! The persons, who are enabled by the Lord to meditate on His Name and merge with Him, are never deserted and finally immerse in the Lord's worship by attaining the state of Equipoise. (1)

M - 3 : He alone is the true saint, (follower of Bhagwati) who has understood the Lord's Greatness and has attained self-realisation through the Guru's Grace. This has enabled him to control his wandering mind and concentrate on one Lord by shedding his egoism. He remembers True Name always by living a life of a (selfless) non-entity. Such a saint, immersed in Lord's worship, is really great, and a true Bhagwati follower. O Nanak! Such a Guru-minded person, meditating on one Supreme Being, finally merges into the Eternal Truth, the Lord. (2)

M - 3 : On the other hand, a person with a base mind and engaged in worldly falsehood, labelling himself a saint (Bhagwati) can never attain the True Lord; he only adds up to his filth of mind by talking ill or vilifying others (or backbiting). He is not able to cleanse his mind by cleaning himself outwardly. He always finds fault with the saints and their company and suffers day and night by engaging himself in dual-mindedness. He does everything else but concentrate on True Name and wastes his life and he cannot get away from suffering due to his previous actions, as predestined by the Lord. O Nanak! None has ever achieved Salvation without serving the True Lord. (3)

Pour'i : The Guru-minded persons, who have meditated on the True Lord, never feel sorry for their actions, in fact by serving the True Guru, they have satiated their thirst and are fully satisfied. The persons who have served the True Master, are never afraid of the god of death (Yama) Those persons, who have received the benign blessings of the Lord, are brought to the Guru's presence for guidance. Such persons are radiant with success here (in this world) and hereafter (in the next world) and are received with honour in the Lord's presence. (14)

Slok M - 3 (Jo sir saiee na nivai so sir deejai da'r....)

The head, which does not bow to the Lord, deserves to be removed (from the body) O Nanak! The body skeleton, which does not possess love for the Lord, deserves to be burnt alive. (1)

M - 5 : O Nanak! The person, who has forgotten the Lord from the first day, who has followed the path of self-mindedness

ਜਨਮਿ ਮੁਈਆਸੁ ॥ ਕਸਤੂਰੀ ਕੈ ਭੋਲਤੈ
ਰੰਦੇ ਡੁੰਮਿ ਪਈਆਸੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ
ਮਨ ਮੇਰੇ ਜੋ ਸਭਨਾ ਉਪਰਿ ਹੁਕਮੁ ਚਲਾਏ
॥ ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ
ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਏ ॥ ਸੋ
ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੁ ਮਨ
ਕੀ ਤ੍ਰਿਸਨਾ ਸਭ ਭੁਖ ਗਵਾਏ ॥ ਸੋ
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਿਆ ਵਡਭਾਗੀ ਤਿਨ
ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਪੈਰੀ ਪਾਏ ॥ ਨਾਨਕ
ਨਾਮੁ ਅਗਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ
ਅਗੈ ਆਣਿ ਨਿਵਾਏ ॥ ੧੫ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਵੇਸ ਕਰੇ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਮਨਿ ਖੋਟੈ
ਕੂੜਿਆਰਿ ॥ ਪਿਰ ਕੈ ਭਾਣੈ ਨਾ ਚਲੈ ਹੁਕਮੁ
ਕਰੇ ਗਾਵਾਰਿ ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ
ਸਭਿ ਦੁਖ ਨਿਵਾਰਣਹਾਰਿ ॥ ਲਿਖਿਆ
ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ
॥ ਮਨੁ ਤਨੁ ਸਉਧੇ ਕੰਤ ਕਉ ਸਬਦੇ ਧਰੇ
ਪਿਆਰੁ ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਨੈ ਨ ਪਾਇਆ
ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥ ਨਾਨਕ ਸਾ
ਸੁਆਲਿਓ ਸੁਲਖਣੀ ਜਿ ਰਾਵੀ
ਸਿਰਜਨਹਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਮਾਇਆ ਮੇਹੁ ਗੁਬਾਰੁ ਹੈ ਤਿਸ
ਦਾ ਨ ਦਿਸੈ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥ ਮਨਮੁਖ
ਅਗਿਆਨੀ ਮਹਾ ਦੁਖੁ ਪਾਇਦੇ ਭੁਬੇ ਹਰਿ
ਨਾਮੁ ਵਿਸਾਰਿ ॥ ਭਲਕੇ ਉਠਿ ਬਹੁ ਕਰਮ
ਕਮਾਵਹਿ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥ ਸਤਿਗੁਰੁ
ਸੇਵਹਿ ਆਪਣਾ ਭਉਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥

(in ignorance) goes into the suffering of the cycle of births and deaths; like the stag, which in search of Kasturi (a valuable scented item in his body) though inside his body, wanders in its search and finally lands in filth. (in the same manner Man, with the soul of the Lord within him, waste his life, in its search and lands himself in all sorts of worldly ills)

Pour'i : O my mind! let us concentrate on True Name, whose writ controls the whole universe. O my mind! Meditate on True Name of the Lord, which alone can be useful at the end of your life. O my mind! Recite the True Name of the Lord which can rid you of the lust of worldly desires.

The Guru-minded persons through (good) great fortune have meditated on the Lord, so that all the evil-doers bow to them (realising their own mistakes) O Nanak! let us meditate on the True Name, greatest of all achievements, as finally the whole world realising its efficacy, bows to the True Name. (15)

Slok Mahala - 3 (*Vais kare' karup kulakhni ma'n khotai*)

The self-willed person with filthy mind, engaged in falsehood, is like the ugly and characterless woman who dresses up nicely like the faithful wife of her spouse, but does not follow the dictates of her spouse, instead orders him foolishly (without gaining anything in the world). The Guru-minded person, obeying the Will of the Lord, rids himself of all worldly afflictions. But this is all pre-destined by the Lord's Will and cannot be altered by us. With love and faith in the Guru's Word, one should dedicate one's body and mind to the Lord and in turn attain eternal bliss. If one ponders a little, it will be realised that none has ever attained anything without meditating on Lord's True Name. O Nanak! The person who has enjoyed the embrace of the Lord, the Creator of the universe, is really beautiful and praiseworthy. (1)

M - 3 : The worldly veil of falsehood and its lust pursued by most people, is like total darkness without any end. So the self-willed persons, forgetting the Lord's existence and the efficacy of True Name, suffer in this world and are finally lost in useless pursuits, being unsuccessful in crossing the ocean of life. They spend their lives daily in worldly pursuits, having faith in dual-mindedness; while the Guru-minded persons, serving the True Master and meditating on True Name, are enabled to cross this ocean of life successfully. O Nanak! The Guru-minded persons,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੁ ਨਾਮੁ
ਉਰਧਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ
ਭਰਪੂਰਿ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥ ਹਰਿ ਆਪਿ
ਬਹਿ ਕਰੇ ਨਿਆਉ ਕੂੜਿਆਰ ਸਭ ਮਾਰਿ
ਕਢੋਇ ॥ ਸਚਿਆਰਾ ਦੇਇ ਵਡਿਆਈ ਹਰਿ
ਧਰਮ ਨਿਆਉ ਕੀਓਇ ॥ ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ
ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ ਲੀਓਇ
॥ ਜੈਕਾਰੁ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ
ਡੰਡੁ ਦੀਓਇ ॥ ੧੬ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਕੁਲਖਣੀ
ਕੁਨਾਰਿ ॥ ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣਾ ਪਰ
ਪੁਰਖੈ ਨਾਲਿ ਪਿਆਰੁ ॥ ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ
ਚੁਕਦੀ ਜਲਦੀ ਕਰੇ ਪੂਕਾਰ ॥ ਨਾਨਕ ਬਿਨੁ
ਨਾਵੈ ਕੁਰੂਪਿ ਕੁਸੋਹਣੀ ਪਰਹਰਿ ਛੋਡੀ
ਭਤਾਰਿ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਬਦਿ ਰਤੀ ਸੋਹਾਗਣੀ ਸਤਿਗੁਰੁ
ਕੈ ਭਾਇ ਪਿਆਰਿ ॥ ਸਦਾ ਰਾਵੈ ਪਿਰੁ ਆਪਣਾ
ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰਿ ॥ ਅਤਿ ਸੁਆਲਿਓ ਸੁੰਦਰੀ
ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥ ਨਾਨਕ ਨਾਮਿ ਸੋਹਾਗਣੀ
ਮੈਲੀ ਮੇਲਣਹਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਤੇਰੀ ਸਭ ਕਰਹਿ ਉਸਤਤਿ
ਜਿਨਿ ਫਾਥੇ ਕਾਢਿਆ ॥ ਹਰਿਤਧਨੋ ਕਰਹਿ ਸਭ
ਨਮਸਕਾਰੁ ਜਿਨਿ ਪਾਪੈ ਤੇ ਰਾਖਿਆ ॥ ਹਰਿ
ਨਿਮਾਣਿਆ ਤੂੰ ਮਾਣੁ ਹਰਿ ਡਾਢੀ ਹੂੰ ਤੂੰ ਡਾਢਿਆ
॥ ਹਰਿ ਅਹੰਕਾਰੀਆ ਮਾਰਿ ਨਿਵਾਏ ਮਨਮੁਖ
ਮੂੜ ਸਾਧਿਆ ॥ ਹਰਿ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ
ਗਰੀਬ ਅਨਾਥਿਆ ॥ ੧੭ ॥

by concentrating on True Name finally merge with Truth, the True Lord. (2)

Pour'i : The Lord is omnipresent, being present in oceans, land and the higher regions of the atmosphere (skies) everywhere as there is no other power. The Lord Himself is the judge of our good life and bad actions and discards those self-willed persons, leading life in worldly falsehood. On the other hand the Lord grants greatness and honour to those, who follow the path of Truth, as the Lord judges all of us on the merits of our deeds. Let us all praise the beautiful Lord, who has protected the interests of the poor and helpless people. The Lord honours the Guru-minded saints and punishes those engaged in sinful deeds. (16)

Slok M - 3 (Manmukh maili kamni kulakhani kuna'r...)

The self-willed person, like a woman of evil designs, lust and ugly personality, who leaving her own spouse, flirts around with others and is never satisfied, wails over her plight. The self-willed person, having deserted the True Lord, is engrossed in worldly desires, which are never satisfied and finally cries for help. O Nanak! The Lord has discarded such self-willed persons, with evil and filthy behaviour, without concentrating on True Name like the ugly woman of low character deserted by her spouse. (1)

M - 3 : The Guru-minded person, like the faithful wife, who is loved by her spouse in response to her true love, meditating on True Name, merges with the Lord by serving the Master in right earnest. So the Guru-minded person, immersed in the Guru's Word, is the beloved of the Lord, with total surrender to Him, abundant love and service, is deserving of all praise and honour. O Nanak! The Guru-minded person, like the beautiful, faithful woman accepted by her spouse, immersed in True Name, is accepted by the Lord and merged in Him. (2)

Pour'i : O Lord! Everyone praises You, who has saved the sinners (like us) from worldly pursuits O Lord! Everyone bows to You, who has saved all beings from sinful deeds. O Lord! You are the pride of the humiliated and down-trodden as You are the strongest of all. You have brought the most egoistic persons to their knees and self-willed fools on the right path. O Lord! You have granted honour to Your saints and upheld the lowly and down-trodden also. (17)

ਸਲੋਕ ਮ: ੩ ॥

ਤਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ
ਹੀ ਹੋਇ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮ ਮਨਿ
ਮੋਇ ਨ ਸਕੈ ਕੋਇ ॥ ਕਿਰਪਾ ਕਰੇ
ਸੁ ਆਪਣੀ ਤਿਸੁ ਕਰਮਿ ਪਰਾਪਤਿ
ਏ ॥ ਨਾਨਕ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ
ਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥ ੧ ॥

੩ ॥ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਜਿਨੀ
ਰਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵਤਾਰ ॥
ਇਆ ਬੰਦੀ ਖਸਮ ਕੀ ਤਿਨ ਅਗੈ ਕਮਾਵੈ
ਰ ॥ ਪੂਰੈ ਪੂਰਾ ਕਰਿ ਛੋਡਿਆ ਹੁਕਮਿ
ਝਾਰਣ ਹਾਰ ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਿ
ਝੋਆ ਤਿਨਿ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ ॥
ਨਮੁਖ ਹੁਕਮੁ ਨ ਜਾਣਨੀ ਤਿਨ ਮਾਰੇ ਜਮ
ਟਾਰੁ ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਅਰਾਇਆ ਤਿਨੀ
ਰੋਆ ਭਉਜਲੁ ਸੰਸਾਰੁ ॥ ਸਭਿ ਅਉਗਣ
ਣੀ ਮਿਟਾਇਆ ਗੁਰੁ ਆਪੇ ਬਖਸਣਹਾਰੁ
੨ ॥

ਉਤੀ ॥ ਹਰਿ ਕੀ ਭਗਤਾ ਪਰਤੀਤਿ ਹਰਿ
ਭ ਕਿਛੁ ਜਾਣਦਾ ॥ ਹਰਿ ਜੇਵਡੁ ਨਾਹੀ
ਈ ਜਾਣੁ ਹਰਿ ਧਰਮੁ ਬੀਚਾਰਦਾ ॥ ਕਾਝਾ
ਦੇਸਾ ਕਿਉ ਕੀਜੈ ਜਾ ਨਾਹੀ ਅਧਰਮਿ
ਰਦਾ ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਨਿਆਉ ਪਾਪੀ
ਰੁ ਹਾਰਦਾ ॥ ਸਾਲਾਹਿਹੁ ਭਗਤਹੁ ਕਰ
ਝਿ ਹਰਿ ਭਗਤ ਜਨ ਤਾਰਦਾ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੩ ॥

ਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹਾ ਅੰਤਰਿ ਰਖਾ
ਰਿ ਧਾਰਿ ॥ ਸਾਲਾਹੀ ਸੋ ਪ੍ਰਭ ਸਦਾ ਸਦਾ
ਰਿ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥ ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ
ਰੇ ਤਿਸੁ ਮੇਲਿ ਲਏ ਸਾਈ ਸੁਹਾਗਣਿ ਨਾਰਿ
੧ ॥

੩ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ

Slok M - 3 ("Satgur kai bha'ne' jo chalai tis vadiaiee...)

The Guru-minded persons, who accept the Lord's Will with pleasure and Guru's guidance, are honoured and bestowed greatness by the Lord; as they concentrate on True Name in their hearts which none can destroy. But this state of Bliss is attained by those persons, who are blessed by Him through the Guru's Grace. O Nanak! The cause and effect (in the world) is all controlled by the Creator, which is understood and accepted by a few Guru-minded persons only. (1)

M - 3 : O Nanak! The Guru-minded persons who have meditated on True Name, being immersed in True Lord day and night continuously have mastered Maya, the Lord's Slave, so the Worldly charm (Maya) serves such persons in this world. The Master of the Lord's Will, the True Master (Guru) Himself has made such persons perfect in His own image. The persons who have realised Lord's Will through the Guru's Grace, have attained Salvation, while the self-willed persons, without such understanding suffer at the hands of (Yama) the god of death. The Guru-minded persons, by meditating on True Name, cross the ocean of life successfully, as their sins have been washed away by the Lord through His benevolence, as the Guru is an embodiment of forgiveness, and accepts them with honour. (2)

Pour'i : The saints have full faith in the Lord, as the Lord is omniscient, knowing everything; also they realise that there is none else as great as the Lord. O Brother! Let us understand that the Lord decides everything based on Truth and justice, so why should we worry or doubt anything? Only the sinners have to repent before Him; being exhausted through their sinful actions. O saints! Let us bow with folded hands before the Lord, as He alone is the saviour of saints and grants us salvation from this world. (18)

Slok M - 3 (Appnai pritam mil ra'ha antar ra'khan...)

I would love to meet my Lord, by concentrating on the True Lord in my mind; I would like to sing praises of the Lord for ever, through the Guru's guidance and love.

O Nanak ! The Lord merges such a person with Himself through His Grace, and he alone is accepted by the Lord spouse (like the women uniting with her spouse) through self surrender.

M - 3 : The Guru's service only enables us to meet the Lord

ਕਉ ਨਦਰਿ ਕਰੇਇ ॥ ਮਾਣਸ ਤੇ ਦੇਵਤੇ
ਭਏ ਧਿਆਇਆ ਨਾਮੁ ਹਰੇ ॥ ਹਉਮੈ ਮਾਰਿ
ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ॥ ਨਾਨਕ
ਸਹਜਿ ਸਮਾਇਅਨੁ ਹਰਿ ਆਪਣੀ ਕ੍ਰਿਪਾ
ਕਰੇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ
ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ ॥ ਆਪਣੀ ਆਪਿ
ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ ॥
ਹਰਿ ਭਗਤਾ ਨੇ ਦੇਇ ਅਨੰਦੁ ਥਿਰੁ ਘਰੀ
ਬਹਾਲੀਅਨੁ ॥ ਪਾਪੀਆ ਨੇ ਨ ਦੇਈ ਥਿਰੁ
ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੋਰਿ ਚਾਲੀਅਨੁ ॥
ਹਰਿ ਭਗਤਾ ਨੇ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ
ਨਿਸਤਾਰੀਅਨੁ ॥ ੧੯ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕੁਬੁਧਿ ਭੂਮਣੀ ਕੁਦਾਇਆ ਕਸਾਇਣਿ ਪਰ
ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ ॥
ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ
ਨਾਲਿ ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ
ਨਾਉ ਜਪੇਹੀ ॥ ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ
ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥ ੧ ॥

ਮ: ੧ ॥ ਕਿਆ ਹੰਸੁਕਿਆ ਬਗੁਲਾ ਜਾਕਉ
ਨਦਰਿਕਰੇਇ ॥ ਜੋਤਿਸੁਭਾਵੈ ਨਾਨਕਾਕਾਗੁਰੁ
ਹੰਸੁ ਕਰੇਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁਹਰਿ ਪਹਿ
ਆਖੀਐ ॥ ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰੁ
ਸਚੁ ਸਾਖੀਐ ॥ ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ
ਚਾਖੀਐ ॥ ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ
ਰਾਖੀਐ ॥ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ
ਪ੍ਰਭੁ ਲਾਖੀਐ ॥ ੨੦ ॥

through His Grace. Those persons, who have meditated on the True Lord, have been converted from men into angels. By ridding themselves of their ego, through the Guru's Word, they have merged with the Lord and have crossed the ocean of life successfully. O Nanak! Those persons, bestowed by the Lord's Grace, have immersed in the Lord automatically. (2)

Pour'i : The Lord enables the Guru-minded persons to serve the True Master resulting in bestowing Greatness on them; He himself enables the Guru-minded persons to develop faith in Him and then their service is accepted by Him. The Lord Himself enable His saints to enjoy the bliss of Life, resulting in perfect tranquillity and concentration of mind; whereas He does not allow the sinner a moment's rest and finally lands them into Hell. The Lord shower His love on His saints, merging them with Himself and support them successfully across the ocean of life. (19)

Slok M - 1 (Kubudh doom'ni kudeya kasa'ien...)

(Referring to Pandits) The human being with an ugly mind without mercy, is like a killer (of animals), talking ill of others always; is like a sweepress inside, alongwith anger as the worst enemy, which have robbed human mind of all good qualities. By drawing or carving a line (excluding the impure ones outside it) of demarcation between good and bad persons, has no meaning when all the four bad qualities (of ugly mind, talking ill of others, anger and without mercy) are within ourselves. The Truth should form your code of Discipline, your actions as the demarcation line, and meditating on True Name as your holy baths. O Nanak! Those persons will only be accepted with honour by the Lord in His Court, who have not followed the sinner's path. (1)

M - 1 : If the Lord's Grace is bestowed on an individual, then there is no choice between a crane and a swan (provided Lord's Grace is on your side) O Nanak! If the Lord Wills then even a crow can be converted into a swan (with His Grace) (2)

Pour'i : Before embarking on any action, we should seek the Lord's blessings for it; if the True Lord is besides us, every action of ours will be successful. In the company of holy saints one experiences the Treasure of the Nectar of True Name. O Lord the Harbinger of Peace! Pray help me to maintain my honour by driving fear away. O Nanak! Let us sing the praises of the Lord, so that we may be able to fathom the unfathomable Lord. (20)

ਸਲੋਕ ਮ: ੩ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ
॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥ ਹਉ
ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨਿ ਧਿਆਇਆ
ਹਰਿ ਨਿਰੰਕਾਰੁ ॥ ਓਨਾ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ
ਓਨਾ ਨੋ ਸਭੁ ਜਗਤੁ ਕਰੇ
ਨਮਸਕਾਰੁ ॥ ੧ ॥

ਮ: ੩ ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ
ਨਵ ਨਿਧੀ ਖਰਚਿਉ ਖਾਉ ॥ ਅਠਾਰਹ ਸਿਧੀ
ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ
ਥਾਇ ॥ ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ
ਹਰਿ ਲਿਵ ਲਾਇ ॥ ਨਾਨਕ ਹਰਿ ਭਗਤਿ
ਤਿਨਾ ਕੈ ਮਨਿ ਵਸੈ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ
ਧੁਰਿ ਪਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ
ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥ ਹਰਿ ਅੰਦਰਿ
ਸੁਣੀ ਪੁਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥ ਹਰਿ
ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂੰ
ਆਇਆ ॥ ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ
ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ਹਰਿ ਦਾਤੈ
ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕ
ਪੈਨਾਇਆ ॥ ੨੧ ॥ ੧ ॥ ਸੁਧੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਿਰੀਰਾਗੁ ਕਬੀਰ ਜੀਉ ਕਾ ॥

ਦੇਰੁ ਸੁਆਨੁ ਕੈ ਘਰਿ ਗਵਣਾ ॥

ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਇਤਨਾ ਰੁ

Slok M - 3 (Jiu pind sabh tiska sabsai dei adhar...)

The whole body and soul belongs to the Lord Creator, who is sustaining our very existence. O Nanak! Let us always serve the True Master, our Benefactor, through the Guru's guidance. I offer myself as a sacrifice to those Guru-minded persons, who have meditated on the True Name of the Lord. They shine forth with brilliance as outstanding and depart from this world with honour while the whole world bows to them, with gratitude. (1)

M - 3 : The persons, who have attained unison with the Lord, in the company and guidance of the True Guru, and have dissociated themselves from the worldly desires, are bestowed with all the nine Treasures of life to enjoy the bliss of life. They have attained self-realisation and merged with the Lord within themselves, with all the eighteen occult powers at their beck and call but being least bothered, enjoy the state of "Equipoise" within their inner self. They are always immersed in True Name, enjoying the song of eternal bliss (The Unstrung Music of Nature) and merged with the Lord. O Nanak! They only cherish the worship and True Name of the Lord in their hearts, which is pre-destined by the Lord's Will and enjoyed only by those persons, favoured by Lord's Grace.

Pour'i : I am only a bard singing Lord's praises at His doorsteps. On hearing my inner voice the Lord sent for me in His Presence. The Lord then made me comfortable in His Presence and asked me, His Bard, as to the purpose of my visit and what favours I wanted. I beseechingly requested the benevolent Lord to pray grant me this boon so that I could meditate and recite His True Name all the time. O Nanak! The Lord then bestowed on me the gift of True Name, and directed me to recite His True Name, thus merging with the Lord. He also honoured me with the robes of honour, bestowing greatness here and hereafter through His Grace. (21-1) (checked)

Ik onkar satgur pirsad

Sri Rag Kabir Jio Ka (Ek Soan ke ghar-to be sung) (Janni janai Sut bada hoat hai etna ko na janai jai....)

"The Lord is one, attained Through the Guru's Grace."

The mother feels happy that her son is growing (bigger), not

ਨ ਜਾਨੈ ਜਿ ਦਿਨ ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ ॥
 ਮੇਰ ਮੇਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ਪੇਖਤ
 ਹੀ ਜਮਰਾਉ ਹਸੈ ॥ ੧ ॥ ਐਸਾ ਤੈ ਜਗੁ
 ਭਰਮਿ ਲਾਇਆ ॥ ਕੈਸੇ ਬੂਝੈ ਜਬ ਮੋਹਿਆ
 ਹੈ ਮਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਹਤ ਕਬੀਰ
 ਛੇਡਿ ਬਿਖਿਆ ਰਸ ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ
 ਮਰਣਾ ॥ ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ ਅਨਤ
 ਜੀਵਣ ਬਾਣੀ ਇਨ ਬਿਧਿ ਭਵ ਸਾਗਰੁ
 ਤਰਣਾ ॥ ੨ ॥ ਜਾਂ ਤਿਸੁ ਭਾਵੈ ਤਾ ਲਾਗੈ
 ਭਾਉ ॥ ਭਰਮੁ ਭੁਲਾਵਾ ਵਿਚਹੁ ਜਾਇ ॥
 ਉਪਜੈ ਸਹਜੁ ਗਿਆਨ ਮਤਿ ਜਾਗੈ ॥ ਗੁਰ
 ਪ੍ਰਸਾਦਿ ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ ॥ ੩ ॥ ਇਤੁ
 ਸੰਗਤਿ ਨਾਹੀ ਮਰਣਾ ॥ ਹੁਕਮ ਪਛਾਣਿ ਤਾ
 ਖਸਮੈ ਮਿਲਣਾ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥

ਸਿਰੀਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ ॥

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲੜਾ ਪ੍ਰਾਣੀ ਜਰਾ
 ਮਰਣੁ ਭਉ ਵਿਸਰਿ ਗਇਆ ॥ ਕੁਟੰਬੁ
 ਦੇਖਿ ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ਪਰ ਘਰਿ
 ਜੋਹਹਿ ਕਪਟ ਨਰਾ ॥ ੧ ॥ ਦੂੜਾ ਆਇਓਹਿ
 ਜਮਹਿ ਤਣਾ ॥ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ
 ਨ ਜਾਇ ॥ ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਹੈ
 ॥ ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ
 ॥ ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ਮੈ ਲੇਹਿ ਛਡਾਇ ॥
 ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਅਨਿਕ ਭੋਗ ਰਾਜ
 ਬਿਸਰੇ ਪ੍ਰਾਣੀ ਸੰਸਾਰ ਸਾਗਰੁ ਪੈ ਅਮਰੁ
 ਭਇਆ ॥ ਮਾਇਆ ਮੂਠਾ ਚੇਤਸਿ ਨਾਹੀ
 ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ ॥ ੨ ॥
 ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ
 ਤਹ ਨ ਪ੍ਰਵੇਸੈ ॥ ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ
 ਗਇਆ ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੈ ॥ ੩ ॥ ਅਜੁ

knowing that every day his age is getting shorter. She fondles her son saying he is mine; and seeing this the Yama (god of death) laughs at her folly.

O Lord! You have engrossed the whole world in such falsehood and fruitless pursuits, but being engrossed in (Maya) worldly falsehood, how does man realise You? (Pause-1)

(Kabir says) O Kabir! Let us get rid of worldly desires full of (Poisonous) low values, as this path surely leads to self-destruction. O Brother! Remember the True Lord, (who is) omnipresent, who alone leads us to long life (immortal life) and enables us to cross this ocean of life successfully. But one gets True love of the Lord, (through His Will) only if He Wills, and rids himself of his doubts of dual mindedness. Then one acquires the knowledge (insight) of this universe and its creator with ease (automatically) and attains self-realisation. With the Grace of the Guru, one gets immersed inwards, with concentration of the inner soul. (3)

In the company of such saints one does not lead to death (self-destruction); by realising Lord's Will one gets closer to the Lord's unison, and merge with Him. (1) (Pause-2)

Sri Rag Trilochan Ka (*Maya moh ma'n agalar'a prani jara...*)

The mind is engrossed in the love of the worldly desires (of Maya), so the man totally forgets the fear of old age and death.

Like the lotus flower which blossoms forth (on receiving sun's rays) the man, seeing his family, feels happy. O foolish mind! Why do you rejoice at other's belongings (other women). (1)

The old age, harbinger of the Yama's night, is already at hand, against whose power, one cannot stand unruffled. But few saintly friends in this world, do advise and say, O Lord! Enable us to merge in You and take us in Your embrace. O Lord! Rid us of the worldly desires and affliction by Your Grace. (Pause-1)

The man, enjoying various types of pleasures of life, becomes oblivious of the real truth and considers himself everlasting (permanent) in this worldly ocean of life. The man, engulfed in (Maya) Worldly pleasures, forgets the Lord (does not remember the Lord). O lazy person! You have wasted this human life. (2)

O human being! Your path (after this life) is really tough and full of dangers, where even the rays of the light of the sun and moon do not reach. When you leave this world, then the worldly attachments disappear automatically. (3)

ਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ
ਰਮਰਾਓ ॥ ਤਹ ਕਰ ਦਲ ਕਰਨਿ
ਹਾਥਲੀ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ
ਇ ॥ ੪ ॥ ਜੇ ਕੋ ਮੂੰ ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ
ਵਣਿ ਤ੍ਰਿਣਿ ਰਤੜਾ ਨਾਰਾਇਣਾ ॥ ਐ
ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ
ਤੁਲੋਚਨੁ ਰਾਮਈਆ ॥ ੫ ॥ ੨ ॥

ਸ੍ਰੀਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ ॥

ਚਰਜ ਏਕੁ ਸੁਨਹੁ ਹੇ ਪੰਡੀਆ ਅਬ ਕਿਛੁ
ਹਨੁ ਨ ਜਾਈ ॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧੂਬ
ਜਨਿ ਮੇਰੇ ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ ਲਾਈ ॥ ੧ ॥
ਰਾਜਾ ਰਾਮ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੈ ॥ ਜਾ
ਰੀ ਦਿਸਟਿ ਨਾਦ ਲਿਵਲਾਗੈ ॥ ੧ ॥ ਰਹਾਉ
। ਭਾਠੀ ਗਗਨੁ ਸਿੰਢਿਆ ਅਰੁ ਚੁੰਢਿਆ
ਕਨਕ ਕਲਸ ਇਕੁ ਪਾਇਆ ॥ ਤਿਸੁ ਮਹਿ
ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਰਸ ਮਹਿ ਰਸਨ
ਚੁਆਇਆ ॥ ੨ ॥ ਏਕ ਜੁ ਬਾਤ ਅਨੂਪ
ਬਨੀ ਹੈ ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ ॥ ਤੀਨਿ
ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ
ਰਾਜਾ ॥ ੩ ॥ ਐਸੇ ਗਿਆਨ ਪ੍ਰਗਟਿਆ
ਪੁਰਖੇਤਮ ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥ ਅਉਰ
ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਨੀ ਮਨੁ ਰਾਮ
ਰਸਾਇਨ ਮਾਤਾ ॥ ੪ ॥ ੩ ॥

Then only the human being says, that I have visualised the Court of Dharam Raj being enlightened. In (the god of justice) His presence, even the mightiest person like Karun is defeated and his body is dismembered by the Yama's strong hands (god of death) how could man face the presence of Dharamraj? (4)

Even If anyone were to give a sermon to me that God is present everywhere even in the is smallest particle. O Triochan! The Lord knows everything being omni-scient and I have visualised Him as such. (5-2)

Sri Rag Bhagat Kabir Jio Ka (*Achraj ek sunnoh re pandia...*)

O Pandit! Listen to one wonderful view about Maya, (Worldly veil of falsehood) which is known for its effectiveness (in life) but infact, its existence is flimsy. It has bewitched (with its outer appearance) all people including gods, saints and demons in all the three worlds with its apparent permanent and everlasting features. (1)

O Yogi! The Lord's celestial song is being heard all over the universe and with whose, godly Grace, our mind gets concentrated on Lord's holy Word. (Pause-1)

Just as for distilling wine, two pipes one for the wine and the other for surplus water, are used, similarly my brain (mind) is like the oven (imbued with the love of the Lord) with one outlet to control vicious thoughts, and the second one to imbibe virtues (True Name) like the pipe collecting wine drops (wine stream) and a pure heart to imbibe the Lord's love is like the golden vat for collecting wine. Now I am enjoying the bliss of the nectar of True Name like a continuous flow in my pure heart, thus feeling the eternal bliss of life. (2)

Threr is another wonderful experience that I am using my breath as a tumbler for partaking the nectar of True Name (by reciting True Name with every breath). Thus I have visualised the same Lord pervading everywhere, throughout the three ages, O Yogi! Who else could be a greater king than the True Lord Himself, who could equal Him in this worldly drama. (3)

O Kabir! This knowledge has been revealed to me through the perfect saints, resulting in my merging with the Lord's presence everywhere. In fact, the whole world is misled into foolish and worldly veil of falsehood and dual-mindedness whereas my mind in intoxicated with Lord's True Name and I am ever immersed in Him. (4-3)

ਸ੍ਰੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ
ਕੀ ॥ ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ
ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥ ਮਿਰਤਕ ਪਿੰਡਿ
ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ
ਨਾਗਾ ॥ ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟੁ ਮਹਾ ਦੁਖੁ
ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ ॥ ਗਰਭ ਛੇਡਿ
ਮ੍ਰਿਤੁ ਮੰਡਲ ਆਇਆ ਤਉ ਨਦਹਰਿ ਮਨਹੁ
ਬਿਸਾਰਿਆ ॥ ੧ ॥ ਫਿਰਿ ਪਛਤਾਵਹਿਗਾ
ਮੁੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ ॥
ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ
ਬਿਚਰੈ ਅਨਰਾਧਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਲ
ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ
ਬਿਆਪੈ ॥ ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ
ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ
ਛੇਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ
॥ ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ਤਉ
ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਧਿਆ ॥ ੨ ॥ ਤਰੁਣ
ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ
ਪਛਾਣਿਆ ॥ ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ
ਭੂਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਣਿਆ ॥ ਸੁਤ ਸੰਪਤਿ
ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ
ਖੋਇਆ ॥ ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੈ
ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ ॥ ੩ ॥
ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ
ਕੀ ਬਾਣੀ ॥ ਲੋਚਨ ਸ੍ਰਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ
ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥ ਤਾ ਤੇ ਬਿਬੈ

Sri Rag - B'ani Bhagat Beni jio ki (pehrian ke ghar ga'vna)
*Ik onkar satgur parsad(Re nar garbh kundal jab a'achhat urd
dhian...)*

*"There is one Lord, Manifest by Himself, To be attained
Through Guru's Grace."*

O Being! When you were resting in the mother's' womb in an awkward posture (with head downward), even then your mind was concentrating on Lord's Name. Your earthly body was developed further but there was no ego and you were lying (unconscious) un-mindful of your existence, day and night. Think O Brother! Think of those days, Of torture and misery in that posture, while your mind is wandering in various activities now. After leaving the mother's womb, when you were born in this transient world, you have forgotten the Lord totally from your mind.(1)

O fool! You will repent later about your activities engrossed in worldly veil of falsehood and dual-mindedness, because of bad company. O Man! Remember the True Lord or else you will be heading towards the clutches of Yama (god of death) without concentrating on the Lord. (Pause-1)

Then you grew up and in childhood you got interested in playing around and slowly started developing attachments with different things. But discarding prayer, continence, discipline and good advice, you did not concentrate on Lord's True Name. Then your further growth developed your sexual desires and your mind became polluted with filthy desires then (the parents) got you married by finding a woman (of their choice) to control your sex.(2)

But with the youthful development, you did not distinguish between good and bad and had eyes on other women. Intoxicated with your sexual desires, you got engrossed in various vicious actions, without realising pure (pious) and impure (sinful) actions. By seeing your family, sons and other materialistic possessions, your mind became full of ego, thus losing touch with the Lord, within your mind. When some one else died, you calculated his wealth, with the intention of usurping it; with such a mentality you have wasted your life in this world. (3)

Your hair have become snow-white, whiter than white flowers and your speech has become totally unintelligible (as if you were talking from a distance)

Your eyes have become watery and you have lost all inner strength and (in old age) you have become more passionate and full of lust. In such a state of mind, your mind has become polluted

ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ
ਕੁਮਲਾਣਾ ॥ ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮ੍ਰਿਤੁ
ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥ ੪ ॥ ਨਿਕੁਟੀ
ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ
ਬੂਝੈ ॥ ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ
ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੈ ॥ ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ
ਮਨੁ ਪੰਥੀ ਘਰਿ ਆਂਗਨਿ ਨ ਸੁਖਾਈ ॥
ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ
ਕਿਨਿ ਪਾਈ ॥ ੫ ॥

ਸਿਰੀਰਾਗੁ ॥

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥ ਕਨਕ
ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥ ੧ ॥ ਜਉਪੈ
ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥ ਪਤਿਤ
ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤੁਮ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥ ਪ੍ਰਭ
ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥ ੨ ॥
ਸਰੀਰੁ ਆਰਾਧੈ ਮੇ ਕਉ ਬੀਚਾਰੁ ਦੇਹੁ ॥
ਗਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੋਉ ॥ ੩ ॥

ਰਾਗ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧

ਮਹਲਾ ੪ ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ
ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ
ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥
ਵਡਭਾਰੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥ ਗੁਰਿ

with vicious thoughts and your body, which was like lotus flower, has started withering away. In this transient world, you have lost all touch with the pious teachings of the Lord and in the end you will have to repent for your foolish actions (4)

You have developed lot of love for your grand children and seeing them keeps you amused, you feel proud of your big family whereas they may not even care a fig for you. You pine for a longer life when you cannot even see properly. The life's glitter comes to an end, when your soul leaves the glamorous body and no one is interested in keeping you in the house. O B'eni! Listen to me, saintly brothers. Who has earned salvation at the time of death? (one can earn salvation through Lord's Name during one's life only).(5)

Sri Rag (*Tohi mohi, mohi tohi, antar kaisa...*)

Says Ravidas - O Lord! How could there be any difference between you and me as You are abiding within me, and I am in You? We are merged in each other like gold and golden bangles or water and its ripples. (1)

O Lord! If there were no sinners like me, then how could Your existence as a Purifier in the form of True Name be recognised by the world? (Pause-1)

O Lord! If You are recognised as the Greatest benefactor, without me as Your slave, who would understand or realise this, as the servant is known by the Master and the Master's greatness is known from his servant? (2)

O Lord! Pray grant me the boon of concentrating on Your True Name so long this life lasts. O Ravidas! Who else could there be to bring this point to light (except Your Saints) (that there is no difference between Man and God) (3)

Rag Majh Choupde Ghar - 1 Mahala - 4 'Ik onkar satnam Karta Purakh Nirbhau nirvair akal moorat ajooni sai bhung Gurbarsad. (*Har har Na'am mein har ma'n bha'ja...*)

"There is one Lord, Truth personified, the Creator (Perfect Being) without fear and with enmity to none, with deathless form, above the cycle of rebirths, self-effulgent, and attainable through the Guru's Grace."

I have meditated on True Name, which appeals to my mind most and rids me of all ills and afflictions. I have been most

ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ
ਗੁਰਮਤਿ ਚਲੈ ਜੀਉ ॥ ੧ ॥ ਮੈ ਹਰਿ ਹਰਿ
ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥ ਮੇਰਾ ਪ੍ਰਾਣ
ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ
ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ
ਪਲੈ ਜੀਉ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ
ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ
ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥ ਹਉ ਰਹਿ ਨ ਸਕਾ
ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੈ ਵਹਿ ਚਲੈ
ਜੀਉ ॥ ੩ ॥ ਸਤਿਗੁਰੁ ਮਿਤ੍ਰ ਮੇਰਾ ਬਾਲ
ਸਖਾਈ ॥ ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ
ਮੇਰੀ ਮਾਈ ॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ
ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ
ਜੀਉ ॥ ੪ ॥ ੧ ॥

ਮਾਝ ਮਹਲਾ ੪ ॥

ਮਧੁਸੂਦਨ ਮੇਰੇ ਮਨ ਤਨ ਪ੍ਰਾਨਾ ॥ ਹਉ ਹਰਿ
ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਨਾ ॥ ਕੋਈ ਸਜਣੁ
ਸੰਤੁ ਮਿਲੈ ਵਡਭਾਗੀ ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ
ਦਸੈ ਜੀਉ ॥ ੧ ॥ ਹਉ ਮਨੁ ਤਨੁ ਖੋਜੀ
ਭਾਲਿ ਭਾਲਾਈ ॥ ਕਿਉ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ
ਮਿਲੈ ਮੇਰੀ ਮਾਈ ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ
ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ ਜੀਉ
॥ ੨ ॥ ਮੇਰਾ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਸਤਿਗੁਰੁ
ਰਖਵਾਲਾ ॥ ਹਮ ਬਾਰਿਕ ਦੀਨ ਕਰਹੁ
ਪ੍ਰਤਿਪਾਲਾ ॥ ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਪੂਰਾ ਗੁਰ ਜਲ ਮਿਲਿ ਕਮਲੁ ਵਿਗਸੈ ਜੀਉ
॥ ੩ ॥ ਮੈ ਬਿਨੁ ਗੁਰ ਦੇਖੇ ਨੀਦ ਨ ਆਵੈ ॥

fortunate in getting this chance of concentrating on Lord's True Name and this realisation of True Name has been attained by me through the Guru's guidance. O friend! Rarely anyone follows this path of Guru's guidance to lead one's life. (1)

I have taken full custody of the treasure of True Name, to be used during my lifetime; and this True Name will be my life's support and permanent companion during my life here and hereafter. The True Guru has repeatedly made me understand the efficacy of True Name, and I have taken good care to inculcate the love of the True Name in my heart as the everlasting treasure during my sojourn in this world. (2)

The Lord, my friend, is the only true companion and the king of my fate. I wish, someone could guide me to meet my Lord, which would enliven my soul and sustain my life as I cannot bear Lord's separation even for a moment. And in separation from my Lord and my unfathomable love (for Him) my eyes are shedding a never ending stream of tears. (3)

The True Guru is my best friend and companion from my childhood, how could I sustain myself without seeing Him, even for a moment, as I feel restless without His presence? O Nanak! Pray grant me this boon, through Your Grace so that I may meet the True Guru who would enable me to receive the treasure of True Name and merge with the Lord, my true friend. (4-1)

Majh Mahala - 4 (Madh Soodan me'rai ma'n ta'n pra'na...)

The Lord, Destroyer of all evils including my egoism, is (most) dearest to me, even more precious than my body and soul in fact I do not recognise anyone else except the Lord. How I wish that I were to meet some truly great saint, of great esteem and fortune, who would guide me to my beloved Lord and tell me ("where is) His Abode!" (I would be most indebted to him) I am in search of my beloved Lord with all my might (body and soul) and have requested others also to find Him out for me. O my saintly friends! Pray help me in meeting my dearest Lord. In the company of saints, I have been trying to trace my Lord, as I have learnt that the True Lord is to be attained only in the association of holy saints or holy congregations. (2)

My Beloved Lord, the True Guru, is our saviour (from all ills) O Lord! Pray help us to sustain this life as we are like helpless children without any support. The True Guru is my only support like the mother and father and I blossom in His Presence like the lotus flower in the midst of water. (3)

ਮੇਰੇ ਮਨ ਤਨਿ ਵੇਦਨ ਗੁਰ ਬਿਰਹੁ ਲਗਾਵੈ
॥ ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ
ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਰਹਸੈ ਜੀਉ ॥ ੪
॥ ੨ ॥

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ ॥
ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥ ਮਿਲਿ
ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ ਜਗੁ ਭਉਜਲੁ
ਦੁਤਰੁ ਤਰੀਐ ਜੀਉ ॥ ੧ ॥ ਆਉ ਸਖੀ
ਹਰਿ ਮੇਲੁ ਕਰੇਹਾ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾ ਮੈ
ਦੇਇ ਸਨੇਹਾ ॥ ਮੇਰਾ ਮਿਤ੍ਰੁ ਸਖਾ ਸੋ ਪ੍ਰੀਤਮੁ
ਭਾਈ ਮੈ ਦਸੇ ਹਰਿ ਨਰਹਰੀਐ ਜੀਉ ॥ ੨
॥ ਮੇਰੀ ਬੇਦਨ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਜਾਣੈ ॥
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਨਾਮ ਵਖਾਣੇ ॥ ਮੈ
ਅਉਖਧੁ ਮੰਤ੍ਰੁ ਦੀਜੈ ਗੁਰ ਪੂਰੈ ਮੈ ਹਰਿ ਹਰਿ
ਨਾਮਿ ਉਧਰੀਐ ਜੀਉ ॥ ੩ ॥ ਹਮ ਚਾੜ੍ਹਕ
ਦੀਨ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਬੁੰਦ ਮੁਖਿ ਪਾਈ ॥ ਹਰਿ ਜਲਨਿਧਿ
ਹਮ ਜਲ ਕੇ ਮੀਨੇ ਜਨ ਨਾਨਕ ਜਲ ਬਿਨੁ
ਮਰੀਐ ਜੀਉ ॥ ੪ ॥ ੩ ॥

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ॥ ਮੇਰਾ
ਹਰਿ ਪ੍ਰਭੁ ਦਸਹੁ ਮੈ ਭੁਖ ਲਗਾਈ ॥ ਮੇਰੀ
ਸਰਧਾ ਪੂਰਿ ਜਗਜੀਵਨ ਦਾਤੇ ਮਿਲਿ ਹਰਿ
ਦਰਸਨਿ ਮਨੁ ਭੀਜੈ ਜੀਉ ॥ ੧ ॥ ਮਿਲਿ

I do not get any rest (feel restless) without meeting the True Guru as the Guru's separation is my greatest suffering; and my body and soul always cherish His Presence. O Nanak! May the Lord grant me this boon, so that I may meet the True Guru as it is His company only, which brings solace and bliss to my mind!

Majh Mahala - 4 (*Har gu'nn par'iai har gu'nn guniai....*)

O Saints! Let us recite praises of the Lord and ponder over Lord's Greatness, holding discourses on True Name and Lord's blessings. If we are to sing the Praises of the Lord in the company of holy saints, we are sure to cross this ocean of life successfully. (1)

O dear friends! Pray join me in search of the True Lord and help me meet my beloved spouse, the Lord. Whosoever brings news of my Lord, or His message, is my real friend, brother and dearest comrade, who could discuss the secrets of the Lord and give me the whereabouts of the Lord-Creator who sustains all life in this world. (2)

The True Guru, the Perfect one, could alone appreciate my real problem of separation (from the Lord) as I do not get any solace without reciting True Name. O Perfect Guru! Pray grant me some remedy to my worldly ills of seclusion, it is the cult of True Name which could relieve me of all basic ills and lead me to a successful life. (3)

The humble sikh (seeker of Truth) has come to seek the Guru's blessings in the form of True Name, like the bird (Cha'trik) craving for the drop of water; and through Guru's Grace we receive this nectar of True Name to satiate our thirst for Truth. O Nanak! The Lord is like the dream of life (in the form of True Name) and I am like the fish in water, revelling at the vastness and unknown depth of the ocean, and give up life on being separated from True Name like the fish out of water (So I cannot afford to be separated from Lord's True name even for a moment) (4-3)

Majh Mahala - 4 (*Har jan sant miloh mer'ai bhai...*)

O Brotherly saints! Pray meet me and guide me on the right path. Please tell me where to find my beloved Lord, as I have been yearning to realise the True Lord since long. O Lord, Creator of the universe! Kindly help me fulfil my desire to have a glimpse of Your vision, so that my mind gets satiated with Lord's realisation and I may attain the bliss of life. (1)

ਸਤਸੰਗਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥ ਹਰਿ ਹਰਿ
ਕਥਾ ਮੇਰੈ ਮਨਿ ਭਾਣੀ ॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ
ਹਰਿ ਮਨਿ ਭਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰੁ ਅੰਮ੍ਰਿਤੁ
ਪੀਜੈ ਜੀਉ ॥ ੨ ॥ ਵਡਭਾਗੀ ਹਰਿ ਸੰਗਤਿ
ਪਾਵਹਿ ॥ ਭਾਗਹੀਨ ਕ੍ਰਮਿ ਚੋਟਾ ਖਾਵਹਿ
॥ ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ
ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ ॥ ੩ ॥ ਮੈ ਆਇ
ਮਿਲਹੁ ਜਗਜੀਵਨ ਪਿਆਰੇ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਦਇਆ ਮਨਿ ਧਾਰੇ ॥ ਗੁਰਮਤਿ ਨਾਮੁ
ਮੀਠਾ ਮਨਿ ਭਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਮਨੁ ਭੀਜੈ ਜੀਉ ॥ ੪ ॥ ੪ ॥

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਰੁ ਗਿਆਨੁ ਹਰਿ ਰਸੁ ਹਰਿ
ਪਾਇਆ ॥ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਹਰਿ
ਰਸੁ ਪੀਆਇਆ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੁਖਿ
ਹਰਿ ਹਰਿ ਬੋਲੀ ਮਨੁ ਹਰਿ ਰਸਿ ਟੁਲਿ ਟੁਲਿ
ਪਉਦਾ ਜੀਉ ॥ ੧ ॥ ਆਵਹੁ ਸੰਤ ਮੈ ਗਲਿ
ਮੇਲਾਈਐ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕੀ ਮੈ ਕਥਾ
ਸੁਣਾਈਐ ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹੁ ਮਨੁ
ਦੇਵਾ ਜੋ ਗੁਰਬਾਣੀ ਮੁਖਿ ਚਉਦਾ ਜੀਉ ॥
੨ ॥ ਵਡਭਾਗੀ ਹਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਮੁਖਿ ਪਾਇਆ ॥
ਭਾਗਹੀਨ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ ਮਨਮੁਖੁ
ਗਰਭ ਜੂਨੀ ਨਿਤਿ ਪਉਦਾ ਜੀਉ ॥ ੩ ॥
ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਤਿ ਧਾਰੀ ॥
ਮਲੁ ਹਉਮੈ ਬਿਖਿਆ ਸਭ ਨਿਵਾਰੀ ॥
ਨਾਨਕ ਹਟ ਪਟਣ ਵਿਚਿ ਕਾਇਆ ਹਰਿ
ਲੈਦੇ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੀਉ ॥ ੪ ॥ ੫ ॥

In the company of saints, I may be able to sing the praises of the Lord by reciting the Guru's Word, as it appeals to my mind immensely and I listen to holy discourses. The nectar can be tasted only in the company of true saints through the Guru's guidance. (2)

It is only through great fortune that one meets the holy saints of the Lord, as the unfortunate ones, engrossed in dual-mindedness and worldly veil of falsehood (Maya) lead a cursed life, getting punished at the hands of Yama. (god and death) This fact should be thoroughly understood that without the Guru's Grace and good fortune one cannot find the company of holy saints, without which one's mind gets polluted with sinful desires (3)

O Lord-benefactor of the Universe! Pray take me in Your embrace and care and with Your Grace, grant me the boon of True Name. O Nanak! The True Name is realised through the Guru's guidance alone; and it is really sweet and bewitching to my mind, in fact, I am thoroughly imbued with the love of in True Name of the Lord. (4-4)

Majh Mahala - 4 (Har Gur gyan har ra's har pa'ya...)

O Saints! When I received the nectar of Lord's True Name through the Guru's guidance, my heart was fully immersed in Lord's True Image. Having tasted it myself, I have helped others to partake of this treasure of True Name. When I recite the True Name (with my tongue) and sing praises of the Lord, my heart overflows with joy, being fully imbued with its flavour. (1)

O Saints! Please come and take me in Your embrace and tell me something about my beloved Lord. I would surrender my body and soul to the Lord's saints, (if I meet them) who would sing the praises of the Lord with the help of the Guru's Word. (2)

The fortunate (Guru-minded) ones are enabled by the Lord to meet the holy saints, who through the help of the True Guru, have enabled me to taste the nectar of Lord's True Name. On the other hand the unfortunate self-willed persons do not get the guidance of the True Guru, and continue to grope in the darkness of the transmigration cycle constantly. (3)

The benevolent Lord has bestowed His blessings on some persons, whose egoism has been dispelled through His Grace. O Nanak! In this world the Guru-minded persons deal only in the true business of Lord's Name, as their merchandise (where the body is like the market) and enjoy the bliss of life as its reward. (4-5)

ਮਾਝ ਮਹਲਾ ੪

ਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥
ਮਲਿ ਸੰਗਤਿ ਮਨਿ ਨਾਮੁ ਵਸਾਈ ॥ ਹਰਿ
ਪ੍ਰਭ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਮਿਲਿ
ਸਤਿਗੁਰ ਹਰਿ ਰਸੁ ਕੀਚੈ ਜੀਉ ॥ ੧ ॥
ਨਨੁ ਧਨੁ ਹਰਿ ਜਨ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਜਾਤਾ
। ਜਾਇ ਪੁਛਾ ਜਨ ਹਰਿ ਕੀ ਬਾਤਾ ॥ ਪਾਵ
ਮਲਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਮਿਲਿ ਹਰਿ ਜਨ
ਹਰਿ ਰਸੁ ਪੀਚੈ ਜੀਉ ॥ ੨ ॥ ਸਤਿਗੁਰ
ਪਾਤੈ ਨਾਮੁ ਦਿਤਾਇਆ ॥ ਵਡਭਾਗੀ ਗੁਰ
ਪਰਸਨੁ ਪਾਇਆ ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਚੁ
ਅੰਮ੍ਰਿਤੁ ਬੋਲੀ ਗੁਰਿ ਪੂਰੈ ਅੰਮ੍ਰਿਤੁ ਲੀਚੈ
ਜੀਉ ॥ ੩ ॥ ਹਰਿ ਸਤਸੰਗਤਿ ਸਤ ਪੁਰਖੁ
ਮੇਲਾਈਐ ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਈਐ ॥ ਨਾਨਕ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮੁਖਿ
ਬੋਲੀ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਪਰੀਚੈ
ਜੀਉ ॥ ੪ ॥ ੬ ॥

ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਵਹੁ ਭੈਣੇ ਤੁਸੀ ਮਿਲਹੁ ਪਿਆਰੀਆ ॥
ਜੇ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦਸੇ ਤਿਸ ਕੈ ਹਉ ਵਾਰੀਆ
। ਮਿਲਿ ਸਤਸੰਗਤਿ ਲਧਾ ਹਰਿ ਸਜਣੁ
ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਈਆਜੀਉ ॥
੧ ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੁਆਮੀ ॥
ਤੂ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅੰਤਰਜਾਮੀ ॥ ਗੁਰਿ
ਪੂਰੈ ਹਰਿ ਨਾਲਿ ਦਿਖਾਇਆ ਹਉ ਸਤਿਗੁਰ
ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜੀਉ ॥ ੨ ॥ ਏਕੋ
ਪਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ
ਸਥਾਈਆ ॥ ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ
ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ

Majh Mahala - 4 (Hoan gu'nn Govind har Naam dhiaiee...)

I would like to sing the praises of the Lord, and recite True Name, in the company of holy saints, thus I have inculcated True Name in my heart. Let us meet the True Guru who would enable us to inculcate the love of the Lord who is indescribable and beyond our comprehension, and be absorbed in Lord's praises. (1)

The Guru-minded persons, who have realised the Greatness of the Lord, are praiseworthy. I would love to approach them to learn more about the True Lord. In fact, I would like to wash their feet and serve them thoroughly so that in their company I may be able to taste the bliss of life and meditate on True Name. (2)

The True Guru, my benefactor, has taught me the efficacy of True Name. The Guru-minded persons through good fortune, have been enabled to meet the Lord. The True Guru first partakes of the nectar of True Name and then His (speech) Word is symbolic of this nectar, with which we could also be enabled to drink this nectar of Perfect Bliss as His presence spells only Truth. (3)

O True Lord! Pray enable me to meet the holy saints, in whose company I could recite Your True Name. O Nanak! Let me also hear the Lord's Greatness and sing His praises alone, so that with the Guru's guidance. I may relish the True Name of the Lord, finally merging with Him. (4-6)

Majh Mahala - 4 (Avoh bhainai tusi miloh piari'a'..)

O dear Saints! Please come and show me also the path to the beloved Lord. I would sacrifice myself to such a holy person who would unite me with my beloved Lord. In the company of holy saints I have found the true friend, the Lord, through the Guru's guidance and Grace. In fact, I would offer myself as a sacrifice to the True Guru who has enabled me to meet the Lord. (1)

Wherever I look around, I perceive the Lord only, as He is omnipresent. O Lord! You are omniscient, being present in every being. The perfect Guru has enabled me to realise the Lord within myself, so I would offer myself as a sacrifice to such a True Guru. (2)

In the Universe, all beings are carved out of the same elements viz. same earth and same air or same life exists in all, and the same light shines inside each being while the same spirit of the Lord pervades through all beings, though they have different appearances with different fortunes which does not tally with one another. It is only through the Guru's Grace and guidance that I

ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ ॥ ੩ ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ ਗੁਰ
ਸਿਖਾਂ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ ॥ ਉਪਦੇਸੁ
ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥ ੪ ॥ ੭ ॥ ਸਤ
ਚਉਪਦੇ ਮਹਲੇ ਚਉਥੇ ਕੇ ॥

ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥ ਬਿਲਪ
ਕਰੇ ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥ ਤ੍ਰਿਖਾ ਨ
ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ
ਪਿਆਰੇ ਜੀਉ ॥ ੧ ॥ ਹਉ ਘੋਲੀ ਜੀਉ
ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ
ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ
ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥ ਚਿਹੁ ਹੋਆ ਦੇਖੇ
ਸਾਰੰਗਪਾਣੀ ॥ ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ
ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥ ੨ ॥ ਹਉ
ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ
ਮੁਰਾਰੇ ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕ ਘੜੀ
ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥ ਹੁਣਿ ਕਦਿ
ਮਿਲੀਆਂ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥ ਮੋਹਿ ਰੈਣਿ
ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ
ਦਰਬਾਰੇ ਜੀਉ ॥ ੩ ॥ ਹਉ ਘੋਲੀ ਜੀਉ
ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ
ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਾਗੁ ਹੋਆ ਗੁਰਿ
ਸੰਤੁ ਮਿਲਾਇਆ ॥ ਪ੍ਰਭੁ ਅਭਿਨਾਸੀ ਘਰ
ਮਹਿ ਪਾਇਆ ॥ ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ
ਵਿਛੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥
੪ ॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ
ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥ ੧
॥ ੮ ॥

could perceive the True Lord everywhere as such I would sacrifice myself to such a Guru. (3)

O Nanak! I seek the nectar of True Name and sing the praise of the Lord, which is very dear to the followers of the Guru. The True Guru delivers such sermons which transform individuals and the Guru is the benefactor of all, bestowing True Name on all. (4-7) (Seven Choupade' of Guru Ram Das)

Majh Mahala - 5 Choupade' Ghar 1 (Me'ra ma'n loche Gur darsan ta'iee...)

My heart is longing to have a glimpse of my beloved Guru and is craving like the bird chatrik (Papiya who craves for the drop of rain water) O Beloved Lord of the Saints! Without Your glimpse I feel sick, (thirsty like Papiya) and have no respite and peace of mind. (1)

O my Beloved Guru! I offer myself as a sacrifice to a glimpse of Your holy self, the saintly Guru. (Pause-1)

Your countenance is most charming and soothing and Your speech is melodious and consoling. It seems, since ages I have not met my True Guru. (I have not seen the Golden waters of the holy tank) O my dearest friend, my Guru! Your abode of Peace, the land where You live, is really praiseworthy and worth seeing. (2)

I am a sacrifice thousand times, to my Guru, my beloved friend and guide, whose glimpse I am craving for. (Pause-1)

O my saintly Guru! When I do not see You for a moment even it appears as if since ages I have not met You. O my True Lord! Now I beseech You to tell me when could I have a glimpse of Your holy self ? I cannot get a moment's sleep and the night is never ending, unless I get a glimpse of Your holy congregation. (3)

I offer myself as a sacrifice to Your holy saints and congregations, the Abode of True Lord. (Pause-1)

Now through great good fortune I have been enabled to meet the saintly Guru; in fact I have attained the unperishable Lord, in my own heart. O Nanak! Let me serve the True Master from whom I may not be separated even for a moment, as I am a slave of my True Lord. (4) O Nanak! I would offer myself as a sacrifice, body and soul to the True Lord, as I serve like my Master's slave (Pause-1-8)

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ ॥

ੴ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ ॥ ਸੋ
ਮੇ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ ॥ ਸੋ ਰਿਦਾ
ਹੇਲਾ ਜਿਤੁ ਰਿਦੈ ਤੂੰ ਵੁਠਾ ਸਭਨਾ ਕੇ
ਸਤਾਰਾ ਜੀਉ ॥ ੧ ॥ ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ
ਪਾਪੁ ਹਮਾਰਾ ॥ ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ
ਡਿਠਾਰਾ ॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ
ਏਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ ॥ ੨ ॥ ਸਭੁ ਕੋ
ਮਾਸੈ ਤੇਰੀ ਬੈਠਾ ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰਹੈ
ਠਾ ॥ ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ
ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥ ੩ ॥ ਤੂੰ ਆਪੇ
ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਇਹਿ ॥ ਤੂੰ ਆਪੇ
ਨਮੁਖਿ ਜਨਮਿ ਭਵਾਇਹਿ ॥ ਨਾਨਕ ਦਾਸ
ਤੇਰੈ ਬਲਿਹਾਰੈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਦਸਾਹਰਾ
ਜੀਉ ॥ ੪ ॥ ੨ ॥ ੧ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅਨਹਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ ॥ ਸਬਦਿ
ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥ ਸਹਜ ਗੁਫਾ ਮਹਿ
ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚੁ ਸਵਾਰਿਆ ਜੀਉ
॥ ੧ ॥ ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ
ਆਇਆ ॥ ਜੋ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ
ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ ॥ ੨ ॥
ਆਪੇ ਰਾਜਨੁ ਆਪੇ ਲੋਗਾ ॥ ਆਪਿ ਨਿਰਬਾਣੀ
ਆਪੇ ਭੋਗਾ ॥ ਆਪੇ ਤਖਤਿ ਬੈਠੈ ਸਚੁ
ਨਿਆਈ ਸਭ ਚੂਕੀ ਕੂਕ ਪੁਕਾਰਿਆ ਜੀਉ
॥ ੩ ॥ ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਰੇ ਕਹਿਆ ॥

Rag Majh Mahala - 5 (Sa ru't sohavi jit tudh smalli)

O Lord! Blessed is the season when I remember You, and cherish all those works, which enable me to serve You, and remember Your True Name. O Lord-Benefactor! Blessed is the heart, where Your presence is felt constantly and You are remembered always! (1)

O Lord! You are our common Master and Father of us all; and Your Treasures and kind blessings bestowed on the Universe are inexhaustible. But he alone is satiated with Your blessings, on Whom You shower Your Grace (of True Name) and he is Your saint and follower in the real sense. (2)

Everyone in this universe is pinning high hopes on You, O Lord! You are present in the hearts of all beings. All consider themselves equal partners in receiving Your benedictions and blessings, as everyone finds You within himself in equal measure, and none perceives You as a separate Entity. (3)

O Lord! You alone enable the Guru-minded persons to attain salvation while the self-willed persons are made to undergo the cycle of births and deaths.

O Nanak! I am Your servant and offer myself as a sacrifice to You, as the whole creation is Your own drame, O Master, with Your presence felt everywhere. (4-2-9)

Majh Mahala - 5 (Anhad va'jai sahej suhe'la...)

In the state of Equipoise, one listens to the Unstrung (all pervasive) Music of Nature and by reciting True Name, one enjoys eternal bliss. By concentrating on the Guru's Word, one enjoys eternal peace and tranquillity of mind. In this state of equipoise, one concentrates on one's inner self and realises the Lord's kingdom on Earth. (1)

After roaming all over and enacting deeds to realise the Lord, I have found solace within my inner-self, and have finally achieved self-realisation for which I had been striving so long. O Saints! The benevolent Guru has made the Lord, who is fearless and without hatred, manifest to me and now I relax, fully satisfied with my efforts at self-realisation. (2)

The Lord is the Ruler and the ruled both embodied in (one) Himself, He Himself abstains from Maya (Worldly veil of falsehood) and at the same time He, Himself, enjoys all the beauties and pleasures of life. The Lord, seated on the Throne of Justice, delivers Himself True judgements on all of us, and all my sufferings

ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ
॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ਜਨ
ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆਜੀਉ ॥ ੪ ॥
੩ ॥ ੧੦ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਸੋਹਾਗੁ ਬਣਾਇਆ ॥
ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲੁ ਗਾਇਆ ॥
ਅਨਦ ਬਿਨੋਦ ਤਿਥੈ ਘਰਿ ਸੋਹਹਿ ਜੋ
ਧਨ ਕੰਤਿ ਸਿਗਾਰੀ ਜੀਉ ॥ ੧ ॥ ਸਾ
ਗੁਣਵੰਤੀ ਸਾ ਵਡਭਾਗਣਿ ॥ ਪੁਤ੍ਰਵੰਤੀ
ਸੀਲਵੰਤਿ ਸੋਹਾਗਣਿ ॥ ਰੂਪਵੰਤਿ ਸਾ
ਸੁਘੜਿ ਬਿਚਖਣਿ ਜੋ ਧਨ ਕੰਤ ਪਿਆਰੀ
ਜੀਉ ॥ ੨ ॥ ਅਚਾਰਵੰਤਿ ਸਾਈ
ਪਰਧਾਨੇ ॥ ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ
ਗਿਆਨੇ ॥ ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਈ
ਜੋ ਪਿਰਿ ਕੈ ਰੰਗਿ ਸਵਾਰੀ ਜੀਉ ॥ ੩ ॥
ਮਹਿਮਾ ਤਿਸ ਕੀ ਕਹਣੁ ਨ ਜਾਏ ॥ ਜੋ
ਪਿਰਿ ਮੇਲਿ ਲਈ ਅੰਗਿ ਲਾਏ ॥ ਬਿਰੁ
ਸੁਹਾਗੁ ਵਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ਜਨ
ਨਾਨਕ ਪ੍ਰੇਮ ਸਾਧਾਰੀ ਜੀਉ ॥ ੪ ॥ ੪
॥ ੧੧ ॥

and travails have come to an end, on realising the Truth, the Lord
(3)

I have described the Lord as I have visualised Him, and on who has enjoyed the bliss of His presence within, can only realise the Lord's secrets. O Nanak! Once our own self merges with the Lord, we enjoy eternal bliss and tranquillity of mind and see His light only, enshrined all around us. (4-3-4)

Majh Mahala - 5 (Jit ghar pir sohag bana'ya...)

O my dear friend! Where the heart throbs with the Lord's love and the inner self of the individual enjoys eternal bliss, it is like a woman whose spouse embellishes her house with his presence, where songs of enjoyment are sung and her dwelling is worthy of all praise and celebrations. Where the beloved enjoys the company of her lover; such is the dwelling of Lord's saints worthy of enjoyment and perfect bliss, where the Lord resides in the heart and songs are sung in His honour. (1)

The woman, who is loved by her spouse, is really fortunate and full of virtues, and blessed with a son; enjoys a laudable nature with a sweet tongue is really learned, clever and beautiful, enjoying the company of her spouse. (In the same way, the Guru-minded person in the lovable company of the Lord, really deserves all praises and enjoys a virtuous and blissful life in this world.) (2)

The faithful wife, possessing a noble character, is given the status of a great woman; and her beauty and charm blossoms with her strength of character and knowledge. The woman, who is embellished with the love and affection of her spouse, is considered to be respectable and virtuous and gets the respect and affection of her brothers and sisters. (Same way the person who enjoys the love and care of the True Lord, deserves all praise and greatness in this world). (3)

The woman, who enjoys the warmth and love of her spouse and feels pleasure in union with her spouse is really praise-worthy and her status is beyond description. The same way, a person, who enjoys the love and care of the True Lord, is really great, virtuous and praiseworthy. O Nanak! The person, enjoying love and affection in the arms of the True Lord-Spouse deserves all praise and enjoys permanent bliss in the company of the unfathomable and formless Lord, being in fond care of the loving spouse, the Lord. (4-4-11)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤ ਖੋਜਤ ਦਰਸਨ ਚਾਹੇ ॥ ਭਾਤਿ ਭਾਤਿ
ਬਨਅਵਗਾਹੇ ॥ ਨਿਰਗੁਣਸਰਗੁਣਹਰਿ
ਮੇਰਾ ਕੋਈ ਹੈ ਜੀਉ ਆਣਿ ਮਿਲਾਵੈ ਜੀਉ
॥ ੧ ॥ ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ
ਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥ ਨਿਵਲੀ
ਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ
ਮਾਵੈ ਜੀਉ ॥ ੨ ॥ ਅਨਿਕ ਬਰਖ ਕੀਏ
ਤਾਪਾ ॥ ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ
ਏਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ
ੜਿ ਬਹੁੜਿ ਉਠਿ ਧਾਵੈ ਜੀਉ ॥ ੩ ॥ ਕਰਿ
ਪਾ ਮੋਹਿ ਸਾਧੁ ਮਿਲਾਇਆ ॥ ਮਨੁ ਤਨੁ
ਲਲੁ ਧੀਰਜੁ ਪਾਇਆ ॥ ਪ੍ਰਭੁ ਅਭਿਨਾਸੀ
ਆ ਘਟਿ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ
ਵੈ ਜੀਉ ॥ ੪ ॥ ੫ ॥ ੧੨ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥ ਅਗਮ
ਚਰ ਅਲਖ ਅਭੇਵਾ ॥ ਦੀਨ ਦਇਆਲ
ਲ ਗੋਬਿੰਦਾ ਹਰਿ ਧਿਆਵਹੁ ਗੁਰਮੁਖਿ
ਤੀ ਜੀਉ ॥ ੧ ॥ ਗੁਰਮੁਖਿ ਮਧੁਸੂਦਨੁ
ਭਾਰੇ ॥ ਗੁਰਮੁਖਿ ਸੰਗੀ ਕ੍ਰਿਸਨ ਮੁਰਾਰੇ
ਤਇਆਲ ਦਮੋਦਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ
ਤੁ ਕਿਤੇ ਨ ਭਾਤੀ ਜੀਉ ॥ ੨ ॥
ਹਾਰੀ ਕੇਸਵ ਨਿਰਵੇਰਾ ॥ ਕੋਟਿ ਜਨਾ
ਕੇ ਪੂਜਹਿ ਪੈਰਾ ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਾ
ਹਰਿ ਹਰਿ ਸੋਈ ਭਗਤੁ ਇਕਾਤੀ ਜੀਉ

Majh Mahala - 5 (*Khojat khojat darsan chahai...*)

People wander all over the lands in pursuit of the Lord, some others have roamed all over forests in His search, but without success. Is there any saint and friend who would enable me to meet my Lord, the Formless and visible (in various forms in Nature) at the same time.

There are some persons who recite the six Shastras and give discourses full of knowledge. There are some who religiously observe (say) prayers including other religious practices, (of putting saffron on forehead) while there are some who bathe at holy places, there are still others who practise various penances and yogic feats. But none of these observances lead to mental satisfaction or peace of mind. (2)

There are some persons who offer prayers and practise various penances for years while some others roam around the whole world in search of peace but do not find a moment's respite. Such self-willed persons, try to pursue various efforts time and again but without any concrete results. (3)

But my Lord, through His Grace and benevolence, has enabled me to meet Saints and holy congregations which has given me perfect peace and tranquillity of mind. O Nanak! I rejoice in singing Lord's praises now, as in the company of saints, the Immortal Lord has been realised within me. (having attained self-realisation). (4-5-12)

Majh Mahala - 5 (*Parbrahm apram-par de'va....*)

The Lord is fathomless, beyond all comprehension and the source of enlightenment. He is beyond reach and none can gauge His Greatness and vastness. Let us remember such a beautiful Lord through the Guru's guidance. (1)

O Lord! You are the killer of demons granting us asylum through the Guru's guidance. You reside within the Guru-minded persons. O Lord! You control the Maya's vicious circle (worldly falsehood) and are realised only through the Guru's guidance. There are no other means to attain Your embrace. (2)

O Lord! You are always satisfied and are without any enmity towards anyone; millions of people offer prayers to You. The Guru-minded person, who remembers You at all times, is Your True saint, who meditates on Your True Name within his heart. (3)

॥ ੩ ॥ ਅਮੋਘ ਦਰਸਨ ਬੇਅੰਤ ਅਪਾਰਾ ॥
ਵਡ ਸਮਰਥੁ ਸਦਾ ਦਾਤਾਰਾ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ਗਤਿ ਨਾਨਕ
ਵਿਰਲੀ ਜਾਤੀ ਜੀਉ ॥ ੪ ॥ ੬ ॥ ੧੩ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥ ਗਰੀਬਾ
ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥ ਸਭ ਕਿਛੁ ਤੂੰ ਹੈ ਤੂੰ
ਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ
ਜਾਈ ਜੀਉ ॥ ੧ ॥ ਭਾਣੈ ਉਝੜ ਭਾਣੈ
ਰਾਹਾ ॥ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਰਾ
॥ ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੂਨੀ ਸਭ ਕਿਛੁ
ਤਿਸੈ ਰਜਾਈ ਜੀਉ ॥ ੨ ॥ ਨਾ ਕੇ ਮੂਰਖੁ
ਨਾ ਕੇ ਸਿਆਣਾ ॥ ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ
ਭਾਣਾ ॥ ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਰਾ
ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ
ਜੀਉ ॥ ੩ ॥ ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ
ਪਿਆਰੇ ॥ ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ
॥ ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਘਾਵੈ ਨਾਨਕ
ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥ ੪ ॥ ੭ ॥ ੧੪ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥ ਭੁਖ ਵਿਆਪੈ
ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥ ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ
ਸੁਹੇਲਾ ਜਿਸੁ ਦੇਵੈ ਦੀਨ ਦਇਆਲਾ ਜੀਉ

O Lord! You are really Great, limitless and beyond our reach and a meeting (with Your Grand Presence) with You is really fruitful. You are all powerful and our benefactor at all times. O Nanak! Let us remember the True Name of such a Lord with the Guru's guidance, so as to cross this ocean of life successfully, but few Guru-minded persons have realised this approach in life. (4-6-13)

Majh Mahala - 5 (Ke'ha karna' dita laina', Gariba'n...)

O Lord! We perform actions in this world as ordained by You and we receive whatever You give us in the form of pleasure or pain. We, the poor and neglected beings, depend for our very existence, on Your benevolence and mercy. O my dear Lord! Whatever exists and is seen around us, is all in Your own image, and there is nothing else except You. I would offer myself as a sacrifice to the vastness and diversity of Your Nature as everything moves as per Your Will. (1)

It is through Your Will alone, that some of us wander in wilderness (being astray) while some others follow the righteous path through prayers and knowledge. It is also through Your Will that the Guru-minded persons sing Your praises and enjoy perfect bliss while some others (self-Willed) suffer the pangs of transmigration, (cycle of births and deaths) due to their dual-mindedness. In fact, Your Will prevails in our doings, and we function as per your ordains. (2)

It is all through Your Will that we, human beings, behave differently in this world; but there is neither a fool nor a wise person, as everyone is controlled by Your Will.

O Lord! You are beyond our comprehension, infinite and unfathomable and beyond our reach. As such we feel helpless in evaluating Your Greatness and vastness. (3)

O beloved Lord! I beseech You for bestowing on me the company of holy saints and the dust of their lotus feet, as I have fallen at Your mercy, with no other support.

O Nanak! On meeting the Lord's saints, I feel fully satiated and satisfied and then I merge in You automatically. (4-7-14)

Majh Mahala - 5 (dukh tadai ja'n visar javai...)

Whenever we forget the Lord, we undergo various types of afflictions, as we crave for more worldly possessions being discontented, and we wander around for collecting more wealth in an endless effort. O Benevolent Lord! When You bestow Your True Name through Your Grace on us, then we feel happy and contented.

੧ ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ॥
 ਇ ਸਮਾਲੀ ਤਾ ਸਭੁ ਦੁਖੁ ਲਥਾ ॥ ਚਿੰਤਾ
 ੧ ਗਈ ਹਉ ਪੀੜਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ
 ਉ ॥ ੨ ॥ ਬਾਰਿਕ ਵਾਂਗੀ ਹਉ ਸਭ
 ਛੁ ਮੰਗਾ ॥ ਦੇ ਦੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ
 ਮੇਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਈ ਦੀਨ ਦਇਆਲ
 ਪਾਲਾ ਜੀਉ ॥ ੩ ॥ ਹਉ ਬਲਿਹਾਰੀ
 ਤੇਗੁਰ ਪੂਰੇ ॥ ਜਿਨਿ ਬੰਧਨ ਕਾਟੇ ਸਗਲੇ
 ਤੇ ॥ ਹਿਰਦੈ ਨਾਮੁ ਦੇ ਨਿਰਮਲ ਕੀਏ
 ਨਕ ਰੰਗਿਰਸਾਲਾ ਜੀਉ ॥ ੪ ॥ ੮ ॥
 ੫ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪਾਲ ਗੋਪਾਲ ਦਇਆਲ ਰੰਗੀਲੇ ॥ ਗਹਿਰ
 ਭੀਰ ਬੇਅੰਤ ਗੋਵਿੰਦੇ ॥ ਉਚ ਅਥਾਹ
 ਅੰਤ ਸੁਆਮੀ ਸਿਮਰਿ ਸਿਮਰਿ ਹਉ ਜੀਵਾਂ
 ਰੀਉ ॥ ੧ ॥ ਦੁਖ ਭੰਜਨ ਨਿਧਾਨ ਅਮੋਲੇ
 ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਥਾਹ ਅਤੋਲੇ ॥
 ਮਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭੋ ਮਨ ਸਿਮਰਤ
 ਭੰਢਾ ਬੀਵਾਂ ਜੀਉ ॥ ੨ ॥ ਸਦਾ ਸੰਗੀ ਹਰਿ
 ਗੋਪਾਲਾ ॥ ਉਚ ਨੀਚ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ
 ॥ ਨਾਮੁ ਰਸਾਇਣੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਣੁ
 ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ਜੀਉ ॥ ੩ ॥ ਦੁਖਿ
 ਮੁਖਿ ਪਿਆਰੇ ਤੁਧੁ ਧਿਆਈ ॥ ਏਹ ਸੁਮਤਿ
 ਗੁਰੂ ਤੇ ਪਾਈ ॥ ਨਾਨਕ ਕੀ ਧਰ ਤੂੰ ਹੈ
 ਤਾਕੁਰ ਹਰਿ ਰੰਗਿ ਪਾਰਿ ਪਰੀਵਾਂ ਜੀਉ ॥
 ੩ ॥ ੯ ॥ ੧੬ ॥

by inculcating Your True Name. (1)

My True Lord is all powerful and omniscient, whenever I have remembered Him and cherished His True Name in my heart, all my problems and sufferings depart. Through the efficacy of True Name, my worries and afflictions of egoism leave me and the Lord sustains me in this world. (2)

I crave for everything like a child, while You bestow on me all comforts in large measure through Your benevolence. There is no dearth of anything with You, O Lord, My saviour and sustainer! I beseech You for Your kindness and mercy by falling at Your lotus feet umpteen times. (3)

I am delighted and offer myself as a sacrifice to the True and Perfect Guru who has cut off all my chains of bondage. O Nanak! The Lord has cleansed my mind of all evil designs and sins by bestowing True Name on me; and purifying my impure heart, thus granting me perfect bliss of life. (4-8-15)

Majh Mahala - 5 (Lal gopal dayal rangilai.)

O dearest Lord! You are the sustainer of this universe, ever showering Your kindness and charm on us. You are really too deep to be probed, O my Master! You are unfathomable and ever in Poise; and are beyond our reach; Your depth being unknown and Your vastness and Greatness is beyond our comprehension. In fact, my sustenance of life, O Lord, rests on remembering Your True Name at all times. (1)

O Lord! You are the destroyer of all my afflictions and a treasure beyond all value. You are without fear, with enmity to none, and Your depth is beyond my knowledge. O Lord! You are not controlled by Time, and Your existence continues through all the ages; You are created by Yourself, and my mind cherishes the fragrance of Your True Name by remembering You always. (2)

O Lord! You are always supporting Your True followers, who are ever merged in You. You are nourishing all beings equally, whether high or low. Your True Name is full of all joy which satiates my mind fully, and I have received this elixir of life, in the company of the True Guru through His guidance. (3)

O dearest Lord! I always look upto You and pray to You only, whether in joy or in distress, and this noble teaching I have gained from the Guru. O Nanak! The Lord is the only support for me, in whose merger and Grace, I enjoy the bliss of life, and am-enabled to cross this ocean of life successfully. (4-9-16)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ
ਮਿਲਿਆ ॥ ਸਵਲੁ ਦਰਸਨੁ ਨੇਤ੍ਰੁ ਪੇਖਤੁ
ਤਰਿਆ ॥ ਧੰਨੁ ਮੂਰਤ ਚਸੇ ਪਲ ਘੜੀਆ
ਧੰਨਿ ਸੁ ਓਇ ਸੰਜੋਗਾ ਜੀਉ ॥ ੧ ॥ ਉਦਮੁ
ਕਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ॥ ਹਰਿ ਮਾਰਗਿ
ਚਲਤ ਭ੍ਰਮੁ ਸਗਲਾ ਖੋਇਆ ॥ ਨਾਮੁ ਨਿਧਾਨੁ
ਸਤਿਗੁਰੁ ਸੁਣਾਇਆ ਮਿਟਿ ਗਏ ਸਗਲੇ
ਰੋਗਾ ਜੀਉ ॥ ੨ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਤੇਰੀ
ਬਾਣੀ ॥ ਤੁਧੁ ਆਪਿ ਕਬੀ ਤੈ ਆਪਿ ਵਖਾਣੀ
॥ ਗੁਰਿ ਕਹਿਆ ਸਭੁ ਏਕੋ ਏਕੋ ਅਵਰ ਨ
ਕੋਈ ਹੋਇਗਾ ਜੀਉ ॥ ੩ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸੁ
ਹਰਿ ਗੁਰ ਤੇ ਪੀਆ ॥ ਹਰਿ ਪੈਨਣੁ ਨਾਮੁ
ਭੋਜਨੁ ਥੀਆ ॥ ਨਾਮਿ ਰੰਗ ਨਾਮਿ ਚੋਜ
ਤਮਾਸੇ ਨਾਉ ਨਾਨਕ ਕੀਨੇ ਭੋਗਾ
ਜੀਉ ॥ ੪ ॥ ੧੦ ॥ ੧੭ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਗਲ ਸੰਤਨ ਪਹਿ ਵਸਤੁ ਇਕ ਮਾਂਗਉ ॥
ਕਰਉ ਬਿਨੰਤੀ ਮਾਨੁ ਤਿਆਗਉ ॥ ਵਾਰਿ
ਵਾਰਿ ਜਾਈ ਲਖ ਵਰੀਆ ਦੇਹੁ ਸੰਤਨ ਕੀ
ਧੂਰਾ ਜੀਉ ॥ ੧ ॥ ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ
ਬਿਧਾਤੇ ॥ ਤੁਮ ਸਮਰਥ ਸਦਾ ਸੁਖਦਾਤੇ ॥
ਸਭ ਕੋ ਤੁਮ ਹੀ ਤੇ ਵਰਸਾਵੈ ਅਉਸਰੁ ਕਰਹੁ
ਹਮਾਰਾ ਪੂਰਾ ਜੀਉ ॥ ੨ ॥ ਦਰਸਨਿ ਤੇਰੈ
ਭਵਨ ਪੁਨੀਤਾ ॥ ਆਤਮ ਗੜੁ ਬਿਖਮੁ ਤਿਨਾ
ਹੀ ਜੀਤਾ ॥ ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ

Majh Mahala - 5 (Dhan so vela jit mein ...)

O Lord! Blessed is the time when I got a chance to meet the True Guru! Blessed are the eyes which have seen the Guru, and the very sight of the Guru was all praiseworthy. Blessed is the moment, the minute and hour of time when I got the chance to meet the True Lord; and equally praiseworthy the cause which led to my meeting with the Guru! (1)

The effort made in serving the Guru, resulted in purifying my mind, and through the Grace of the Guru and following the path of the True Lord, all my doubts and dual-mindedness were removed. By meeting the True Guru, who recited to me the Invaluable True Name, all my afflictions and sufferings have come to an end. (2)

O Lord! My innerself and surroundings are all full of the fragrance of Your Name, in the form of Guru's Word, as this gurbani (Word) has been recited and postulated by You alone. The Guru has proclaimed clearly that there is only one Lord, ever existing, even now and in future; and there will be none else like Him in times to come. (3)

I have partaken the nectar of True Name from the Guru, and this bliss of True Name encompasses all the joy of life, in fact Your Name constitutes my food and clothing or all essentials of life, which satiates me by immersing in it. O Nanak! The True Name is the bliss of life, this is the only wonderful chapter of the life's drama and I have enjoyed True Name, at every moment of my life. (4-10-17)

Majh Mahala - 5 (Sagal santan pe'h vasat ik...)

I seek the dust of the lotus feet of the Lord's saints and I would seek this from the saints I meet, in all humbleness and I pray to the Lord for this gift. I would offer myself as a sacrifice to the Lord time and again and seek the dust of the lotus feet of the saints. (1)

O Lord! You are our benefactor and bestower of all favours to the whole mankind. You are all powerful and give us all comforts and joy; in fact everyone has been blessed by You alone. I would also beseech You for Your benevolence to make my life worthwhile and successful in this world. (2)

O Lord! The persons, who have purified their souls with Your presence, have conquered their minds. (the invincible fort) O Lord! You are our benefactor and bestower of all comforts in life and none else could equal You in Greatness and strength in

ਭੂ ਜੇਵਡ ਅਵਰੁ ਨ ਸੁਰਾ ਜੀਉ ॥ ੩ ॥
 ਮਨੁ ਸੰਤਨ ਕੀ ਮੇਰੈ ਮੁਖਿ ਲਾਗੀ ॥ ਦੁਰਮਤਿ
 ਬਨਸੀ ਕੁਬੁਧਿ ਅਭਾਗੀ ॥ ਸਚ ਘਰਿ ਬੈਸਿ
 ਹਰੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ
 ਜੀਉ ॥ ੪ ॥ ੧੧ ॥ ੧੮ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਵਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ ॥ ਕਰਿ ਕਿਰਪਾ
 ਯਗਤਨ ਸੰਗਿ ਰਾਤੇ ॥ ਦਿਨਸੁ ਰੈਣਿ ਜਿਉ
 ਭੂ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ
 ਜੀਉ ॥ ੧ ॥ ਮਾਟੀ ਅੰਧੀ ਸੁਰਤਿ
 ਮਾਈ ॥ ਸਭ ਕਿਛੁ ਦੀਆ ਭਲੀਆ ਜਾਈ
 ਅਨਦ ਬਿਨੋਦ ਚੋਜ ਤਮਾਸੇ ਤੁਧੁ ਭਾਵੈ ਸੇ
 ਣਾ ਜੀਉ ॥ ੨ ॥ ਜਿਸ ਦਾ ਦਿਤਾ ਸਭੁ
 ਕਛੁ ਲੈਣਾ ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਖਾਣਾ
 ਸੇਜ ਸੁਖਾਲੀ ਸੀਤਲੁ ਪਵਣਾ ਸਹਜ ਕੇਲ
 ਗ ਕਰਣਾ ਜੀਉ ॥ ੩ ॥ ਸਾ ਬੁਧਿ ਦੀਜੈ
 ਜਤੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥ ਸਾ ਮਤਿ ਦੀਜੈ
 ਜਤੁ ਤੁਧੁ ਧਿਆਈ ॥ ਸਾਸ ਸਾਸ ਤੇਰੇ ਗੁਣ
 ਯਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ
 ਜੀਉ ॥ ੪ ॥ ੧੨ ॥ ੧੯ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਵਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥
 ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ ॥ ਸੇਈ
 ਪੁ ਜੋ ਪ੍ਰਭ ਜੀਉ ਭਾਵੈ ਭਾਣੈ ਪੂਰ ਗਿਆਨਾ

this universe (3).

The moment the dust from the lotus feet of the saints was applied to my forehead, all my evil desires disappeared and my mind was purified of all false convictions. O Nanak! When, I sang the praises of the Lord, I entered the Lord's palace by getting rid of all worldly falsehood. I have thus rid myself of all dual-mindedness realising Truth and attaining self-realisation. (4-11-18)

Majh Mahala - 5 (*Visar nahi e'vad da'atai...*)

O Greatest Lord! May I never forget You! I would beseech You for Your benevolent favour so that I may be attached to Your saints always. Pray, grant me this boon, that I may remember Your True Name day and night, in the company of Your True Saints. (1)

The human body is moulded out of five Elements like Earth, air and is without any independent existence but for Your Eternal light enshrined in it. Man enjoys all the beauties of life alongwith beautiful places to live in with Your Grace, O Lord! Further more, You have bestowed various forms of enjoyments, bliss and wonders on Man, for a full-bloomed life. O Lord! Everything else happens as it pleases You. (2)

We, the human beings readily accept all the comforts of life, bestowed by the Lord, and enjoy various types of food like the True Name as Nectar of life. In addition, we enjoy the bliss of a comfortable living, with cooling air to breathe and all types of enjoyments and pleasures at our disposal. (but forgetting the Lord all the time, while enjoying His favours). (3)

O Lord! While enjoying all these comforts of life, may I beseech You that I may be bestowed with such wisdom, that I may never forget You. O Lord! Pray grant me such an understanding that I may ever remember Your True Name at all times. O Nanak! With the support of the Guru's benevolent feet and His mercies, may I sing the Lord's praises every moment of my life! (4-12-19)

Majh Mahala - 5 (*Sifat salahen te'ra hukam...*)

O Lord! May I ever sing Your praises and always follow Your Will. O Lord! The true knowledge and meditation is worthwhile only when it is accepted by You. The prayer which is accepted by You is only successful, and the path of following Your Will is the only path of True knowledge. (1)

ਜੀਉ ॥ ੧ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੇਰਾ ਸੋਈ ਗਾਵੈ
 ॥ ਜੋ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵੈ ॥ ਤੂੰ ਸੰਤਨ
 ਕਾ ਸੰਤ ਤੁਮਾਰੇ ਸੰਤ ਸਾਹਿਬ ਮਨੁ ਮਾਨਾ
 ਜੀਉ ॥ ੨ ॥ ਤੂੰ ਸੰਤਨ ਦੀ ਕਰਹਿ
 ਪ੍ਰਤਿਪਾਲਾ ॥ ਸੰਤ ਖੇਲਹਿ ਤੁਮ ਸੰਗਿ
 ਗੋਪਾਲਾ ॥ ਅਪੁਨੇ ਸੰਤ ਤੁਧੁ ਖਰੇ ਪਿਆਰੇ ਤੂੰ
 ਸੰਤਨ ਕੇ ਪ੍ਰਾਨਾ ਜੀਉ ॥ ੩ ॥ ਉਨ ਸੰਤਨ
 ਕੈ ਮੇਰਾ ਮਨੁ ਕੁਰਬਾਨੇ ॥ ਜਿਨ ਤੂੰ ਜਾਤਾ ਜੋ
 ਤੁਧੁ ਮਨਿ ਭਾਨੇ ॥ ਤਿਨ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ
 ਪਾਇਆ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ
 ਜੀਉ ॥ ੪ ॥ ੧੩ ॥ ੨੦ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ॥ ਤੇਰਾ ਨਾਮੁ
 ਬੂੰਦ ਹਮ ਚਾਤ੍ਰਕ ਤਿਖਹਾਰੇ ॥ ਤੁਮਰੀ ਆਸ
 ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮ ਹੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ
 ਜੀਉ ॥ ੧ ॥ ਜਿਉ ਬਾਰਿਕੁ ਪੀ ਖੀਰੁ ਅਘਾਵੈ
 ॥ ਜਿਉ ਨਿਰਧਨੁ ਧਨੁ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ ॥
 ਤ੍ਰਿਖਾਵੰਤ ਜਲੁ ਪੀਵਤ ਠੰਢਾ ਤਿਉ ਹਰਿ
 ਸੰਗਿ ਇਹੁ ਮਨੁ ਭੀਨਾ ਜੀਉ ॥ ੨ ॥ ਜਿਉ
 ਅੰਧਿਆਰੈ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥ ਭਰਤਾ
 ਚਿਤਵਤ ਪੂਰਨ ਆਸਾ ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਜਿਉ
 ਹੋਤ ਅਨੰਦਾ ਤਿਉ ਹਰਿ ਰੰਗਿ ਮਨੁ ਰੰਗੀਨਾ
 ਜੀਉ ॥ ੩ ॥ ਸੰਤਨ ਮੇ ਕਉ ਹਰਿ ਮਾਰਗਿ
 ਪਾਇਆ ॥ ਸਾਧ ਕ੍ਰਿਪਾਲਿ ਹਰਿ ਸੰਗਿ
 ਗਿਝਾਇਆ ॥ ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ
 ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ ਜੀਉ
 ॥ ੪ ॥ ੧੪ ॥ ੨੧ ॥

O my True Master! He alone can sing Your praises and remember Your True Name, the nectar of life, who is accepted by You. The saints are Yours and You are for Your True saints'. O Master, the saints mind is always immersed in Your True Name; and are in unison with You. (2)

O Lord! You always nourish Your saints, and Your saints always flourish in Your company (playing with You) remembering Your Name. O Lord! In fact You are very fond of Your saints and You are the very nerve-centre of their existence. (3)

O Nanak! My mind is all sacrifice to those Saints who have realised You and You have accepted them in return as Your own; I have always enjoyed full comforts of life in their company and having tasted the True bliss I have satiated my thirst, thus ridding myself of all evils. (4-13-20)

Majh Mahala - 5 (Tu jal nidh hum meen tumarai...)

O Lord! You are like the ocean and we are like the fish in Your vast expanse of waters. Your True Name is like the rain-water drop for which we are pining like Papiya (the bird) who is yearning to satiate his thirst (while so much water is flowing around). O True Master! We are ever pinning our hopes on You, and pining for Your Grace and favour, with our mind ever immersed in Your True Name. (1)

We are like the child who gets satisfied only by sucking mothers' milk; or we are like the poor penniless person who finds solace on getting wealth. Just as the thirsty person gets satisfaction on taking cold water, same way; our mind gets fully satisfied by meeting the Lord through the company of His saints. (2)

The darkness is dispelled with the help of lighting a lamp; or a separated woman from her spouse yearns for a meeting with him with fond hopes; similarly one craves for meeting one's near and dear ones', being separated from them. O Lord! Similarly I enjoy meeting You, when my mind is immersed in Your True Name, yearning all the time for the true bliss of life. (3)

The saints have enabled me to follow the path of Lord's realisation and with their kindness I have cherished the company of the Lord and His benevolence. O Nanak! The Lord is mine and I am always at His service; which has dawned on me through the Guru's Word and guidance, enabling me to realise Truth and merger with the True Lord. (4-14-21)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥
ਸੁਖਦਾਈ ਦੂਖ ਬਿਭਾਰਨ ਹਰੀਆ ॥ ਅਵਰਿ
ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ
ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ ॥ ੧ ॥ ਜੋ ਜੋ ਪੀਵੈ ਸੋ
ਤ੍ਰਿਪਤਾਵੈ ॥ ਅਮਰੁ ਹੋਵੈ ਜੋ ਨਾਮ ਰਸੁ ਪਾਵੈ
॥ ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ
ਸਬਦੁ ਗੁਰੂ ਮਨਿ ਵੂਠਾ ਜੀਉ ॥ ੨ ॥ ਜਿਨਿ
ਹਰਿ ਰਸੁ ਪਾਇਆ ਸੋ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ॥
ਜਿਨਿ ਹਰਿ ਸਾਦੁ ਪਾਇਆ ਸੋ ਨਾਹਿ ਭੁਲਾਨਾ
॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ਜਿਸੁ
ਮਸਤਕਿ ਭਾਗੀਠਾ ਜੀਉ ॥ ੩ ॥ ਹਰਿ
ਇਕਸੁ ਹਥਿ ਆਇਆ ਵਰਸਾਣੇ ਬਹੁਤੇਰੇ
॥ ਤਿਸੁ ਲਗਿ ਮੁਕਤੁ ਭਏ ਘਣੇਰੇ ॥ ਨਾਮੁ
ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਕਹੁ ਨਾਨਕ
ਵਿਰਲੀ ਡੀਠਾ ਜੀਉ ॥ ੪ ॥ ੧੫ ॥ ੨੨
॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥ ਲਾਖ
ਕੋਟ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੋ ਗੁਰ ਲਾਗਾ
ਪਾਈ ਜੀਉ ॥ ੧ ॥ ਦਰਸਨੁ ਪੇਖਤ ਭਏ
ਪੁਨੀਤਾ ॥ ਸਗਲ ਉਧਾਰੇ ਭਾਈ ਮੀਤਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ
ਕਿਰਪਾ ਤੇ ਸਚੁ ਧਿਆਈ ਜੀਉ ॥ ੨ ॥ ਜਾ
ਕਉ ਖੋਜਹਿ ਸਰਬ ਉਪਾਏ ॥ ਵਡਭਾਗੀ
ਦਰਸਨੁ ਕੇ ਵਿਰਲਾ ਪਾਏ ॥ ਉਚ ਅਪਾਰ
ਅਗੋਚਰ ਬਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ
ਜੀਉ ॥ ੩ ॥ ਗਹਿਰ ਗੰਭੀਰ ਅੰਮ੍ਰਿਤ ਨਾਮੁ
ਤੇਰਾ ॥ ਮੁਕਤਿ ਭਇਆ ਜਿਸੁ ਰਿਦੈ
ਵਸੇਰਾ ॥ ਗੁਰਿ ਬੰਧਨ ਤਿਨ ਕੇ ਸਗਲੇ
ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ
ਜੀਉ ॥ ੪ ॥ ੧੬ ॥ ੨੩ ॥

Majh Mahala - 5 (*Amrit Naam sada Nirmalia sukhda'iee dookh...*)

O Lord! Your True Name is like the nectar of the purest form, which brings solace to the suffering humanity. I have tasted various types of wonderful things in life; but sweetest is the taste of Lord's True Name, to my mind. (1)

Whosoever partakes of this nectar of True Name feels fully satiated, in fact such a person becomes immortal by drinking the Essence of True Name. But this wealth of True Name is attained by those persons only whose mind enshrines the Guru's Word and are benefited by the Guru's guidance. (2)

The persons, who partake of the bliss of True Name, enjoy life in full measure, in fact after (drinking), partaking the nectar of Lord's True Name, they never cherish any other worldly desires. But this boon of True Name is bestowed on those persons only who are fortunate and pre-destined, as ordained by the Lord's Will. (3)

O Lord! Your blessings of True Name are showered only on a fortunate person, who in turn shares this boon with many others in the company of such a saint. O Nanak! The wealth of True Name is gained through the Guru's Grace alone and there are few persons who partake of this gift (of True Name) (4-14-22)

Majh Mahala - 5 (*Nidh sidh ridh har har har merai...*)

The Lord is my greatest treasure and an embodiment of all wonders of life; with the help of the unfathomable Lord I have achieved the true value of life; in fact one enjoys the greatest joy of life, the bliss of life, by bowing at the lotus feet of the Guru. (1)

We could purify ourselves by meeting such God-fearing persons who have helped their near and dear ones towards salvation; let us, with the Guru's Grace, remember such a Lord, the embodiment of Truth, who is beyond our comprehension. (2)

The whole creation of the Lord is making an effort to understand the Lord; but hardly few fortunate ones realise the Lord. The abode of the Lord which is beyond our imagination is sublime beyond description and could be visualised with the Guru's guidance. (3)

O Lord! Your Name is like Nectar of life; whosoever has ingrained Your True Name in his heart, has gained salvation; O Nanak! The Guru has removed the shackles of bondage of such a person who finally merges with the Lord, having realised the state of Equipoise. (4-16-23)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥
ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮੰਗਲੁ ਗਾਵਉ ॥ ਊਠਤ
ਬੈਠਤ ਸੇਵਤ ਜਾਗਤ ਹਰਿ ਧਿਆਈਐ
ਸਗਲ ਅਵਰਦਾ ਜੀਉ ॥ ੧ ॥ ਨਾਮੁ
ਅਉਖਧੁ ਮੇ ਕਉ ਸਾਧੂ ਦੀਆ ॥ ਕਿਲਬਿਖ
ਕਾਟੇ ਨਿਰਮਲੁ ਥੀਆ ॥ ਅਨਦੁ ਭਇਆ
ਨਿਕਸੀ ਸਭ ਪੀਰਾ ਸਗਲ ਬਿਨਾਸੇ ਦਰਦਾ
ਜੀਉ ॥ ੨ ॥ ਜਿਸ ਦਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ
ਪਿਆਰਾ ॥ ਸੇ ਮੁਕਤਾ ਸਾਗਰ ਸੰਸਾਰਾ ॥
ਸਤਿ ਕਰੇ ਜਿਨਿ ਗੁਰੁ ਪਛਾਤਾ ਸੇ ਕਾਹੇ ਕਉ
ਡਰਦਾ ਜੀਉ ॥ ੩ ॥ ਜਬ ਤੇ ਸਾਧੂ ਸੰਗਤਿ
ਪਾਏ ॥ ਗੁਰੁ ਭੇਟਤ ਹਉ ਗਈ ਬਲਾਏ ॥
ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰੁ
ਢਾਕਿ ਲੀਆ ਮੇਰਾ ਪੜਦਾ
ਜੀਉ ॥ ੪ ॥ ੧੭ ॥ ੨੪ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਓਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥ ਪ੍ਰਭ
ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥ ਪਾਣੀ ਪਖਾ
ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਹੀ ਕਾ ਆਹਰੁ
ਜੀਉ ॥ ੧ ॥ ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ
ਲਾਇਆ ॥ ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸੇਵਕ ਮਨਿ
ਭਾਇਆ ॥ ਸੇਈ ਕਮਾਵੈ ਜੋ ਸਾਹਿਬ ਭਾਵੈ
ਸੇਵਕੁ ਅੰਤਰਿ ਬਾਹਰਿ ਮਾਹਰੁ ਜੀਉ ॥ ੨ ॥
ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ ॥
ਠਾਕੁਰੁ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ॥ ਜੋ
ਕਿਛੁ ਠਾਕੁਰੁ ਕਾ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰੁ
ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ ॥ ੩ ॥ ਅਪੁਨੈ
ਠਾਕੁਰਿ ਜੋ ਪਹਿਰਾਇਆ ॥ ਬਹੁਰਿ ਨ ਲੇਖਾ
ਪੁਛਿ ਬੁਲਾਇਆ ॥ ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ
ਕੁਰਬਾਣੀ ਸੇ ਗਹਿਰ ਗਭੀਰਾ ਗਹਿਰੁ
ਜੀਉ ॥ ੪ ॥ ੧੮ ॥ ੨੫ ॥

Majh Mahala - 5 (Prabh kirpa te har har dhiavon..)

With the grace of the Lord let us recite the True Name and with His benevolence let us sing His praises. Whether sitting, standing, sleeping or being awake i.e. being busy in any activity, let us remember the True Name of the Lord throughout our life. (1)

I have gained (acquired) the True Name, the harbinger of peace (panacea of all ills) at the lotus feet of the saints; as a result the True Name has freed me from the shackles of my doubts, faithlessness and sins; thus resulting in joy and happiness (blissful life), freeing me from the pangs of ego and jealousy. (2)

Whosoever gets the support of my beloved Lord is enabled to cross this ocean of life successfully. O Lord! Whosoever has seen You in the person of True Guru, need not be afraid of anyone in the World. (3)

O Nanak! Since the time I have found the company of holy saints, and have been blessed with the Guru's kind presence, I sing the praises of the Lord every moment of my life, as a consequence of which the Lord has taken care of all my shortcomings and given me refuge at His holy feet. (4-17-24)

Majh Mahala - 5 (Oat poat sevak sung ra'ta...)

The Lord is merged with His saints like interwoven fabric, the Lord-benefactor of all bliss cares and sustains His Saints. I would place all my services at the disposal of such Saints (including bringing water, fanning them or grinding for them) who are engrossed in prayer at the lotus feet of the Lord. (1)

By freeing His Saints from worldly fruitless engagements, the Lord has bestowed them with His Service; as such the saints feel pleasure in following the Will of the Lord, in fact the saints carry out all the dictates of the Lord as ordained by Him, with the result that such saints know all the secrets of the Lord either in this world or hereafter. (2)

The Lord, all powerful, knows all that goes on anywhere in the World or around us, and the saints enjoy the bliss of life in the company of the Lord; whatever belongs to the Lord is automatically at the disposal of the Saints, as the Saints have become known through the company of the Lord. (3)

The Lord has blessed His Saints with all the worldly glory and then never keeps any account of them. O Nanak! I am all sacrifice to such a saint who has realised the depth of the Lord's creation and shines like a jewel. (4-18-25)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥
ਬਾਹਰਿ ਟੋਲੈ ਸੇ ਭਰਮਿ ਭੁਲਾਹੀ ॥ ਗੁਰੁ
ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੇ ਅੰਤਰਿ
ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ ॥ ੧ ॥ ਇਮਿ ਇਮਿ
ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥ ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ
ਬੀਚਾਰਾ ॥ ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ
ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ ॥ ੨ ॥ ਜਨਮ
ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ ॥ ਸਾਧ
ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ ॥ ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ
ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ ॥ ੩ ॥
ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ ॥ ਕਹੁ
ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ
ਜਹੁਲਾ ਜੀਉ ॥ ੪ ॥ ੧੯ ॥ ੨੬ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂੰ ਸੁਣਿਆ ॥ ਤਿਸੁ
ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ ॥ ਵਾਰਿ
ਵਾਰਿ ਜਾਈ ਤਿਸੁ ਵਿਟਹੁ ਜੋ ਮਨਿ ਤਨਿ
ਤੁਧੁ ਆਰਾਧੇ ਜੀਉ ॥ ੧ ॥ ਤਿਸੁ ਚਰਣ
ਪਖਾਲੀ ਜੋ ਤੇਰੈ ਮਾਰਗਿ ਚਾਲੈ ॥ ਨੈਨ
ਨਿਹਾਲੀ ਤਿਸੁ ਪੁਰਖ ਦਇਆਲੈ ॥ ਮਨੁ
ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ
ਸੇ ਪ੍ਰਭ ਲਾਧੇ ਜੀਉ ॥ ੨ ॥ ਸੇ ਵਡਭਾਗੀ
ਜਿਨਿ ਤੁਮ ਜਾਣੇ ॥ ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ
ਨਿਰਬਾਣੇ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ
ਤਰਿਆ ਸਗਲ ਦੂਤ ਉਨਿ ਸਾਧੇ ਜੀਉ ॥
੩ ॥ ਤਿਨ ਕੀ ਸਰਣਿ ਪਰਿਆ ਮਨੁ ਮੇਰਾ ॥
ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਮੋਹੁ ਅਧੋਰਾ ॥ ਨਾਮੁ ਦਾਨੁ
ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭ ਅਗਮ ਅਗਾਧੇ
ਜੀਉ ॥ ੪ ॥ ੨੦ ॥ ੨੭ ॥

Majh M - 5 (Sabh kichh ghar mein ba'hir Na'hi...)

One has to realise everything within oneself (about oneself) as the Lord is in one's innerself and there is nothing besides Him; one who seeks Him outside, is infact, under great misunderstanding. Those persons, who have with Guru's Grace, realised Him within, have achieved the life's Poise and bliss, thus satisfying themselves fully. (1)

The nectar of life is continuously (steadily) flowing from the Guru, which one could partake by listening to the Guru's Word by pondering on it; thus one could enjoy the bliss of life day and night being permanently in His presence. (2)

Man is separated from the Lord for ages but has now got a chance in this life, through the company of saints. By remembering True Name, with improved wisdom and with the Guru's guidance, one merges with the Lord. (3)

Just as the drop of water mingles with the Ocean, the Lord merges man's Soul with the Prime-Soul. O Nanak! The Lord has broken all shackles of separation and has merged Man with Himself and now there is no question of further separation from Him. (4-19-26)

Majh Mahala - 5 (Tis kurbani jin tu sunia...)

I would sacrifice myself to those who have listened to Your Name; further I would give my life to those who have meditated on Your Name; infact I would surrender myself completely to one who is immersed in You, body and soul. (1)

I would wash the lotus feet of Your saint, who follows Your path (of True Love), my eyes would cherish the sight of such a saint, my benefactor, infact I would offer my (mind) soul to such a beloved one who, with the Guru's guidance, has realised the True Lord. (2)

O Lord! Those, who have realised and understood You are really fortunate and great in this world, as they, while in the midst of the noise and din of this World, stay aloof (in Your pursuit) and detached; in fact they have overpowered all the worldly ills (lust for power, greed and peace) in the company of Your saints and finally crossed this ocean of life successfully. (3)

O Nanak! My body and soul pay obeisance to such holy Saints as they have rid themselves of all ills like ego, lust for power, and darkness. O my Lord, beyond my comprehension! Pray grant me the boon of Your True Name, through the company of such saints. (4-20-27)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੂਲੀ ॥ ਤੂੰ ਸੂਖਮੁ ਹੋਆ
ਅਸਥੂਲੀ ॥ ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੋਨੁ ਬੁਦਬੁਦਾ
ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ ॥ ਤੂੰ
ਸੁਤੁ ਮਣੀਏ ਭੀ ਤੂੰ ਹੈ ॥ ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ
ਤੂੰ ਹੈ ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ
ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ ॥ ੨ ॥ ਤੂੰ
ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ ॥ ਤੂੰ ਨਿਰਬਾਣੁ
ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ ॥ ਅਪਣੇ ਕਰਤਬੁ ਆਪੇ
ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ ॥ ੩ ॥
ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ ॥ ਤੂੰ ਗੁਪਤੁ
ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ ॥ ਨਾਨਕ ਦਾਸੁ ਸਦਾ
ਗੁਣ ਗਾਵੈ ਇਕ ਭੇਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ
ਜੀਉ ॥ ੪ ॥ ੨੧ ॥ ੨੮ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਫਲ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ ॥ ਗੁਰੁ
ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਣੀ ॥ ਧੰਨੁ ਸੁ
ਵੇਲਾ ਜਿਤੁ ਹਰਿ ਗਾਵਤ ਸੁਨਣਾ ਆਏ ਤੇ
ਪਰਵਾਨਾ ਜੀਉ ॥ ੧ ॥ ਸੇ ਨੇਤ੍ਰ ਪਰਵਾਣੁ
ਜਿਨੀ ਦਰਸਨੁ ਪੇਖਾ ॥ ਸੇ ਕਰ ਭਲੇ ਜਿਨੀ
ਹਰਿ ਜਸੁ ਲੇਖਾ ॥ ਸੇ ਚਰਣ ਸੁਹਾਵੇ ਜੋ ਹਰਿ
ਮਾਰਗਿ ਚਲੇ ਹਉ ਬਲਿ ਤਿਨ ਸੰਗਿ ਪਛਾਣਾ
ਜੀਉ ॥ ੨ ॥ ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ
॥ ਸਾਧਸੰਗਿ ਖਿਨ ਮਾਹਿ ਉਧਾਰੇ ॥ ਕਿਲਵਿਖ
ਕਾਟਿ ਹੋਆ ਮਨੁ ਨਿਰਮਲੁ ਮਿਟਿ ਗਏ
ਆਵਣ ਜਾਣਾ ਜੀਉ ॥ ੩ ॥ ਦੁਇ ਕਰ
ਜੋੜਿ ਇਕੁ ਬਿਨਉ ਕਰੀਜੈ ॥ ਕਰਿ ਕਿਰਪਾ

Majh Mahala - 5 (Tu pe'd sa'kh teri' phooli...)

O Lord! You are the fountainhead of all creation, like the Trunk of a Tree with all its branches, You are prevalent in both forms, seen and unseen; (in physical and spirit) You are the ocean of life, also the lowest form of life like the bubble of water; so that we cannot perceive anything except Your presence as You are omnipresent. (1)

O Lord! You are the string and the beads and the main starting point in that rosary (string) (as there is nothing without Your presence) You are the beginning, the centre (Middle point) and the ultimate end of everything, So there is nothing which does not owe its existence to You. (2)

You are the bestower of all comforts, of life whether in physical or unseen form and You are the bliss and the one who enjoys pleasures of life midst all these environments. O Lord! You know Your vast creation and Your blessings which You control Yourself. (3)

You are the Master, O Lord! and You are the (servant) slave You are seen in every being (creation) and also in the control of unseen, behind everything in this vast creation. O Nanak! I, Your servant, would always sing Your praises, provided Your Grace and benevolence is showered on me even in the minutest form. (4-21-28)

Majh Mahala - 5 (Saphal so bani jit Naam vakhani...)

The song celestial is truly great, which sings the praises of the Lord, but with the Guru's Grace this is revealed to only a few. Blessed is the moment when one sings or hears the praises of the Lord and only those persons are accepted by the Lord who hear or sing His praises! (1)

Blessed are the eyes which behold the Lord; blessed are the hands which write. His praises; and blessed are the feet which tread the path of the Lord. I am truly beholden to those saints in whose company I have realised the Lord. (2)

O my beloved Lord! Pray, listen to my request and grant me the company of the holy saints which may enable me to cross this ocean (of life) successfully. In the Company of the saints, I have been relieved of my sins and sorrows, which has further cleansed my mind and thus broken the chain of bondage and the cycle of births and deaths. (3)

O Lord! I pray, (beseech You) with folded hands and beg of

ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ
ਭਏ ਕ੍ਰਿਪਾਲਾ ਪ੍ਰਭ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਜੀਉ
॥ ੪ ॥ ੨੨ ॥ ੨੯ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥ ਸੁਣਿ
ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥ ਜਲਨਿ ਬੁਝੀ
ਸੀਤਲੁ ਹੋਇ ਮਨੂਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ
ਪਾਏ ਜੀਉ ॥ ੧ ॥ ਸੂਖੁ ਭਇਆ ਦੁਖ ਦੂਰਿ
ਪਰਾਨਾ ॥ ਜੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥
ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ
ਕੋਇ ਨ ਜਾਏ ਜੀਉ ॥ ੨ ॥ ਦਇਆ ਧਾਰੀ
ਤਿਨਿ ਸਿਰਜਨਹਾਰੇ ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ
ਪ੍ਰਤਿਪਾਰੇ ॥ ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ
ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਜੀਉ
॥ ੩ ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਕੀਤੇਨੁ ਹਰਿਆ
॥ ਕਰਣਹਾਰਿ ਖਿਨ ਭੀਤਰਿ ਕਰਿਆ ॥
ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ
ਪੁਜਾਏ ਜੀਉ ॥ ੪ ॥ ੨੩ ॥ ੩੦ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥ ਤੂੰ ਮੇਰਾ
ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥ ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ
ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥ ੧ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥ ਤੂੰ ਮੇਰੀ
ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਣਾ ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ
ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ
ਜੀਉ ॥ ੨ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ
॥ ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥
ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ
ਅਸਾੜਾ ਜੀਉ ॥ ੩ ॥ ਨਾਮੁ ਧਿਆਇ ਮਹਾ
ਸੂਖੁ ਪਾਇਆ ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ
ਮਨੁ ਸੀਤਲਾਇਆ ॥ ਗੁਰਿ ਪੂਰੈ ਵਜੀ
ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ
ਜੀਉ ॥ ੪ ॥ ੨੪ ॥ ੩੧ ॥

You, that this sinner may be enabled to swim across this ocean of life successfully, with Your Grace. O Nanak! Through the Grace of the Lord, I have been enamoured of the Lord's company which has satiated my heart. (4-22-29)

Majh Mahala - 5 (*Amrit bani har har te'ri...*)

O Lord! Your praises are like nectar, by hearing which I attain the supreme bliss of life, and my inner thirst for further worldly acquisitions is quenched by having a glimpse of the True Guru. (1)

There is perfect bliss and all the sorrows have vanished, in the company of the holy saints. I have listened to the Lord's True Name from their tongue which has resulted in all the hearts being filled with the nectar of True Name, like all the tanks and lands overflowing with water, leaving not a spot free from its effect. (2)

The Lord-Creator has bestowed me with His Grace, the Lord who cares and brings up all the worldly beings, the Lord who is all merciful and bountiful, has blessed everyone with His favours so that everyone is fully satiated with His benevolence. (3)

The Lord has blessed all the creation, including forests, lands and oceans with His benevolence, which had been brought into existence by the Lord creator in a (moment) twinkle. O Nanak! Let us remember the Lord with the Guru's guidance, who favours and fulfils all my heart's desires. (4-23-30)

Majh Mahala - 5 (*Tu me'ra pita tu hain me'ra ma'ta...*)

O Lord! You are my father and You are the mother; You are my nearest kin, relative and You are the brother. You are my protector everywhere, so why should I be afraid of anyone or anything? (1)

With Your Grace alone have I realised You; You are my support and You my pride, without You there is none else; the whole worldly drama is enacted by You. (2)

O Lord! You have created the entire Universe (the creatures) who (Your creation) are all engaged in various avocations as ordained by You; whatever happens in this universe, is as per Your Will, and we have no say in this. (3)

I have attained the sublime bliss by remembering Your Name and by singing Your praises, I have attained my peace of mind, O Nanak! With the Guru's guidance I have enjoyed perfect bliss, finally crossing this ocean of life successfully. (4-24-31)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਨ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ ॥ ਭਗਤ
ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਧਾਰਾ ॥ ਗੁਣ ਨਿਧਾਨ
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਿਆਇ ਧਿਆਇ
ਸੁਖੁ ਪਾਇਆ ਜੀਉ ॥ ੧ ॥ ਮਨਸਾ ਧਾਰਿ
ਜੇ ਘਰ ਤੇ ਆਵੈ ॥ ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ
ਮਿਟਾਵੈ ॥ ਆਸ ਮਨੋਰਥੁ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ
ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ ॥ ੨ ॥ ਅਗਮ
ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥ ਸਾਧਿਕ
ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ ॥ ਖੁਦੀ ਮਿਟੀ
ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ
ਪ੍ਰਗਟਾਇਆ ਜੀਉ ॥ ੩ ॥ ਅਨਦ ਮੰਗਲ
ਕਲਿਆਣ ਨਿਧਾਨਾ ॥ ਸੂਖ ਸਹਜ ਹਰਿ ਨਾਮੁ
ਵਖਾਨਾ ॥ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ
ਨਾਉ ਨਾਨਕ ਘਰ ਮਹਿ ਆਇਆ ਜੀਉ ॥
੪ ॥ ੨੫ ॥ ੩੨ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥ ਤੂੰ ਪ੍ਰੀਤਮੁ
ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥ ਤੁਮਰੇ ਕਰਤਬ ਤੁਮਰੀ
ਜਾਣਹੁ ਤੁਮਰੀ ਓਟ ਗੋਪਾਲਾ ਜੀਉ ॥ ੧ ॥
ਗੁਣ ਗਾਵਤ ਮਨੁ ਹਰਿਆ ਹੋਵੈ ॥ ਕਥਾ
ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥ ਭੇਟਤ ਸੰਗਿ
ਸਾਧ ਸੰਤਨ ਕੈ ਸਦਾ ਜਪਉ ਦਇਆਲਾ ਜੀਉ
॥ ੨ ॥ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰਉ
॥ ਇਹ ਮਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨਿ ਧਾਰਉ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸਾ ਸਰਬ ਮਇਆ
ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ ॥ ੩ ॥ ਸਤਿ ਸਤਿ ਸਤਿ
ਪ੍ਰਭੁ ਸੋਈ ॥ ਸਦਾ ਸਦਾ ਸਦ ਆਪੇ ਹੋਈ ॥
ਚਲਿਤ ਤੁਮਾਰੇ ਪ੍ਰਗਟ ਪਿਆਰੇ ਦੇਖਿ ਨਾਨਕ
ਭਏ ਨਿਹਾਲਾ ਜੀਉ ॥ ੪ ॥ ੨੬ ॥ ੩੩ ॥

Majh Mahala - 5 (Jia pra'n prabh mane'h adhara...)

O Lord! You are the sustainer of all worldly life and the support of all creatures; Your saints live by singing Your praises.

Your True Name is the fountain-head of nectar and I have enjoyed all the pleasures of life by meditating on Your True Name. (1)

Anyone who comes forward with full faith in You, finds in the company of saints, salvation from the cycle of births and deaths and finally with Guru's guidance and benign presence, finds solace and fulfilment of all his desires. (2)

O Lord! You are beyond our comprehension and reach; None knows Your ways and Will; as the learned men and saints can only remember You. Once we get rid of our ego, our ignorance disappears and the Guru enables us to realise the Truth and self-realisation dawns on us automatically. (3)

Then perfect bliss, peace and tranquillity of mind appear as the main treasure; by meditating on True Name we attain the state of Equipoise. O Nanak! When my Lord was so bountiful and merciful to me, His True Name became a part and parcel of my innerself. (4-25-32)

Majh Mahala - 5 (Su'nn Su'nn jiva soi tumari....)

I sustain my life by listening to Your Praises. O Lord! You are my dearest friend, You alone know the meaning (secret) of Your creation, I only have Your support. (1)

By singing Your praises, my heart enjoys the bliss of life; by listening to discourses of Your Greatness the mind gets cleansed. So I would meditate on True Name in the company of Your Saints, O merciful Lord! (2)

I would remember my Lord every moment of my life and this concept has been engrained in my mind with the Grace of the Guru. O Lord, the merciful and sustainer of all ! With Your Grace alone this realisation of Truth can dawn on us. (3)

The Lord is an embodiment of Truth throughout the ages (Past, Present and Future) and He is ever existent during all the ages. O Nanak! The drama of Lord's creation has been manifest throughout. O dear Lord! visualising all this, I satiate my inner thirst of meeting the Lord. (4-26-33)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੋਹਾ ॥ ਸਾਜਨ ਸੰਤ
ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ ॥ ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ
ਸੁਖੁ ਪਾਇਆ ਠਾਢਿ ਪਾਈ ਪ੍ਰਭਿ ਆਪੇ ਜੀਉ
॥ ੧ ॥ ਸਭੁ ਕਿਛੁ ਬਹੁਤੇ ਬਹੁਤੁ ਉਪਾਇਆ
॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ ॥
ਦਾਤਿ ਕਰਹੁ ਮੇਰੇ ਦਾਤਾਰਾ ਜੀਅ ਜੰਤ ਸਭਿ
ਧ੍ਰੁਪੇ ਜੀਉ ॥ ੨ ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ
ਨਾਈ ॥ ਗੁਰ ਪਰਸਾਦਿ ਤਿਸੁ ਸਦਾ ਧਿਆਈ
॥ ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮੋਹਾ ਬਿਨਸੇ ਸੋਗ
ਸੰਤਾਪੇ ਜੀਉ ॥ ੩ ॥ ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ
ਸਾਲਾਹੇ ॥ ਸਿਮਰਤ ਨਾਮੁ ਕਾਟੇ ਸਭਿ
ਵਾਹੇ ॥ ਪੂਰਨ ਆਸ ਕਰੀ ਖਿਨ ਭੀਤਰਿ
ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਪੇ
ਜੀਉ ॥ ੪ ॥ ੨੭ ॥ ੩੪ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਆਉ ਸਾਜਨ ਸੰਤ ਮੀਤ ਪਿਆਰੇ ॥ ਮਿਲਿ
ਗਾਵਹੁ ਗੁਣ ਅਗਮ ਅਪਾਰੇ ॥ ਗਾਵਤ
ਸੁਣਤ ਸਭੇ ਹੀ ਮੁਕਤੇ ਸੇ ਧਿਆਈਐ ਜਿਨਿ
ਹਮ ਕੀਏ ਜੀਉ ॥ ੧ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਕਿਲਬਿਖ ਜਾਵਹਿ ॥ ਮਨਿ ਚਿੰਦੇ ਸੇਈ ਫਲ
ਪਾਵਹਿ ॥ ਸਿਮਰਿ ਸਾਹਿਬੁ ਸੇ ਸਚੁ ਸੁਆਮੀ
ਰਿਜਕੁ ਸਭਸੁ ਕਉ ਦੀਏ ਜੀਉ ॥ ੨ ॥
ਨਾਮੁ ਜਪਤ ਸਰਬ ਸੁਖੁ ਪਾਈਐ ॥ ਸਭੁ
ਭਉ ਬਿਨਸੈ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥ ਜਿਨਿ
ਸੇਵਿਆ ਸੇ ਪਾਰਗਿਰਾਮੀ ਕਾਰਜ ਸਗਲੇ
ਚੀਏ ਜੀਉ ॥ ੩ ॥ ਆਇ ਪਇਆ ਤੇਰੀ
ਸਰਣਾਈ ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਲੈਹਿ
ਮਿਲਾਈ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭਗਤੀ
ਲਾਵਹੁ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਏ ਜੀਉ ॥
੪ ॥ ੨੮ ॥ ੩੫ ॥

Majh Mahala - 5 (Hukami varsa'n la'gai me'ha....)

As per Your Will alone the rain of Your knowledge(True Name) has ben possible; in the company of friendly saints we have been enabled to meditate on True Name; thus resulting in attaining the state of Equipoise and tranquillity. The Lord has bestowed on us this benevolence of His own. (1)

The Lord has created everything in abundance; (including worldly) pleasures and inner qualities with His Grace alone. He has satiated all with inner knowledge (self-realisation) O my Lord, the Bountiful ! Pray grant us Your benevolence (of True knowledge) so that Your Creation gets satiated. (2)

The Lord is Truth and His Greatness is also True through the Guru's Grace, I remember You. O Lord! You have rid me of all pangs of suffering from the births and deaths and also my sins and sorrows have deserted me. (3)

O Nanak! Let us remember the Lord every moment of our lives; as all our sufferings and superficial involvements in life disappear by meditating on His True Name. O Lord! You have fulfilled the longing of my life, whenever I have remembered Your True Name through Your blessings. (4-27-34)

Majh Mahala - 5 (A'ou sajan sant me'et piarai...)

O dear friends, Saints and my Comrades ! Let us all join in singing the praises of the unfathomable Lord; let us remember the Lord Creator, as all of us will attain salvation (Perfect Bliss) by singing and listening to the Praises of His Greatness. (1)

By doing so we get rid of our sins of all times and achieve the fruits of labour we have wished for; let us meditate on one Lord, the embodiment of Truth, who has bestowed all kinds of wealth and blessings on us. (2)

By meditating on True Name we attain the 'Perfect Bliss', by remembering the True Lord we rid ourselves of all fear, whosoever has meditated on True Name and remembered the Lord, has crossed this ocean of life successfully and all his efforts have been rewarded with success and acceptance of the Lord. (by the Lord) (3)

O Nanak! Let me fall at the lotus feet of the Lord for protection, so that He may unite me with Himself as it pleases Him. O Lord ! Pray! grant me the boon of Your Meditation. by Your grace so that I may drink the nectar of Truth and Your True Name. (4-28-35)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਭੰਟੇ ਕ੍ਰਿਪਾਲ ਗੋਵਿੰਦ ਗੁਸਾਈ ॥ ਮੇਘ ਵਰਸੈ
ਸਭਨੀ ਥਾਈ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ
ਕਿਰਪਾਲਾ ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ਜੀਉ ॥
੧ ॥ ਅਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ ॥ ਜਿਉ
ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ ॥ ਦੁਖ ਭੰਜਨ ਸੁਖ
ਸਾਗਰ ਸੁਆਮੀ ਦੇਤ ਸਗਲ ਆਹਾਰੇ ਜੀਉ
॥ ੨ ॥ ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ
ਮਿਹਰਵਾਨਾ ॥ ਸਦ ਬਲਿਹਾਰਿ ਜਾਈਐ
ਕੁਰਬਾਨਾ ॥ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਸਦਾ
ਧਿਆਈ ਜਿ ਖਿਨ ਮਹਿ ਸਗਲ ਉਧਾਰੇ ਜੀਉ
॥ ੩ ॥ ਰਾਖਿ ਲੀਏ ਸਗਲੇ ਪ੍ਰਭਿ ਆਪੇ ॥
ਉਤਰਿ ਗਏ ਸਭ ਸੋਗ ਸੰਤਾਪੇ ॥ ਨਾਮੁ
ਜਪਤ ਮਨੁ ਤਨੁ ਹਰੀਆਵਲੁ ਪ੍ਰਭ ਨਾਨਕ
ਨਦਰਿ ਨਿਹਾਰੇ ਜੀਉ ॥੪॥੨੯॥੩੬॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਪ੍ਰਭ ਧਿਆਰੇ ॥ ਸੇ
ਅਸਥਲ ਸੋਇਨ ਚਉਬਾਰੇ ॥ ਜਿਥੈ ਨਾਮੁ ਨ
ਜਪੀਐ ਮੇਰੇ ਗੋਇਦਾ ਸੇਈ ਨਗਰ ਉਜਾੜੀ
ਜੀਉ ॥ ੧ ॥ ਹਰਿ ਰੁਖੀ ਰੋਟੀ ਖਾਇ ਸਮਾਲੇ
॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥
ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਨੁ ਵਿਸੁ ਕੀ
ਵਾੜੀ ਜੀਉ ॥ ੨ ॥ ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ
ਲਾਏ ॥ ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ ॥
ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜੜ ਅਪੁਣੀ
ਆਪਿ ਉਪਾੜੀ ਜੀਉ ॥ ੩ ॥ ਤੇਰੀ ਸਰਣਿ
ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥ ਸੁਖ ਸਾਗਰ ਮੇਰੇ
ਗੁਰ ਗੋਪਾਲਾ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ
ਗਾਵੈ ਰਾਖਹੁ ਸਰਮ ਅਸਾੜੀ ਜੀਉ ॥ ੪ ॥
੩੦ ॥ ੩੧ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਚਰਣ ਠਾਕੁਰ ਕੇ ਰਿਦੈ ਸਮਾਣੇ ॥ ਕਲਿ
ਕਲੇਸ ਸਭ ਦੂਰਿ ਪਇਆਣੇ ॥ ਸਾਂਤਿ ਸੁਖ

Majh Mahala - 5 (Bhaieai kirpal govind gosaiee....)

The benevolent Lord showered His blessings on us and the message of His Love and Truth became known to us all. (like the rain falling everywhere) The Lord, ever bountiful and merciful showered His blessings on us. (1)

The Lord sustains and cares for His Creation just as the mother looks after her child. The Lord, Harbinger of Peace and Destroyer of all sins and sorrows, provides livelihood to all His Creation. (2)

The bountiful Lord is omnipresent in all lands and oceans, let us sacrifice everything to realise Him (the Truth); let us remember Him day and night as He alone can grant us salvation. (3)

The Lord has protected us all with His care, and our sorrows and sins have disappeared; O Nanak! By meditating on True Name my body and soul has been purified and I have realised Perfect Bliss through the Grace of the Lord (4-29-36)

Majh Mahala - 5 (Jithai Naam japiai prabh piarai...)

O dear Lord! Wherever Your Name is meditated upon, the place is like the house of gold even though it be in a deserted place; but my Lord! Where Your Name is not remembered, that town should be considered worse than the deserted place. (1)

The person, who lives upon simple food, but keeps Lord's Name in mind, perceive the Lord with his eyes. (whether inside or outside the house); and the person who, inspite of getting all good things of life, performs sinful actions, is to be considered like the poisonous surroundings. (2)

The person, who does not enjoy the company of saints; instead he performs evil deeds in the company of sinners; wastes his precious life in ignorance and is responsible for his own destruction. (3)

O Merciful Lord of the downtrodden! I am at Your mercy; You are like the ocean of all Pleasures, my True Lord! O Nanak! Let the Lord Merciful grant me the boon of singing His Praises and through His Grace, save my honour in this world. (4-30-37)

Majh Mahala - 5 (Charan Thakur ke ridai samanai....)

The person, who has enshrined the Lord's True Name in his heart, has rid himself of all sorts of misfortunes, infact he has found tranquillity of mind and equipoise, being in the company of

ਹਜ ਧੁਨਿ ਉਪਜੀ ਸਾਧੂ ਸੰਗਿ ਨਿਵਾਸਾ
 ਹਿਉ ॥ ੧ ॥ ਲਾਗੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟੈ ਮੂਲੇ ॥
 ਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥
 ਜਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣ ਗਾਵਾ ਕਾਟੀ
 ਮ ਕੀ ਫਾਸਾ ਜੀਉ ॥ ੨ ॥ ਅੰਮ੍ਰਿਤ ਵਰਖੈ
 ਨਹਦ ਬਾਣੀ ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਸਾਂਤਿ
 ਮਾਣੀ ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਜਨ ਤੇਰੇ
 ਤਿਗੁਰਿ ਕੀਆ ਦਿਲਾਸਾ ਜੀਉ ॥ ੩ ॥
 ਜਸ ਕਾ ਸਾ ਤਿਸ ਤੇ ਫਲੁ ਪਾਇਆ ॥
 ਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਸੰਗਿ ਮਿਲਾਇਆ ॥
 ਮਾਵਣ ਜਾਣ ਰਹੇ ਵਡਭਾਗੀ ਨਾਨਕ ਪੂਰਨ
 ਮਾਸਾ ਜੀਉ ॥ ੪ ॥ ੩੧ ॥ ੩੨ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜੀਹੁ ਪਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥ ਜੀਅ
 ਤਿ ਸਭਿ ਸੁਖੀ ਵਸਾਇਆ ॥ ਗਇਆ
 ਕਲੇਸੁ ਭਇਆ ਸੁਖ ਸਾਚਾ ਹਰਿ ਹਰਿ ਨਾਮੁ
 ਮਾਲੀ ਜੀਉ ॥ ੧ ॥ ਜਿਸ ਕੇ ਸੇ ਤਿਨ ਹੀ
 ਤ੍ਰਿਪਾਰੇ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਰੇ
 । ਸੁਣੀ ਬੇਨਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਪੂਰਨ ਹੋਈ
 ਮਾਲੀ ਜੀਉ ॥ ੨ ॥ ਸਰਬ ਜੀਆ ਕਉ
 ਏਵਣਹਾਰਾ ॥ ਗੁਰ ਪਰਸਾਦੀ ਨਦਰਿ
 ਨੇਹਾਰਾ ॥ ਜਲ ਥਲ ਮਹੀਅਲ ਸਭਿ
 ਤ੍ਰਿਪਤਾਣੇ ਸਾਧੂ ਚਰਨ ਪਖਾਲੀ ਜੀਉ ॥ ੩ ॥
 । ਮਨ ਕੀ ਇਛ ਪੁਜਾਵਣਹਾਰਾ ॥ ਸਦਾ
 ਜਦਾ ਜਾਈ ਬਲਿਹਾਰਾ ॥ ਨਾਨਕ ਦਾਨੁ
 ਕੀਆ ਦੁਖ ਭੰਜਿਨਿ ਰਤੇ ਰੰਗਿ ਰਸਾਲੀ
 ਜੀਉ ॥ ੪ ॥ ੩੨ ॥ ੩੩ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥ ਤੂੰ ਠਾਕੁਰੁ

saints. (1)

Such persons are so much absorbed in their love for the Infinite which never deserts them; and they see the Lord personified in and around them everywhere. Let us remember and meditate on the Lord, singing His Praises always, so that we can rid ourselves from the bondage of the Yama. (2)

O Lord !Those persons, who are immersed in You, drink the nectar of Your (Bani) songs of Praise and their body and soul is completely immersed in You, enjoying the eternal bliss. Your saints are satiated with Your blessings as the True Guru has endeared Himself to them. (3)

I have received this reward from my Great Master, whom I have served like a humble servant and the Lord has enabled me to merge in Him, through His Grace. O Nanak! I have received this boon from my Lord and He has removed my shackles of the bondage of the cycle of births and deaths. I have fulfilled all my wishes finally, by merging with Him. (4-31-38)

Majh Mahala - 5 (Meinh pi'a pamesa'r pa'ya....)

The rain of Guru's knowledge gave us a welcome shower from the Lord, when all the creation of the land felt happy and satisfied. By remembering the Lord's True Name there was complete joy, and the sufferings came to an end. (1)

The Lord alone sustains us, as we belong to Him, and the Lord, Master of the whole world, became our saivour. Once the Master listened to my prayers, my service was accepted as useful, and the Lord became my protector and supported me. (2)

The Lord is the benefactor of all, and with the Guru's Grace He could be perceived through the knowledge gained from His munificence. By washing the lotus-feet of the saints, the whole world including lands and ocean, and the space were satiated with Lord's perfect favours. (3)

I offer myself as a sacrifice to the Lord, who is always ready to fulfil our desires. O Nanak! The Lord benefactor, destroyer of all sufferings, gave us the boon of the company of holy saints so that we were completely immersed in the the Lord's love. (4-32-39)

Majh Mahala - 5 (Ma'n ta'n te'ra dhan bhi te'ra tu ...)

O Lord! This body and mind belongs to You including the wealth, and You are my true Master. This body and soul has been

ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ
ਤੁਮਾਰੀ ਤੇਰਾ ਜੋਰੁ ਗੋਪਾਲਾ ਜੀਉ ॥ ੧ ॥
ਸਦਾ ਸਦਾ ਤੂੰ ਹੈ ਸੁਖਦਾਈ ॥ ਨਿਵਿ ਨਿਵਿ
ਲਾਗਾ ਤੇਰੀ ਪਾਈ ॥ ਕਾਰ ਕਮਾਵਾ ਜੇ ਤੁਧੁ
ਭਾਵਾ ਜਾ ਤੂੰ ਦੇਹਿ ਦਇਆਲਾ ਜੀਉ ॥ ੨
॥ ਪ੍ਰਭੁ ਤੁਮ ਤੇ ਲਹਣਾ ਤੂੰ ਮੇਰਾ ਗਹਣਾ ॥ ਜੋ
ਤੂੰ ਦੇਹਿ ਸੇਈ ਸੁਖੁ ਸਹਣਾ ॥ ਜਿਥੈ ਰਖਹਿ
ਬੈਕੁੰਨੁ ਤਿਥਾਈ ਤੂੰ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ
॥ ੩ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ
॥ ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਇਆ ॥ ਸਗਲ
ਮਨੋਰਥ ਪੂਰਨ ਹੋਏ ਕਦੇ ਨ ਹੋਇ ਦੁਖਾਲਾ
ਜੀਉ ॥ ੪ ॥ ੩੩ ॥ ੪੦ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਮੇਘੁ ਪਠਾਇਆ ॥ ਜਲਿ
ਥਲਿ ਮਹੀਅਲਿ ਦਹ ਦਿਸਿ ਵਰਸਾਇਆ ॥
ਸਾਂਤਿ ਭਈ ਬੁਝੀ ਸਭ ਤ੍ਰਿਸਨਾ ਅਨਦੁ
ਭਇਆ ਸਭ ਠਾਈ ਜੀਉ ॥ ੧ ॥ ਸੁਖਦਾਤਾ
ਦੁਖ ਭੰਜਨਹਾਰਾ ॥ ਆਪੇ ਬਖਸਿ ਕਰੇ ਜੀਅ
ਸਾਰਾ ॥ ਅਪਨੇ ਕੀਤੇ ਨੋ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ
ਪਇ ਪੈਰੀ ਤਿਸਹਿ ਮਨਾਈ ਜੀਉ ॥ ੨ ॥
ਜਾ ਕੀ ਸਰਣਿ ਪਇਆ ਗਤਿ ਪਾਈਐ ॥
ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥ ਤਿਸੁ
ਬਿਨੁ ਹੋਰੁ ਨ ਦੂਜਾ ਠਾਕੁਰੁ ਸਭ ਤਿਸੈ ਕੀਆ
ਜਾਈ ਜੀਉ ॥ ੩ ॥ ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਪ੍ਰਭੁ ਤੇ
ਰਾ ॥ ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ ॥
ਨਾਨਕੁ ਦਾਸੁ ਕਹੈ ਬੇਨਤੀ ਆਠ ਪਹਰ ਤੁਧੁ
ਧਿਆਈ ਜੀਉ ॥ ੪ ॥ ੩੪ ॥ ੪੧ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭੁ ਤੁਠੇ ॥ ਗੁਰ ਪੂਰੇ ਕੇ
ਚਰਣ ਮਨਿ ਵੁਠੇ ॥ ਸਹਜ ਸਮਾਧਿ ਲਗੀ
ਲਿਵ ਅੰਤਰਿ ਸੇ ਰਸੁ ਸੇਈ ਜਾਣੈ ਜੀਉ ॥ ੧

gained by me as the capital investment for carrying out the business of life, and I depend on the strength of the Lord for my existence (1)

O Lord! You are the harbinger of peace and prosperity and always pay obeisance to You by falling at Your lotus-feet. Whatever pleases You. I carry out those functions and accept whatever You give. (2)

O My Master! You are my treasure of wealth and virtues and I always seek from You whatever is desired by me; and what you ever comforts you give, I accept them. O benefactor and sustainer of all! I always feel as if I am in heavens wherever You keep me (3)

O Nanak! I find all the comforts of life in meditating on Lord's True Name; and I always sing His praises for all the twenty four hours. O Lord! All my desires are fulfilled by You and we are always free from sufferings. (4-33-40)

Majh Mahala - 5 (Parbrahm prabh megh patha'ya....)

The Lord has sent the Guru like a cloud, which had burst into showers of rain all over the place; (with His message) resulting in peace and tranquillity, extinguishing the burning fire of worldly desires; bringing bliss and joy in the world. (1)

The Lord is the benefactor of joy and comforts and destroyer of all suffering. He bestows us with His benedictions, sustaining all the beings. Let us fall at the lotus-feet of the Lord, who maintain all His creation. (2)

We get salvation by seeking refuge at His lotus-feet and remembering True Name with every breath of life; there is none else other than Him and everything belongs to Him. (3)

O Nanak! All the honour and power belongs to the Lord, and the True Lord is the treasure of all virtues. I have only one prayer that I may be enabled to meditate on His True Name all the twenty four hours. (4-34-41)

Majh Mahala - 5 (Ssabh Sukh bhaei prabh tuthai...)

He only enjoys the bliss of life, who is showered by His Grace, and whosoever has been blessed by the love of the True Guru, is blessed by the Lord. He then enjoys the equipoise stage without any effort; but this blissful stage is enjoyed by those persons only who have tasted (enjoyed) the Lord's presence. (1)

। ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥ ਘਟ
ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ ॥ ਸਦਾ ਅਲਿਪਤੁ
ਜੀਆ ਕਾ ਦਾਤਾ ਕੇ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ
ਜੀਉ ॥ ੨ ॥ ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ
। ਮਨਿ ਇਕੇ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥ ਸਹਜਿ
ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ
ਭਾਣੈ ਜੀਉ ॥ ੩ ॥ ਹਥੀ ਦਿਤੀ ਪ੍ਰਭਿ ਦੇ
ਣਹਾਰੈ ॥ ਜਨਮ ਮਰਣ ਰੋਗ ਸਭਿ ਨਿਵਾਰੇ
। ਨਾਨਕ ਦਾਸ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਹਰਿ
ਸ਼ੀਰਤਨਿ ਰੰਗ ਮਾਣੇ ਜੀਉ ॥ ੪ ॥ ੩੫ ॥
੩੨ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜੀਨੀ ਦਇਆ ਗੋਪਾਲ ਗੁਸਾਈ ॥ ਗੁਰ ਕੇ
ਤਰਣ ਵਸੇ ਮਨ ਮਾਹੀ ॥ ਅੰਗੀਕਾਰੁ ਕੀਆ
ਤਨਿ ਕਰਤੈ ਦੁਖ ਕਾ ਡੇਰਾ ਢਾਹਿਆ
ਜੀਉ ॥ ੧ ॥ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸਚਾ
ਜੇਈ ॥ ਬਿਖੜਾ ਥਾਨੁ ਨ ਦਿਸੈ ਕੋਈ ॥ ਦੂਤ
ਦੁਸਮਣ ਸਭਿ ਸਜਣ ਹੋਏ ਏਕੇ ਸੁਆਮੀ
ਮਾਹਿਆ ਜੀਉ ॥ ੨ ॥ ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ
ਆਪੇ ਆਪੈ ॥ ਬੁਧਿ ਸਿਆਣਪ ਕਿਛੁ ਨ
ਜਾਪੈ ॥ ਆਪਣਿਆ ਸੰਤਾ ਨੇ ਆਪਿ ਸਹਾਈ
ਪ੍ਰਭਿ ਭਰਮ ਭੁਲਾਵਾ ਲਾਹਿਆ
ਜੀਉ ॥ ੩ ॥ ਚਰਣ ਕਮਲ ਜਨ ਕਾ
ਆਧਾਰੇ ॥ ਆਠ ਪਹਰ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰੇ
। ਸਹਜ ਅਨੰਦ ਗਾਵਹਿ ਗੁਣ ਗੋਵਿੰਦ ਪ੍ਰਭ
ਨਾਨਕ ਸਰਬ ਸਮਾਹਿਆ
ਜੀਉ ॥ ੪ ॥ ੩੬ ॥ ੪੩ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜੇ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ ॥ ਜੇ

My Lord is beyond all comprehension and also beyond our grasp; infact He is omnipresent, being present in every being of His Creation. The Lord, Creator of all beings, is present everywhere but in isolation and only few can attain self-realisation and appreciate one's relationship with the Lord. (2)

The main sign of one's union with the Lord is that one realises and accepts Lord's Will in good faith and by doing so, the person gets satiated with equipoise and self-satisfaction without any murmur and enjoys the bliss of life by accepting the Will of the Lord. (3)

The Lord Protector has given His support to some persons who rid themselves of all sufferings of the cycle of births and deaths. O Nanak! Those of us, who have become slaves of the Master, always enjoy the bliss of life in singing the praises of the Lord. (4-35-42)

Majh Mahala - 5 (*kini daya Gopal Gos'aiee ...*)

The person, who has been blessed by the Lord's Grace, (the Creator); has embellished his mind with the Guru's Word, and such a person is finally accepted by the Lord and is rid of all his ignorance and sufferings as such a person is totally immersed in True Name. (1)

The Lord is present in our body and mind and we do not perceive any place without the Lord, (as difficult terrain); friends and foes appear as friends when he became immersed in the Lord. (2)

Whatever happens is by the Will of the Lord; and nothing else avails, whether through one's intelligence or wisdom. The Lord becomes the saviour of His Saints and their veil of worldly falsehood and ignorance is shorn apart. (3)

The saints have the support of the True Master's lotus-feet, and they are absorbed in the meditation of True Name day and night. O Nanak! They always sing the praises of the Lord while enjoying the bliss of life and perceiving the Lord in all His creation, being omnipresent. (4-36-43)

Majh Mahala - 5 (*So sach mandir jit sach dhiaieeai....*)

O True Lord! The Place, where Your Praises are sung, is really True, (is worthwhile); and the heart which sings Your praises,

ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥
ਸਾ ਧਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਵਸਹਿ ਹਰਿ ਜਨ
ਸਚੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ਜੀਉ ॥ ੧ ॥
ਸਚੁ ਵਡਾਈ ਕੀਮ ਨ ਪਾਈ ॥ ਕੁਦਰਤਿ
ਕਰਮੁ ਨ ਕਹਣਾ ਜਾਈ ॥ ਧਿਆਇ ਧਿਆਇ
ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਸਚੁ ਸਬਦੁ ਮਨਿ ਮਾਣੇ
ਜੀਉ ॥ ੨ ॥ ਸਚੁ ਸਾਲਾਹਣੁ ਵਡਭਾਗੀ
ਪਾਈਐ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਗੁਣ
ਗਾਈਐ ॥ ਰੰਗਿ ਰਤੇ ਤੇਰੇ ਤੁਧੁ ਭਾਵਹਿ
ਸਚੁ ਨਾਮੁ ਨੀਸਾਣੇ ਜੀਉ ॥ ੩ ॥ ਸਚੇ ਅੰਤੁ
ਨ ਜਾਣੈ ਕੋਈ ॥ ਥਾਨਿ ਥਨੰਤਰਿ ਸਚਾ
ਸੋਈ ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ਸਦ ਹੀ
ਅੰਤਰਜਾਮੀ ਜਾਣੈ ਜੀਉ ॥੪॥੩੭॥੪੪॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਸੁਹੇਲਾ ॥ ਜਪਿ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੰਤ ਸੰਗਿ ਮੇਲਾ ॥ ਘੜੀ
ਮੂਰਤ ਸਿਮਰਤ ਪਲ ਵੰਦਹਿ ਜੀਵਨੁ ਸਫਲੁ
ਤਿਥਾਈ ਜੀਉ ॥ ੧ ॥ ਸਿਮਰਤ ਨਾਮੁ ਦੇਖ
ਸਭਿ ਲਾਥੇ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ
ਸਾਥੇ ॥ ਭੈ ਭਉ ਭਰਮੁ ਖੋਇਆ ਗੁਰਿ ਪੂਰੈ
ਦੇਖਾ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥ ੨ ॥ ਪ੍ਰਭੁ
ਸਮਰਥੁ ਵਡ ਉਚ ਅਪਾਰਾ ॥ ਨਉ ਨਿਧਿ
ਨਾਮੁ ਭਰੇ ਭੰਡਾਰਾ ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ
ਪ੍ਰਭੁ ਸੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਈ ਜੀਉ ॥ ੩
॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥
ਜਾਚਿਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲਾ ॥ ਦੇਹਿ ਦਾਨੁ
ਨਾਨਕੁ ਜਨੁ ਮਾਰੈ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈ
ਜੀਉ ॥ ੪ ॥ ੩੮ ॥ ੪੫ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਐਥੈ ਤੂੰਹੈ ਆਗੈ ਆਪੇ ॥ ਜੀਅ ਜੰਤੂ ਸਭਿ
ਤੇਰੇ ਥਾਪੇ ॥ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ

is really purified and blissful; even the land, where Your saints live, is really fruitful; and I am all sacrifice to Your True Name. (1)

O Lord! Your Greatness is beyond all description; the manifestation of Your Greatness through Your Nature is even beyond our comprehension. Your saints enjoy living by remembering Your True Name always; and by meditating on Your True Message enjoy the bliss of Your True Word. (2)

Blessed are those who sing Your praises, through Your Grace, it is only through the Guru's mercy that we can sing the praises of the Lord. O Lord! Those persons, who are immersed in Your True Name are favoured by You, as they carry the authority of True Name. (3)

None has fathomed the depth of the True Lord, as the True Lord is omnipresent at all times. O Nanak! Let us always sing the praises of the True Lord and remember Him, as the Lord always knows our inner mind. (4-37-44)

Majh Mahala - 5 (Rein sohav'ri dinas sohe'la....)

O Lord! The night is beautiful, and the day is also fruitful, when we, in the company of Your holy saints, meditate on Your saints, and Your True Name. Whatever moments and time of life is spent on remembering True Name is really worthwhile and the place is also worth living. (1)

By remembering Your Name, O Lord! We have rid ourselves of all our miseries (sufferings) as the True Lord is always by our side anywhere and everywhere (inside and outside); The True Guru has removed all our fears, dual mindedness, veil of falsehood and now we perceive the Lord everywhere. (2)

The Lord is all powerful (almighty) and His Greatness is beyond us; the Treasure of True Name fulfils all our desires; The True Lord was, is, and will be (at the beginning, in the middle and at the end) ever existent at all times and there is none else to equal His status. (3)

O merciful Lord! Pray grant me this boon (favour) of being the dust of the lotus feet of Your Saints O Nanak! Pray grant me this boon only, that I may remember (meditate on) the Lord at all times. (4-38-45)

Majh Mahala - 5 (Aithai tu hain a'gai aapai...)

O Lord! You are omni present, being supreme in this world and also in the world hereafter; all the creation (human beings, big

ਰਰਤੇ ਮੈ ਧਰ ਓਟ ਤੁਮਾਰੀ ਜੀਉ ॥ ੧ ॥
ਸਸਨਾ ਜਪਿ ਜਪਿ ਜੀਵੈ ਸੁਆਮੀ ॥
ਸਰਬ੍ਹਮ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥ ਜਿਨਿ ਸੇਵਿਆ
ਤੇਨ ਹੀ ਸੁਖ ਪਾਇਆ ਸੋ ਜਨਮੁ ਨ ਜੂਐ
ਸਾਰੀ ਜੀਉ ॥ ੨ ॥ ਨਾਮੁ ਅਵਧੁ ਜਿਨਿ
ਨ ਤੇਰੈ ਪਾਇਆ ॥ ਜਨਮ ਜਨਮ ਕਾ ਰੋਗੁ
ਸਵਾਇਆ ॥ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵਹੁ ਦਿਨੁ
ਸਤੀ ਸਫਲ ਏਹਾ ਹੈ ਕਾਰੀ ਜੀਉ ॥ ੩ ॥
ਦ੍ਰਸਟਿ ਧਾਰਿ ਅਪਨਾ ਦਾਸੁ ਸਵਾਰਿਆ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਨਮਸਕਾਰਿਆ
। ਇਕਸੁ ਵਿਣੁ ਹੋਰੁ ਦੂਜਾ ਨਾਹੀ ਬਾਬਾ
ਨਾਨਕ ਇਹ ਮਤਿ ਸਾਰੀ ਜੀਉ ॥ ੪ ॥ ੩੯
। ੪੬ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਨਨੁ ਤਨੁ ਰਤਾ ਰਾਮ ਪਿਆਰੇ ॥ ਸਰਬਸੁ
ਤੀਜੈ ਅਪਨਾ ਵਾਰੇ ॥ ਆਠ ਪਹਰ ਗੋਵਿੰਦ
ਗੁਣ ਗਾਈਐ ਬਿਸਰੁ ਨ ਕੋਈ ਸਾਸਾ ਜੀਉ
। ੧ ॥ ਸੋਈ ਸਾਜਨ ਮੀਤੁ ਪਿਆਰਾ ॥ ਰਾਮ
ਨਾਮੁ ਸਾਧਸੰਗਿ ਬੀਚਾਰਾ ॥ ਸਾਧੂ ਸੰਗਿ
ਤਰੀਜੈ ਸਾਗਰੁ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ
। ੨ ॥ ਚਾਰਿ ਪਦਾਰਥ ਹਰਿ ਕੀ ਸੇਵਾ ॥
ਸਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ
ਕੋਲਬਿਖ ਗੁਰਿ ਕਾਟੇ ਪੂਰਨ ਹੋਈ ਆਸਾ
ਜੀਉ ॥ ੩ ॥ ਪੂਰਨ ਭਾਗ ਭਏ ਜਿਸੁ ਪ੍ਰਾਣੀ
। ਸਾਧਸੰਗਿ ਮਿਲੇ ਸਾਰੰਗਪਾਣੀ ॥ ਨਾਨਕ
ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣੁ
ਗਿਰਸਤ ਉਦਾਸਾ ਜੀਉ ॥ ੪ ॥ ੪੦ ॥
੪੭ ॥

and small) is established by You alone; there is none else except You, O Lord! I seek Your support both physical and moral. (1)

O Lord! My tongue (conscience) lives only by recitation of Your Name; You are the supreme creator knowing all our inner feelings. Those persons, who have served You, have enjoyed perfect bliss in this life, thus saving this life from total loss in the gamble of life. (2)

The person, who has found the life's mission in Your True Name as a panacea of all ills; has really cured himself of all the ills of his present and past lives. Let us only sing the praises of the Lord, as this is the only useful aim of life. (3)

The Guru through his benign blessings, has helped his (servant/slave) saint achieve the life's goal, thus realising Lord's presence in every being and has enabled him to thank the Lord.

O Nanak! There is only one Truth that apart from one Lord there is none else and I have realised Him following this beautiful advice in toto. (4-39-46)

Majh Mahala - 5 (Ma'n ta'n ratta Ram piarai....)

We should sacrifice everything (including our family) over those persons, whose body and mind is immersed in the True Lord, and we should spend our lives in singing the praises of the Lord; making sure that not a moment goes to waste without reciting His Name. (1)

He alone is my true friend and comrade, who remembers the True Lord in the company of holy saints it is only through the association of such saints that we could cross this ocean of life successfully, ridding ourselves of Yama's noose. (2)

We are destined to get all comforts of life (four favours) through the service of the Lord; by meditating on the unfathomable Lord, we can get all the requirements of life (like the Kalap Tree) The Guru will help rid ourselves of lust, anger, and our sins by meditating on True Name and attain fulfilment of our wishes. (3)

The person, who is destined by the Lord, to full realisation of his ideals in life, will surely merge with the Lord through the association of holy saints. O Nanak! The person who has meditated on True Name, whether leading a life of householder or a Sanyasi (mendicant), will alone be acceptable in the Lord's presence. (4-40-47)

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ ॥ ਕਰਿ
ਕਿਰਪਾ ਭਗਤੀ ਪ੍ਰਗਟਾਇਆ ॥ ਸੰਤਸੰਗਿ
ਮਿਲਿ ਹਰਿ ਹਰਿ ਜਪਿਆ ਬਿਨਸੇ ਆਲਸ
ਰੋਗਾ ਜੀਉ ॥ ੧ ॥ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਨਵ ਨਿਧਿ
ਹਰਿ ਭਾਈ ॥ ਤਿਸੁ ਮਿਲਿਆ ਜਿਸੁ ਪੁਰਖ
ਕਮਾਈ ॥ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇ
ਸੁਰ ਪ੍ਰਭੁ ਸਭਨਾ ਗਲਾ ਜੋਗਾ ਜੀਉ ॥ ੨ ॥
ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ । ਆਪਿ
ਇਕੰਤੀ ਆਪਿ ਪਸਾਰਾ ॥ ਲੇਖੁ ਨਹੀ
ਜਗਜੀਵਨ ਦਾਤੇ ਦਰਸਨ ਡਿਠੇ ਲਹਨਿ
ਵਿਜੋਗਾ ਜੀਉ ॥ ੩ ॥ ਅੰਚਲਿ ਲਾਇ ਸਭ
ਸਿਸਟਿ ਤਰਾਈ ॥ ਆਪਣਾ ਨਾਉ ਆਪਿ
ਜਪਾਈ ॥ ਗੁਰ ਬੋਹਿਬੁ ਪਾਇਆ ਕਿਰਪਾ ਤੇ
ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗਾ ਜੀਉ ॥੪॥੪੧॥੪੮॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥ ਜਿਥੈ ਰਖੈ
ਸਾ ਭਲੀ ਜਾਏ ॥ ਸੋਈ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ
ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ ॥ ੧ ॥ ਸਭ
ਪਰੋਈ ਇਕਤੁ ਧਾਰੈ ॥ ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ
ਚਰਣੀ ਲਾਗੈ ॥ ਉਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ
ਪ੍ਰਗਾਸਾ ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ
ਜੀਉ ॥ ੨ ॥ ਤੇਰੀ ਮਹਿਮਾ ਤੂੰਹੈ ਜਾਣਹਿ ॥
ਅਪਣਾ ਆਪੁ ਤੂੰ ਆਪਿ ਪਛਾਣਹਿ ॥ ਹਉ
ਬਲਿਹਾਰੀ ਸੰਤਨ ਤੇਰੇ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੇਖੁ
ਪੀਠਾ ਜੀਉ ॥ ੩ ॥ ਤੂੰ ਨਿਰਵੈਰੁ ਸੰਤ ਤੇਰੇ

Majh Mahala - 5 (Simrat Naa'm ridai sukh pa'ya...)

The persons, who have remembered and inculcated True Name in their hearts, enjoy the bliss of life. But the Lord alone shows His blessings on such prsons by bestowing His love and worship on them, thus revealing Himself unto them finally. They have remembered the True Name in the company of Saints, thus ridding themselves of all lithargy and sufferings. (1)

O Brother! The person, who inculcates, the treasure of True Name in his heart, has attained the perfect knowledge and concentration of mind in the Lord-Perfect, as He is the harbinger of all blessings and capable of everything. But this wealth is achieved by him alone, who has earned it through his efforts in the previous life. (2)

The Lord establishes the Universe and then destroys it in a moment as He wishes, He enjoys complete aloofness at times and then He creates this Universe at times; as per His Will. The Lord-Creator of this universe is completely aloof from His Creation, but when anyone is enabled to visualise His personification he gets rid of all suffering caused by his separation from the Lord. (3)

The Lord, through attachment of the creation with Himself, (with the Guru's guidance), has enabled them to pass through the ocean of life succesfully, by inculcating True Name. O Nanak! Those persons, who are destined by Him, have attained through Guru's guidance, the art of crossing this ocean of life with the Grace of the Lord. (4-41-48)

Majh Mahala - 5 (Soiee karna je a'ap karai...)

O Lord! We carry out those functions which You expect of us (as per Your Will) and we should accept the position with grace which You prefer, in fact, the person who obeys Your Will with cheer, is really wise and praise worthy. (1)

The whole world is controlled by Your Will, like the beads of a single string, and only the persons, who are loved by You, fall at Your lotus feet and merge with You. Once Your enlightenment is bestowed on a person, then he perceives the True Lord present everywhere in His Creation; like the lotus flower upside down which could not blossom earlier, but being positioned correctly, flourishes. (2)

O Lord! You know Your Greatness Yourself only; You know Your Secrets and Your Creation Yourself; I offer myself as a sacrifice to Your Saints who have overpowered all the vices like lust, anger,

ਨਰਮਲ ॥ ਜਿਨ ਦੇਖੇ ਸਭ ਉਤਰਹਿ
ਰਲਮਲ ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਧਿਆਇ
ਜੀਵੈ ਬਿਨਸਿਆ ਭ੍ਰਮੁ ਭਉ ਧੀਠਾ ਜੀਉ ॥
੩ ॥ ੧੨ ॥ ੪੯ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਭ੍ਰਮੁ ਮੰਗਣੁ ਜੇ ਕੋਈ ਮਾਰੈ । ਤਿਸ ਕਉ
ਮਰੇ ਘੜੀ ਨ ਲਾਗੈ ॥ ਪਾਰਬ੍ਰਹਮੁ ਜੋ ਸਦ
ਜੀ ਸੇਵੈ ਸੇ ਗੁਰ ਮਿਲਿ ਨਿਹਚਲੁ ਕਹਣਾ ॥
੧ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸ ਕੈ ਮਨਿ ਲਾਗੀ ॥
ਗੁਣ ਗਾਵੈ ਅਨਦਿਨੁ ਨਿਤਿ ਜਾਗੀ ॥ ਬਾਹ
ਮਕੜਿ ਤਿਸੁ ਸੁਆਮੀ ਮੇਲੈ ਜਿਸ ਕੈ ਮਸਤਕਿ
ਲਹਣਾ ॥ ੨ ॥ ਚਰਨ ਕਮਲ ਭਗਤਾਂ ਮਨਿ
ਵੂਠੇ ॥ ਵਿਣੁ ਪਰਮੇਸਰ ਸਗਲੇ ਮੁਠੇ ॥ ਸੰਤ
ਜਨਾਂ ਕੀ ਧੂੜਿ ਨਿਤ ਬਾਛਹਿ ਨਾਮੁ ਸਚੇ ਕਾ
ਗਹਣਾ ॥ ੩ ॥ ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ
ਗਾਈਐ ॥ ਜਿਸੁ ਸਿਮਰਤ ਵਰੁ ਨਿਹਚਲੁ
ਪਾਈਐ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਹੋਇ
ਦਇਆਲਾ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ ॥ ੪ ॥
੩੩ ॥ ੫੦ ॥

ਰਾਗੁ ਮਾਝ ਅਸਟਪਦੀਆ

ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਸਬਾਏ ॥ ਸਚੀ
ਦਰਗਹ ਮਹਲਿ ਬੁਲਾਏ ॥ ਸਚੇ ਦੀਨ
ਦਇਆਲ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਮਨੁ
ਪਤੀਆਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ

and greed. (3)

O Lord! You are without enmity and Your Saints are equally pure and sympathetic, we rid ourselves of all our sins by meeting such Saints. O Nanak! I live by remembering Your True Name, which has helped me overcome my fear, false attachments and obstinate nature; and merge with You. (4-42-49)

Majh Mahala - 5 (*Jhootha ma'ngan je koiee mangai...*)

The person, who serves the Lord always, becomes immortal through the Guru's guidance, ridding himself of the cycle of births and deaths. But if someone desires for worldly possessions then it takes no time for him to perish. (1)

Whosoever gets imbued with the love of the Lord, sings the praises of the Lord, being alert all the time; and the Lord unites such a person with Himself as he was destined by Lord's Will. (2)

The holy saints are always concentrating at the lotus-feet of the Lord, as without attaining the Lord everyone is completely lost. Therefore I always seek refuge at the lotus-feet of the holy saints so as to embellish myself with the jewel of Lord's True Name. (3)

O Nanak! Let us sing the Lord's praises every moment, whether in sitting or standing postures. The Lord-benefactor has been so kind to me which enabled me to follow the Lord's Will with pleasure, resulting in attaining the immortal Lord-Spouse. (4-43-50)

**Rag Majh Astpadian Mahala - 1 Ghar - 1 Ik onkar satgur
parsad** (*Sabad rang'a'eai hukam sabai....*)

"By the grace of our one Lord sublime, attainable through the Guru's guidance".

The Guru-minded persons, who through the Guru's guidance, have followed the Lord's Will, are always immersed in Lord's meditation. They are summoned in Lord's Presence, being engrossed in remembering Him. O Bountiful Lord! You are the support of downtrodden and forsaken ones. (1)

O Lord! I offer myself as a sacrifice to those Guru-minded persons who immersed in the Guru's Word, have attained an honourable position in the Lord's Presence. The nectar of True Name is the harbinger of peace and bliss of life, but it is attained by those persons who follow the path of Guru's guidance. (Pause-1)

ਸਦਾ ਸੁਖਦਾਤਾ ਗੁਰਮਤੀ ਮੰਨਿ
 ਵਸਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾ ਕੋ
 ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ॥ ਸਾਚਾ ਠਾਕੁਰੁ
 ਤ੍ਰਿਭਵਣਿ ਮੇਰਾ ॥ ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇ
 ਘਣੇਰੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ
 ॥ ੨ ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਹਰਿ ਗੁਣ ਵਖਾਣੈ
 ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੈ ॥ ਸਭਨਾ
 ਕਾ ਦਰਿ ਲੇਖਾ ਸਚੈ ਛੂਟਸਿ ਨਾਮਿ
 ਸੁਹਾਵਣਿਆ ॥ ੩ ॥ ਮਨਮੁਖ ਭੂਲਾ ਠਉਰੁ
 ਨ ਪਾਏ ॥ ਜਮ ਦਰਿ ਬਧਾ ਚੋਟਾ ਖਾਏ ॥
 ਬਿਨੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਖੀ ਮੁਕਤੇ ਨਾਮੁ
 ਧਿਆਵਣਿਆ ॥ ੪ ॥ ਸਾਕਤ ਕੂੜੇ ਸਚੁ
 ਨ ਭਾਵੈ ॥ ਦੁਬਿਧਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥
 ਲਿਖਿਆ ਲੇਖੁ ਨ ਮੇਟੈ ਕੋਈ ਗੁਰਮੁਖਿ
 ਮੁਕਤਿ ਕਰਾਵਣਿਆ ॥ ੫ ॥ ਪੇਈਅੜੈ
 ਪਿਰੁ ਜਾਤੇ ਨਾਹੀ ॥ ਝੂਠੀ ਵਿਛੁੰਨੀ ਰੋਵੈ
 ਧਾਹੀ ॥ ਅਵਗਣਿ ਮੁਠੀ ਮਹਲੁ ਨ ਪਾਏ
 ਅਵਗਣ ਗੁਣਿ ਬਖਸਾਵਣਿਆ ॥ ੬ ॥
 ਪੇਈਅੜੈ ਜਿਨਿ ਜਾਤਾ ਪਿਆਰਾ ॥
 ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਤੁ ਬੀਚਾਰਾ ॥ ਆਵਣੁ
 ਜਾਣਾ ਠਾਕਿ ਰਹਾਏ ਸਚੈ ਨਾਮਿ
 ਸਮਾਵਣਿਆ ॥ ੭ ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਅਕਥੁ
 ਕਹਾਵੈ ॥ ਸਚੇ ਠਾਕੁਰ ਸਾਚੇ ਭਾਵੈ ॥ ਨਾਨਕ

None in this world is really mine, nor I consider myself belonging to anyone; except the True Lord, the Master of all the Universe (three worlds), who really cares for me. The whole world, engulfed by egoism, faces destruction (without realising anything) as the human being feels sorry for his misdeeds in life in the end and repents. (2)

The Guru-minded person, who understands and follows the dictates of the Lord, engages himself in the singing of Lord's Praises thus establishing his greatness through the Guru's guidance and meditation on True Name. The Lord's Court keeps an account of the doings (actions) of individuals. So that those persons engaged in meditation of True Name are honoured, being rid of the Yama's (god of death) punishment. (3)

The self-willed person, forgetting the Lord Creator, does not find even resting place (peace) in this world, and gets punished at the hands of Yama also. There is no other alternative but to meditate on True Name for a successful life, either in this world or the next world there will be none to support us. Only the persons, who have served the Lord, meditating and practising True Name, will be bestowed with salvation and merger with the Lord. (4)

The person, engrossed in worldly pleasures and falsehood, does not relish Truth and engaged in dual-mindedness goes through the cycle of births and deaths. The Lord's Will, as dictated by the Lord's Court, is not subject to any change under any circumstances by anyone and one has to suffer as per His dictates. The person through the Guru's guidance and Grace only gets salvation in this world. (5)

The self-willed person has not realised the Lord in life (like the woman who does not attain the love of her spouse in her father's house) and then engaged in worldly falsehood wails at his plight, being cut off from the Lord's love. He does not find favour at the Lord's Court, leading a sinful life of worldly attachments. But with the Lord's Grace and through the Guru's guidance, if it pleases the Lord, his sinful actions are pardoned by bestowing him with virtues, and His favours. (6)

The person who attains the True Lord in this world realises the Lord's greatness by sifting the truth from false convictions through the Guru's guidance and finally gains self-realisation. Such Guru-minded persons are united with the Lord and are saved from (the pangs of) transmigration. (7)

The Guru-minded persons first realise themselves, then Lord's

ਸਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਮਿਲੈ ਗੁਣ
ਗਾਵਣਿਆ ॥ ੮ ॥ ੧ ॥

ਮਾਝ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥ ਸੇਵਾ
ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥ ਹਉਮੈ ਮਾਰਿ
ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ
ਚੁਕਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣਿਆ ॥
ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਆ ਜੀ ਅਨਦਿਨੁ ਹਰਿ
ਗੁਣ ਗਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਨੁ
ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ ॥ ਧਾਵਤੁ ਰਾਖੈ
ਠਾਕਿ ਰਹਾਏ ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ
ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥ ੨ ॥
ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥
ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥ ਨਉ
ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ
ਵਜਾਵਣਿਆ ॥ ੩ ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ
ਨਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥
ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਦਰਿ ਸਚੈ
ਸੋਝੀ ਪਾਵਣਿਆ ॥ ੪ ॥ ਪਾਪ ਪੁੰਨ ਕੀ
ਸਾਰ ਨ ਜਾਣੀ ॥ ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ
ਭੁਲਾਣੀ ॥ ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ

Greatness make them sing His Praises, which is rather beyond description and they are loved by the True Lord. O Nanak! I would beseech the True Lord to enable me to meet such a True Master whose praises I will be singing throughout life. (8-1)

Majh Mahala - 3 Ghar-1 (*Karam hovai satguru milaie...*)

If one is fortunate enough, and pre-destined by Lord's Will, one meets the True Guru, who enables one to merge with the Lord through the Guru's service, and enshrine the Guru's message in one's heart. Thus one enjoys peace and tranquillity ridding oneself of one's egoism and attachment to worldly pleasures and its falsehood (Maya) (1)

I offer myself as a sacrifice to such a True Guru all the time, whose guidance has enlightened me so that I meditate on Lord's True Name, singing His Praises day and night. (Pause-1)

If a person tries to realise one's true self and understand one's body and mind, knowing exactly the nature of one's mind, then one gets self-realisation, which enables one to meditate on True Name, giving solace to the mind. Now the wandering mind, gets concentrated (on one Lord) instead of chasing worldly pursuits and sinful deeds, the person now sings the praises of the Lord through the Guru's Word and propagates the same message to others. (2)

This human body is the citadel of innumerable powers, but few Guru-minded persons only have this knowledge, by meditating on True Name of the Lord, and they can perceive such powers. Just as this body has ten outlets of sensual pleasures, but only nine are visually seen by an average human being, whereas the tenth door (outlet) is perceived by a few, who could hear the song celestial of unstrung music of Nature leading to merger with the Lord, all-pervasive but this stage is attained by a very few Guru-minded persons. (3)

The Lord is ever an embodiment of Truth and His Praise is also true but this joy of singing Lord's Praises is awakened in few hearts with the Guru's Grace only. The person, who is always immersed in True Name day and night and remains intoxicated with the bliss of life and Truth, finally attains self-realisation and perceives the True Lord within himself. (4)

On the other hand, the self-willed (faithless) persons have no distinction between good and evil, as they are engrossed in the worldly falsehood (Maya) without caring for the path to godliness,

ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ ॥ ੫ ॥
 ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖ ਪਾਇਆ ॥ ਹਉਮੈ
 ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ ॥ ਗੁਰ ਸਾਖੀ
 ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ
 ਖੁਲਾਵਣਿਆ ॥ ੬ ॥ ਹਉਮੈ ਮਾਰਿ ਮੰਨਿ
 ਵਸਾਇਆ ॥ ਗੁਰ ਚਰਣੀ ਸਦਾ
 ਚਿਤੁਲਾਇਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ
 ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥
 ੭ ॥ ਜੀਵਨੁ ਮਰਣਾ ਸਭੁ ਤੁਧੈ ਤਾਈ ॥
 ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ॥ ਨਾਨਕ
 ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ ਜੀਮਨੁ ਮਰਨੁ
 ਸਵਾਰਣਿਆ ॥ ੮ ॥ ੧ ॥ ੨ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਗਮ ਅਪਾਰਾ ॥ ਬਿਨੁ
 ਤਕੜੀ ਤੋਲੈ ਸੰਸਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ
 ਬੂਝੈ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥ ੧
 ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕਾ ਨਾਮੁ
 ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ਜੋ ਸਚਿ ਲਾਗੇ ਸੇ
 ਅਨਦਿਨੁ ਜਾਗੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪਿ ਸੁਣੈ ਤੈ ਆਪੇ ਵੇ
 ਥੈ ॥ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ
 ॥ ਆਪੇ ਲਾਇ ਲਏ ਸੇ ਲਾਗੈ ਗੁਰਮੁਖਿ

thus they waste their lives in useless pursuits. Such a person, devoid of any spiritual knowledge, is blindly chasing the worldly pleasures, without knowing the true path and passes through the cycle of births and deaths time and again. (5)

While the Guru-minded persons, with the Guru's service and following the Guru's dictates, enjoy eternal bliss, ridding themselves of their egoism and dual-mindedness. They have dispelled the darkness of ignorance through the Guru's guidance, breaking all citadels of darkness and ignorance, with the Guru's Grace. (6)

These Guru-minded persons, having controlled their egoism have cherished Lord's True Name in their hearts and surrendered themselves completely at the Guru's lotus feet. As a result of this total surrender, their body and (soul) mind has been cleansed of all falsehood and superstitions, giving place to Truth in a clean (pure) mind and they relish the bliss of meditating on True Name. (7)

O Lord! Our life and death is strictly under Your control; only those persons, who are favoured by Your Grace, are bestowed with the honour of True Name(and Truth). O Nanak! The Guru-minded persons, having meditated always on True Name, have successfully crossed this ocean of life, finally merging with the True Lord. (8-1-2)

Majh Mahala - 3 (Me'ra prabh nirmal agam apara....)

My Lord is pure and so Great and vast that He is beyond our comprehension, and evaluates (weights everyone's prayers or needs without a balance even. The Guru-minded person only understands Him and singing His praises, has finally united with Him. (1)

I offer myself as a sacrifice to those persons who have inculcated Lord's True Name in their hearts, and the persons who have woken up from the slumber of ignorance, remember the Lord day and night, thus finding acceptance at the Lord's Court. (Pause - 1)

The Lord only listens and perceives everything but it is only the Guru-minded person who is accepted by the Lord through His Grace. He only performs those actions whatever the Lord dictates as per His Will; thus the Guru-minded person only practises Truth. (2)

Where should a person seek support from, when he is led astray by the Lord Himself? Whatever has been ordained by the

ਸਚੁ ਕਮਾਵਣਿਆ ॥ ੨ ॥ ਜਿਸੁ ਆਪਿ
 ਭੁਲਾਏ ਸੁ ਕਿਥੈ ਹਥੁ ਪਾਏ ॥ ਪੂਰਬਿ ਲਿਖਿਆ
 ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ॥ ਜਿਨ ਸਤਿਗੁਰੁ
 ਮਿਲਿਆ ਸੇ ਵਡਭਾਗੀ ਪੂਰੈ ਕਰਮਿ
 ਮਿਲਾਵਣਿਆ ॥ ੩ ॥ ਪੇਈਅੜੈ ਧਨ
 ਅਨਦਿਨੁ ਸੁਤੀ ॥ ਕੰਤਿ ਵਿਸਾਰੀ ਅਵਗਣਿ
 ਮੁਤੀ ॥ ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਬਿਲਲਾਦੀ
 ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਵਣਿਆ ॥ ੪ ॥ ਪੇ
 ਈਅੜੈ ਸੁਖਦਾਤਾ ਜਾਤਾ ॥ ਹਉਮੈ ਮਾਰਿ
 ਗੁਰੁ ਸਬਦਿ ਪਛਾਤਾ ॥ ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ
 ਪਿਰੁ ਰਾਵੈ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਵਣਿਆ ॥ ੫
 ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥ ਜਿਸ
 ਨੇ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ ॥
 ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ
 ਸਚੈ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥ ੬ ॥
 ਲੇਖਾ ਮਾਗੈ ਤਾ ਕਿਨਿ ਦੀਐ ॥ ਸੁਖ ਨਾਹੀ
 ਫੁਨਿ ਦੂਐ ਤੁਐ ॥ ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ
 ਸਾਰਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥ ੭ ॥
 ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥ ਪੂਰੇ ਗੁਰ ਕੈ
 ਸਬਦਿ ਮਿਲਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
 ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥ ੮
 ॥ ੨ ॥ ੩ ॥

Lord as per His pre-destined Will, cannot be altered. The persons, who having met the True Guru, have immersed in the Lord, are really and truly the chosen few of great good fortune. But all this depends on our noble deeds which results in our union with the True Guru. (3)

The person, who wastes his life in total darkness and ignorance day and night like the woman who spends her days and nights at her parents' house, totally ignorant of her spouse's desires and gets interested in someone else's love thus performing sinful acts, is also forsaken by the Lord, being engaged in dual-mindedness. Such a person, bereft of Lord's love like the wife without the love of her spouse, neither attains peace of mind nor enjoys blissful nights and is in turn taken through the cycle of births and deaths in great distress. (4)

On the other hand, the Guru-minded person, (like the faithful wife realising the desires of her spouse) in this world has realised the ever benevolent Lord and having rid himself of his ego has understood the Guru's Word and acted upon the Guru's advice. He really enjoys eternal bliss in the sweet company of the Lord, having embellished himself with the ornaments of True Name, valued by the Lord. This is just like the faithful wife who functions in her (in-law's) place, as per the wishes of her spouse, thus enjoying his conjugal love and appreciation. (5)

The Lord has created eighty-four lakhs of beings (species) but one bestowed with the Grace of the Lord alone is enabled to meet the True Guru and only the few Guru-minded persons, whose sins He has washed away, are made pure and truthful. Such persons, with the realisation of True Name, are honoured in the court of the Lord. (Lord's Presence) (6)

If the Lord were to ask for the account of individuals deeds in this world, how could anyone be worthy of such an evaluation? The human beings, through dual-mindedness are absorbed in the three pronged Maya (lust for power, greed and peace) do not find peace of mind being engrossed in worldly falsehood. But when the Lord bestows His Grace on someone, forgiving all his sins, merging him with Himself, then one realises the bliss of life. (7)

The Lord Himself creates the Universe with different beings and Himself directs them to perform certain actions. He merges with Himself some Guru-minded persons, who through the Guru's guidance, are enabled to realise the Lord. O Nanak! It is through the meditation of True Name that we get honoured in the Lord's Presence and get the company of holy saints through which we get merged with the Lord with the help of True Name. (8-2-3)

ਮਾਝਮਹਲਾ ੩ ॥

Majh Mahala - 3 (Iko a'ap phirai par chhana...)

ਇਕੋ ਆਪਿ ਫਿਰੈ ਪਰਛੰਨਾ ॥ ਗੁਰਮੁਖਿ
ਵੇਖਾ ਤਾ ਇਹੁ ਮਨੁ ਭਿੰਨਾ ॥ ਤ੍ਰਿਸਨਾ ਤਜਿ
ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਏਕੋ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਇਕਸੁ
ਸਿਉ ਚਿਤੁ ਲਾਵਣਿਆ ॥ ਗੁਰਮਤੀ ਮਨੁ
ਇਕਤੁ ਘਰਿ ਆਇਆ ਸਚੈ ਰੰਗਿ
ਰੰਗਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹੁ ਜਗੁ
ਭੂਲਾ ਤੈ ਆਪਿ ਭੁਲਾਇਆ ॥ ਇਕੁ ਵਿਸਾਰਿ
ਦੂਜੈ ਲੋਭਾਇਆ ॥ ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ
ਭ੍ਰਮਿ ਭੂਲਾ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੨
॥ ਜੋ ਰੰਗਿ ਰਾਤੇ ਕਰਮ ਬਿਧਾਤੇ ॥ ਗੁਰੁ
ਸੇਵਾ ਤੇ ਜੁਗ ਚਾਰੇ ਜਾਤੇ ॥ ਜਿਸ ਨੋ ਆਪਿ
ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਕੈ ਨਾਮਿ
ਸਮਾਵਣਿਆ ॥ ੩ ॥ ਮਾਇਆ ਮੋਹਿ ਹਰਿ
ਚੇਤੈ ਨਾਹੀ ॥ ਜਮਪੁਰਿ ਬਧਾ ਦੁਖ ਸਹਾਹੀ ॥
ਅੰਨਾ ਬੋਲਾ ਕਿਛੁ ਨਦਰਿ ਨ ਆਵੈ ਮਨਮੁਖ
ਪਾਪਿ ਪਚਾਵਣਿਆ ॥ ੪ ॥ ਇਕਿ ਰੰਗਿ
ਰਾਤੇ ਜੋ ਤੁਧੁ ਆਪਿ ਲਿਵ ਲਾਏ ॥ ਭਾਇ
ਭਗਤਿ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ
ਸਦਾ ਸੁਖਦਾਤਾ ਸਭ ਇਛਾ ਆਪਿ

O Lord! You are Yourself, seen as hidden or aloof, through the world of falsehood around You, but if we follow the Guru's guidance, the mind gets relieved from this dilemma. So by following the Guru's teachings, if we inculcate the True Name of the Lord in our hearts, ridding ourselves of all worldly desires, we certainly will the attain perfect Lord in the fourth state of "Equipoise" (1)

I offer myself as a sacrifice to those Guru-minded persons, who have meditated on True Name alone, by identifying themselves solely with the Lord. Infact, my whole life is dedicated to them, as the Guru-minded persons, through the Guru's guidance, have devoted their mind and body solely at the altar of Lord's love and True Name and, merging with Him in utter surrender, have realised, the bliss of life in a state of "equipoise". (Pause - 1)

O Lord! The whole world has forgotten You but this also is as per Your Will, as the world is engulfed in dual-mindedness, unaware of the Lord's Presence. The human being due to his ignorance, is busy in useless rituals day and night thus forgetting the real thing, the True Name of the Lord and undergoes sufferings of all types including the cycle of births and deaths. (2)

The Guru-minded persons, who are totally immersed in the recitation of the nectar of True Name of the Lord, who is controlling our actions, with the authority to reward us accordingly, are proclaimed throughout the four ages and honoured therein serving the Lord through the Guru's guidance.

O Lord! The person, favoured by Your Grace, is honoured by You, and being immersed in Your True Name constantly, finally merges in You, by becoming one with Your True Name. (3)

On the other hand, the self-willed person, being engulfed by (Maya) Worldly falsehood, remains unmindful of the Lord throughout life and finally lands in the clutches of the Yama (god of death) and suffers the pangs of separation from the Lord and all sorts of afflictions. The self-willed person is like the blind or deaf person who through his egoism, cannot see anything in the right perspective and pushes himself and his associates in the fire of sins, through complete ignorance of the Lord due to his intoxication of the worldly power. (Maya) (4)

While the Guru-minded persons, who are destined by You to be absorbed constantly in the meditation of True Name with abounding love for You are really favoured by You. Then You grant

ਪੁਜਾਵਣਿਆ ॥ ੫ ॥ ਹਰਿ ਜੀਉ ਤੇਰੀ ਸਦਾ
ਸਰਣਾਈ ॥ ਆਪੇ ਬਖਸਿਹਿ ਦੇ ਵਡਿਆਈ
॥ ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਜੋ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥ ੬ ॥ ਅਨਦਿਨੁ
ਰਾਤੇ ਜੋ ਹਰਿ ਭਾਏ ॥ ਮੈਰੈ ਪ੍ਰਭਿ ਮੇਲੇ ਮੇਲਿ
ਮਿਲਾਏ ॥ ਸਦਾ ਸਦਾ ਸਚੇ ਤੇਰੀ ਸਰਣਾਈ
ਤੂੰ ਆਪੇ ਸਚੁ ਬੁਝਾਵਣਿਆ ॥ ੭ ॥ ਜਿਨ
ਸਚੁ ਜਾਤਾ ਸੇ ਸਚਿ ਸਮਾਣੇ ॥ ਹਰਿ ਗੁਣ
ਗਾਵਹਿ ਸਚੁ ਵਖਾਣੇ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ
ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ
ਲਾਵਣਿਆ ॥ ੮ ॥ ੩ ॥ ੪ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਬਦਿ ਮਰੈ ਸੁ ਮੁਆ ਜਾਧੈ ॥ ਕਾਲੁ ਨ ਚਾਧੈ
ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥ ਜੋਤੀ ਵਿਚਿ ਮਿਲਿ ਜੋਤਿ
ਜਮਾਣੀ ਸੁਣਿ ਮਨ ਸਚਿ ਸਮਾਵਣਿਆ ॥
੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕੈ ਨਾਇ
ਬੇਭਾ ਪਾਵਣਿਆ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚਿ
ਚੇਤੁ ਲਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ
ਜਮਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਇਆ
ਰਚੀ ਕਚਾ ਚੀਰੁ ਹੰਢਾਏ ॥ ਦੂਜੈ ਲਾਗੀ

all the boons and fulfill their cherished desires as they are always immersed in You, the Lord bestower of all virtues and bliss. (5)

O Lord! Whosoever has fallen at Your mercy, is honoured by You, forgiving all his sins and shortcomings due to his self-surrender. Such a Guru-minded person, ever absorbed in the Lord's True Name, meditating on Truth, is saved by You from the clutches of the Yama, (god of death) as he never dies, but becomes immortal through the efficacy of True Name. (6)

O Lord! The persons, who find favour with You, through Your Grace, are immersed day and night in the meditation of Your True Name, finally merging in You. This has been made possible by my beloved Lord, by bringing them in the company of holy saints, leading to a meeting with the Guru, and through the Guru's guidance they have surrendered themselves to Your protection. Thus they have attained self-realisation by understanding the secret of life, (Truth) and they are blessed by You, into perfect blissful life, finally resulting in unison with You. (7)

O Lord! The Guru-minded persons, who have realised Your Greatness and Truthful existence, have become one with You through True Name. They, then sing Your praises only and describe endlessly Your True being and its Greatness O Nanak! Such Guru-minded persons, are fully imbued with the divine love of True Name, and attaining self-realisation, in the fourth state of equipoise, are totally immersed in Your True Name, finally merging in You (8-3-4)

Majh Mahala - 3 (Sabad marai so mooa' japai....)

The person, who completely surrenders his identity and individuality following the Guru's Word through the Guru's guidance, will appear to the average worldly person like a dead man i.e. without any worldly consciousness (activities) But with such dedicated adherence to the Guru's Word, he will be above all pain and suffering, unaffected by the god of death even, as a result his spirit will mingle with that of the Lord, thus merging with the Lord completely. By listening to the Guru's sermons, and following them in toto, such a person attains unison with the Lord. (1)

I offer myself as a sacrifice to those Guru-minded persons who have, by meditating on True Name, become worthy of the Lord's benedictions and honours, even my very existence is dedicated to them. Such Guru-minded persons, by serving and remembering the True Master have totally merged with the Lord so that with the Guru's guidance they have attained the eternal bliss of life in the fourth state of 'equipoise.' (Pause-1)

ਮਹਲੁ ਨ ਪਾਏ ॥ ਅਨਦਿਨੁ ਜਲਦੀ ਫਿਰੈ
ਦਿਨੁ ਰਾਤੀ ਬਿਨੁ ਪਿਰ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ
॥ ੨ ॥ ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਏ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚੁ ਕਮਾਏ
॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਧਨਵੰਤੇ ਐਥੈ ਓਥੈ
ਨਾਮਿ ਸਮਾਵਣਿਆ ॥ ੩ ॥ ਭੈ ਭਾਇ
ਸੀਗਾਰੁ ਬਣਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਹਲੁ
ਘਰੁ ਪਾਏ ॥ ਅਨਦਿਨੁ ਸਦਾ ਰਵੈ ਦਿਨੁ
ਰਾਤੀ ਮਜੀਠੈ ਰੰਗੁ ਬਣਾਵਣਿਆ ॥ ੪ ॥
ਸਭਨਾ ਪਿਰੁ ਵਸੈ ਸਦਾ ਨਾਲੇ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਕੋ ਨਦਰਿ ਨਿਹਾਲੇ ॥ ਮੇਰਾ ਪ੍ਰਭੁ
ਅਤਿ ਉਚੈ ਉਚਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ
ਮਿਲਾਵਣਿਆ ॥ ੫ ॥ ਮਾਇਆ ਮੋਹਿ
ਇਹੁ ਜਗੁ ਸੁਤਾ ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਅੰਤਿ
ਵਿਗੁਤਾ ॥ ਜਿਸ ਤੇ ਸੁਤਾ ਸੇ ਜਾਗਾਏ
ਗੁਰਮਤਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥ ੬ ॥ ਅਪਿਉ
ਪੀਐ ਸੇ ਭਰਮੁ ਗਵਾਏ ॥ ਗੁਰ ਪਰਸਾਦਿ
ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥ ਭਗਤੀ ਰਤਾ ਸਦਾ
ਬੈਰਾਗੀ ਆਪੁ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥ ੭
॥ ਆਪਿ ਉਪਾਏ ਧੰਧੈ ਲਾਏ ॥ ਲਖ
ਚਉਰਾਸੀ ਰਿਜਕੁ ਆਪਿ ਅਪੜਾਏ ॥

Our body is perishable like the transient phase of life, and without realising the Lord, our mind in this frail body is also equally transient and even the conduct is based on such transient features, as body and caste, which are perishable. (By getting enamoured into someone else's arms, the faithless woman loses her spouse) The faithless person, being engulfed in dual-mindedness, dissociates himself from the True Lord, thus pining for the love of the Lord, being separated from the beloved Lord all the time and suffers the pangs of separation in utter neglect of the True Master (2)

There is no credit for one's body, caste or lineage in the Lord's Presence as one leaves behind all these transient features at the time of death. So the only qualification (achievement) worthy of consideration in the Lord's Court at the time of our (auditing of our actions in this world) evaluation of worldly life is the strength of our True Name, responsible for our deliverance from sufferings. The persons, who have served the True Guru, have been honoured with the treasure of Truth and True Name, thus enjoying the nectar of Lord's embrace and final merger with Him here and hereafter (in this world and the next). (3)

The Guru-minded persons, who have embellished their innerselves with the ornaments of Lord's fear and love, (wonder awe) have finally realised the True Lord (in their hearts) through the Guru's guidance. They enjoy the eternal bliss of life, day and night and forever, in the meditation of the Lord, and this inward joy is deserved by them because of their devotion and dedication to the Lord. (4)

The Lord is forever present within us and moves alongside (besides) us in our actions but it is only few chosen ones who could see Him in person through the Guru's Grace, thus attaining real happiness. My Lord is really the greatest, the truest and the most accomplished amongst us all, but it is only through His Grace that he finally merges us with Himself, whenever it pleases Him (5)

This human being engulfed by the Worldly falsehood, and snares of Maya (Falsehood) is completely lost in ignorance dual-mindedness and idleness, thus losing sight of True Name leading to his own destruction. The True Master, under whose spell the human being is lying distracted and separated from the Lord can gain consciousness and awakening from his slumber only when it pleases the Lord, but this realisation comes, through the Guru's guidance only. (6)

The Guru-minded person who drinks the nectar of True Name rids himself of all his misgivings and superstitions and through the Guru's Grace attains salvation. Such a person, engaged in constant prayers and meditation of True Name

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਚਿ ਰਾਤੇ ਜੋ ਤਿਸੁ

ਭਾਵੈ ਸੁ ਕਾਰ ਕਰਾਵਣਿਆ ॥ ੮ ॥ ੪ ॥

4 ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ ॥ ਗੁਰ ਕੈ

ਬਥਿ ਪਰਖਿ ਪਰਖਾਇਆ ਜਿਨ ਸਚੁ ਪਲੈ

ਸਚੁ ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ

। ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ

ਪਰਖਾਇਆ ॥ ਜਿਨ ਸਚੁ ਪਲੈ ਸਚੁ

ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ ॥ ੧

। ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਕੀ

ਬਾਣੀਮੀਨਿ ਵਸਾਵਣਿਆ ॥ ਅੰਜਨ ਮਾਰਿ

ਨਿਰੰਜਨੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ

॥ ੧ ॥ ਰਹਾਉ ॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ

ਬਹੁਤੁ ਪਸਾਰਾ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ

ਅਗਮ ਅਪਾਰਾ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਪਾਏ

ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥ ੨ ॥ ਮੇਰਾ

ਠਾਕੁਰੁ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ

ਚਿਤੁ ਲਾਏ ॥ ਸਚੇ ਸਚੁ ਵਰਤੈ ਸਭਨੀ ਥਾਈ

ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੩ ॥ ਵੇਪਰਵਾਹੁ

ਸਚੁ ਮੇਰਾ ਪਿਆਰਾ ॥ ਕਿਲਵਿਖ ਅਵਗਣ

ਕਾਟਣਹਾਰਾ ॥ ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਸਦਾ ਧਿਆਈਐ

ਭੈ ਭਾਇ ਭਗਤਿ ਦ੍ਰਿੜਾਵਣਿਆ ॥ ੪ ॥ ਤੇ

ਰੀ ਭਗਤੀ ਸਚੀ ਜੇ ਸਚੇ ਭਾਵੈ ॥ ਆਪੇ ਦੇ

ਇ ਨ ਪਛੋਤਾਵੈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਏਕੋ

ਦਾਤਾ ਸਬਦੇ ਮਾਰਿ ਜੀਵਾਵਣਿਆ ॥ ੫ ॥

becomes a true recluse, (Bairagi) and finally overcoming his egoism, merges with the Lord. (7)

The Lord Himself allots various occupations to individuals after creating them and delivers their food to all the (eighty four lakhs) forms of life of his creation. O Nanak! The persons, who immersed in True Name and the Lord, are totally imbued with the Lord's love, perform only those deeds as are demanded by Him as per His Will by following His dictates. (8-4-5)

Majh Mahala - 3 (Ander hira lal bana'ya...)

The human body is full of the jewels of Lord's knowledge, which is realised and appreciated only through the Guru's guidance. It is only the persons who have attained Truth, that they talk about Truth only and the Guru has also tested them on the strength of this Truth and found acceptable. (1)

I offer myself as a sacrifice to those persons who have imbibed the Guru's Word within their hearts, and they have been united with the Lord, while leading a householder's life in this world. (Pause-1)

This body is full of all sorts of virtues, even the unknown limitless and Lord Almighty abides within this human body; it is the Guru-minded person alone, who is bestowed with the Lord's benedictions and is finally united with the Lord. (2)

My Lord grants us the boon of Truth, moreover they keep this Truth inculcated in their hearts through the Guru's guidance, and meditate on True Name always. They also get the insight of True Lord, the motivating spirit behind all creation, being omnipresent and finally they themselves become Truth personified and merge with the eternal Truth, the True Lord. (3)

My True Master is, infact, ever so care-free and a symbol of Truth that He forgives all our sins, pardoning our short-comings. The persons, who are immersed in His Meditation, through love and dedication, are revealed the efficacy of Prayers with the wonder awe and true love for the creator, by the Lord Himself, finally leading to their merger with the Lord., (4)

O Lord! Your service and worship by us will be acceptable to You, only if it pleases You, and our deeds are considered worthwhile by You. You never feel sorry for bestowing Your benevolence and Grace on us, as finally we become one with You. The main thing is that You are the sole benefactor of all Your Creation, but only they are immortalised, who follow Your Wil in toto, ridding themselves of their ego. Infact such Guru-minded persons lead pure lives by

ਹਰਿ ਤੁਧੁ ਬਾਝਹੁ ਮੈ ਕੋਈ ਨਾਹੀ ॥
ਹਰਿ ਤੁਧੈ ਸੇਵੀ ਤੈ ਤੁਧੁ ਸਾਲਾਹੀ ॥
ਆਪੇ ਮੇਲਿ ਲੈਹੁ ਪ੍ਰਭ ਸਾਚੇ ਪੂਰੈ ਕਰਮਿ
ਤੂੰ ਪਾਵਣਿਆ ॥ ੬ ॥ ਮੈ ਹੋਰੁ ਨ ਕੋਈ
ਤੁਧੈ ਜੇਹਾ ॥ ਤੇਰੀ ਨਦਰੀ ਸੀਝਸਿ
ਦੇਹਾ ॥ ਅਨਦਿਨੁ ਸਾਰਿ ਸਮਾਵਣਿਆ
ਰਾਖਿ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥ ੭ ॥ ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥
ਤੁਧੁ ਆਪੇ ਸਿਰਜੀ ਆਪੇ ਗੋਈ ॥ ਤੂੰ
ਆਪੇ ਹੀ ਘੜਿ ਭੰਨਿ ਸਵਾਰਹਿ ਨਾਨਕ
ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੮॥੫॥੬॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਭ ਘਟ ਆਪੇ ਭੋਗਣਹਾਰਾ ॥ ਅਲਖੁ
ਵਰਤੈ ਅਗਮ ਅਪਾਰਾ ॥ ਗੁਰ ਕੈ
ਸਬਦਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਧਿਆਈਐ
ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਹਉ
ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਸਬਦੁ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥ ਸਬਦੁ ਸੁਝੈ ਤਾ ਮਨ
ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਾਰਿ ਸਮਾਵਣਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ ਦੂਤ ਮੁਹਰਿ
ਸੰਸਾਰਾ ॥ ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ
॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਪਣਾ ਘਰੁ ਰਾਖੈ
ਪੰਚ ਦੂਤ ਸਬਦਿ ਪਚਾਵਣਿਆ ॥ ੨ ॥

following the Guru's teachings literally and honestly. (5)

O my True Master! I have no other support except You. I only serve You and sing Your praises. O Lord! Pray show Your benign Grace and unite me with Your self. But for this union, one needs good fortune (based on past deeds) and Your Grace, so that unison with You is made possible. (6)

O Lord! There is no other benefactor except You, in fact our body gets purified and meaningful through Your Grace alone.

You care for all Your creation day and night and protect them from afflictions; while the few Guru-minded persons, who are immersed in Your True Name, merge with You automatically. (7)

O Lord! I cannot perceive any other personality as great, pure and true as Yourself, You have created this Universe Yourself and You alone are responsible for its destruction also, after creating it. O Nanak! You are the bestower of Your gift of True Name to the human beings, thus beautifying their lives with riches and then honouring them by mingling them with Yourself. (8-5-6)

Majh Mahala - 3 (Sab gha't aa'pai bhoganhara....)

The Lord Himself enjoys the Worldly pleasures in the form of different human bodies, as the unfathomable Lord, beyond our comprehension and Infinite pervades everywhere and in every form. When we meditate on such a wonderful Lord, with the Guru's guidance, we get immersed in the eternal Truth, the Lord, automatically. (1)

I offer myself as a sacrifice to the Guru-minded persons, who inculcate the Guru's message and teachings in their hearts, infact, my whole life is dedicated to them. Whenever one tries to understand the Guru's Word, he has to put up a stiff resistance to one's mind, which is over-powered with vicious thoughts and curbing one's desires, one merges with the Lord. (Pause-1)

The five vices like lust and anger, which (being Yama's messengers) are engrained in man's mind, are in fact, destroying the human values of life in the world. But the self-willed persons, without Lord's knowledge, have no idea of being robbed from within by these five vices. While the Guru-minded persons are in a position to safeguard their inner selves from being robbed by these evil forces and with the Guru's guidance, they are able to save themselves from destruction by such evil forces. (2)

Some Guru-minded persons who are so much possessed by the love and dedication of the Lord, that they are always immersed in the True Name (of the Lord) and serve the True Master in a state

ਕ ਗੁਰਮੁਖਿ ਸਦਾ ਸਚੈ ਰੰਗਿ ਰਾਤੇ ॥
 ਜੇ ਪ੍ਰਭੁ ਸੇਵਹਿ ਅਨਦਿਨੁ ਮਾਤੇ ॥ ਮਿਲਿ
 ਮ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਦਰਿ ਸੋਭਾ
 ਣਿਆ ॥ ੩ ॥ ਏਕਮ ਏਕੈ ਆਪੁ
 ਾਇਆ ॥ ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ
 ਏਆ ॥ ਚਉਥੀ ਪਉੜੀ ਗੁਰਮੁਖਿ ਊਚੀ
 ਸਚੁ ਕਮਾਵਣਿਆ ॥ ੪ ॥ ਸਭੁ ਹੈ ਸਚਾ
 ਚੇ ਭਾਵੈ ॥ ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੇ ਸਹਜਿ
 ਵੈ ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਚੇ ਸੇਵਹਿ ਸਾਚੇ
 ਏ ਸਮਾਵਣਿਆ ॥ ੫ ॥ ਸਚੇ ਬਾਝਹੁ ਕੋ
 ਰੁ ਨ ਦੂਆ ॥ ਦੂਜੈ ਲਾਗਿ ਜਗੁ ਖਪਿ
 ਮੂਆ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਏਕੈ ਜਾਣੈ
 ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੬ ॥ ਜੀਅ
 ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ॥ ਆਪੇ ਧਰਿ ਦੇ
 ਕਚੀ ਪਕੀ ਸਾਰੀ ॥ ਅਨਦਿਨੁ ਆਪੇ
 ਕਰਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥ ੭
 ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਵੇਖਹਿ ਹਦੂਰਿ ॥ ਸਭ
 ਆਪਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਨਾਨਕ
 ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ
 ਪਾਵਣਿਆ ॥ ੮ ॥ ੬ ॥ ੭ ॥

of intoxication. Infact, they sing the praises of the Lord in the company of the Guru, and as such they are accepted by the Lord and are honoured in the kingdom of Heaven. (3)

First of all, the Lord manifested Himself in His Exalted Position, and created the Universe, followed by the formation of dual-mindedness and the Three stages of Maya (Worldly falsehood) viz. lust for power, greed and peace. (The self-willed persons, due to their dual-mindedness, perceive the Lord as a different entity from themselves and are engulfed by the three-forms of worldly falsehood). While the fourth state of 'Equipoise' is meant for the Guru-minded persons, which is the highest state of life, where the, Guru-minded persons are active and attain Truth with the total involvement of their body and soul. (4)

If the True Lord is pleased with our doings, then the whole life is successfully completed. The Guru-minded person, who has realised Truth, gets immersed automatically in the Lord; (in the 4th stage of Equipoise) and this is the main quality of such faithful persons. They serve the True Master with dedication and finally get merged with Truth. (5)

Let us get it clear once for all, and with faith, follow this maxim that there is none else, other than the True Lord. But the whole world, leaving the path of Truth gets involved in the cult of dual-mindedness and due to ignorance and lack of knowledge people waste their lives in sheer trivialities leaving the straight path of righteousness. The Guru-minded person on the other hand, enjoys peace and tranquillity in the service of the True Lord. (6)

O Lord! All the big and small beings of the world are at Your mercy and You care and sustain the whole Universe after its creation in its various stages of formation. (like the game of chess). You are responsible for the performance of various deeds by human beings and in case of some beings You merge them with Yourself through the company of holy saints (i.e. in the game of chess, after 42 moves, it becomes confirmed. In this case it means that the half-baked life leads to the cycle of births and deaths while the confirmed game is about those, who have attained perfection through the Guru's guidance.) (7)

The Guru-minded persons, who are brought in contact with holy saints, perceive the Lord, very close to themselves as You are omni-present and are pervading every form of activity. O Nanak! The Lord is present everywhere and pervades every corner, but this realisation comes to the Guru-minded persons only. So we should perceive the Lord amongst our midst and very close to us. (8-6-7)

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ । ਗੁਰਮੁਖਿ
ਵਿਰਲੈ ਕਿਨੈ ਚਖਿ ਡੀਠੀ ॥ ਅੰਤਰਿ
ਪਰਗਾਸੁ ਮਹਾ ਰਸੁ ਪੀਵੈ ਦਰਿ ਸਚੈ ਸਬਦੁ
ਵਜਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥
ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ
ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤੇਰਾ ਸਚੈ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਚਿਤੁ ਲਾਇਆ ॥
ਤੁਧੁ ਸਾਲਾਹਿ ਨ ਰਜਾ ਕਬਹੂੰ ਸਚੈ ਨਾਵੈ
ਕੀ ਭੁਖ ਲਾਵਣਿਆ ॥ ੨ ॥ ਏਕੈ ਵੇਖਾ
ਅਵਰੁ ਨ ਬੀਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ
ਪੀਆ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਥਾ ਨਿਵਾਰੀ
ਸਹਜੇ ਸੁਖਿ ਸਮਾਵਣਿਆ ॥ ੩ ॥ ਰਤਨੁ
ਪਦਾਰਥੁ ਪਲਰਿ ਤਿਆਗੈ ॥ ਮਨਮੁਖੁ ਅੰਧਾ
ਦੂਜੈ ਭਾਇ ਲਾਗੈ ॥ ਜੋ ਬੀਜੈ ਸੋਈ ਫਲੁ
ਪਾਏ ਸੁਪਨੇ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥ ੪ ॥
ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥ ਅਨਦਿਨੁ
ਸਦਾ ਰਹੈ ਭੈ ਅੰਦਰਿ ਭੈ ਮਾਰਿ ਭਰਮੁ
ਚੁਕਾਵਣਿਆ ॥ ੫ ॥ ਭਰਮੁ ਚੁਕਾਇਆ

Majh Mahala - 3 (Amrit ba'ni Gur ki meethi...)

The Guru's Word like the nectar of life, appears to be so sweet that one likes to continue listening to it forever; as one feels the perfect bliss in singing the Guru's Word. Very few Guru-minded persons, through the Guru's guidance, have tasted the sweet taste of this nectar like Guru's Word (Gurbani) by singing the Lord's praises through its medium. When the true knowledge shines forth in our inner-selves, we may enjoy the bliss of partaking this nectar of Guru's Word; and one hears the unstrung music of Nature (a pervasive music) (True Name) in the Lord's presence. (in the company of holy saints). (1)

I offer myself as a sacrifice to those Guru-minded persons who have endeared themselves to the Guru's lotus feet (love of the Guru) in fact, my life is dedicated to them. The True Guru is like the fountain head of the nectar of True Name, where one can wash away his sins by cleansing the body. (By singing the Guru's Word with devotion is the real wash for ridding oneself of one's sins. (Pause1)

O True Lord! Your creation is so vast and limitless that none can really gauge it. But some Guru-minded persons, with the Guru's guidance and Grace have meditated on True Name in their hearts thus dedicating (their mind) themselves to You. I always enjoy the bliss of singing Your praises and never get satiated with the role of praising You. You have created such a never-ending thirst for Your True Name in my heart that it never gets quenched and I feel like (being drunk) being immersed in Your True Name all the time. (2)

The Guru-minded persons perceive the same True Lord pervading everywhere and in all (human) beings, as in their conception there is none else (no other power). They have taken the nectar of the Guru's teachings through the Guru's Grace and benevolence, finally they have satiated their thirst for worldly pleasures through the Guru's Word (Gurbani) and have merged with the Lord, the fountainhead of eternal bliss effortlessly. The self-willed, (faithless) persons, have discarded the invaluable gem of True Name, considering it worthless; and being ignorant of true knowledge (of the Lord) behave like the blind person and get engulfed in worldly pleasures and dual mindedness. They completely forget the Lord; as a result of all this, they sow the seeds of sins and would reap a similar reward of punishment, thus never getting any joy or comforts even in their dreams. (4)

The person showered by the Lord's Grace, becomes worthy of True Name through the Guru's guidance, inculcating the Guru's

ਸੁਖੁ ਪਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦਿ
ਮ ਪਦੁ ਪਾਇਆ ॥ ਅੰਤਰੁ ਨਿਰਮਲੁ
ਰਮਲ ਬਾਣੀ ਹਰਿ ਗੁਣ ਸਹਜੇ
ਵਣਿਆ ॥ ੬ ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ
੨ ਵਖਾਣੈ ॥ ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ
ਣੈ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ
ਏ ਦੁਖੇ ਦੁਖੁ ਕਮਾਵਣਿਆ ॥ ੭ ॥
ਪਿ ਕਰੇ ਕਿਸੁ ਆਖੈ ਕੋਈ ॥
ਖਣਿ ਜਾਈਐ ਜੇ ਭੂਲਾ ਹੋਈ ॥
ਨਕ ਆਪੇ ਕਰੇ ਕਰਾਏ ਨਾਮੇ ਨਾਮਿ
ਸਵਣਿਆ ॥ ੮ ॥ ੭ ॥ ੮ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਏ ॥ ਗੁਰ ਕੇ
ਬੰਦਿ ਹਰਿ ਰੰਗੁ ਚੜਾਏ ॥ ਮਨੁ ਤਨੁ
ਤਾ ਰਸਨਾ ਰੰਗਿ ਚਲੂਲੀ ਭੈ ਭਾਇ
ਗੁਚੜਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ
ਉ ਵਾਰੀ ਨਿਰਭਉ ਮੰਨਿ
ਜਾਵਣਿਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ
ਰਭਉ ਧਿਆਇਆ ਬਿਖੁ ਭਉਜਲੁ
ਬੰਦਿ ਤਰਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ
ਮਨਮੁਖ ਮੁਗਧ ਕਰਹਿ ਚਤੁਰਾਈ
ਸਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ ॥ ਜੇਹਾ
ਇਆ ਤੇਹਾ ਜਾਸੀ ਕਰਿ ਅਵਗਣ

message in his heart. Such a person ever remains attached to the love and wonder-awe of the Lord, ridding himself of the fear of Yama (god of death) and other superstitions. (5)

Whosoever has got rid of his doubts and misgivings through the Guru's Grace and guidance, enjoys perfect bliss and emancipation from worldly falsehood, attaining the fourth stage of Equipoise. He further gets purified both in mind and speech and automatically loves to sing the praises of the Lord, thus ever immersed in the True Name of the Lord. (6)

The faithless persons, who read Smritis, Shastras and Vedas and give discourses on such books, notwithstanding (Hindu books of lore) of such learning they never realise the real worth of life, being engulfed in superstitions and whims. They never enjoy the bliss of life without serving the True Master, instead they undergo sufferings due to their whims and dual-mindedness. (7)

The Lord Himself is responsible for everything that happens to us, and no one else can be asked to explain as the Lord is omniscient. O Nanak! The Lord, after creating the human beings, arranges those actions performed by individuals which please Him; and the persons who are bestowed with the nectar of True Name, get immersed in True Name, finally merging with the True Lord. (8-7-8)

Majh Mahala - 3 (*Aapai rangai sahej subhasai....*)

The Guru-minded persons, who have enshrined the Lord's love in their hearts and are devoted to meditation of True Name, achieve this through the Guru's guidance effortlessly and are honoured in the Lord's Court. Infact, their body and mind are fully immersed in the bliss of True Name, with their tongue fully engaged in recitation of True Name. With the wonder-awe of Lord's Creation and the cycle of Rebirth in view they get imbued with the love of the Lord's dedication. (1)

I offer myself as a sacrifice to those persons, who inculcate Lord's devotion in their hearts, infact my life is dedicated to them. They have meditated on the fearless Lord, through the Guru's Grace and guidance; thus crossing this ocean of life successfully, also helping others to do the same. (Pause-1)

The self-willed person who, following his foolish mind, tries to be too clever and indulges in useless rituals like bathing (at holy places) but without any success. He leaves this world without achieving anything worthwhile and finally repents for his

ਪਛੋਤਾਵਣਿਆ ॥ ੨ ॥ ਮਨਮੁਖ ਅੰਧੇ
 ਕਿਛੁ ਨ ਸੂਝੈ ॥ ਮਰਣੁ ਲਿਖਾਇ ਆਏ
 ਨਹੀ ਬੂਝੈ ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਨਹੀ
 ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਜਨਮੁ ਗਵਾਵਣਿਆ
 ॥ ੩ ॥ ਸਚੁ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥
 ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥
 ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ ਸਚਿ
 ਰਾਤੇ ਰੰਗਿ ਰੰਗਾਵਣਿਆ ॥ ੪ ॥
 ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਤੀ ਰੰਗੁ ਲਾਏ ॥
 ਮਨ ਤਨੁ ਮੋਹਿਆ ਸਹਜਿ ਸੁਭਾਏ ॥
 ਸਹਜੇ ਪ੍ਰੀਤਮ ਪਿਆਰਾ ਪਾਇਆ ਸਹਜੇ
 ਸਹਜਿ ਮਿਲਾਵਣਿਆ ॥ ੫ ॥ ਜਿਸੁ
 ਅੰਦਰਿ ਰੰਗੁ ਸੋਈ ਗੁਣ ਗਾਵੈ ॥ ਗੁਰ
 ਕੈ ਸਬਦਿ ਸਹਜੇ ਸੁਖਿ ਸਮਾਵੈ ॥ ਹਉ
 ਬਲਿਹਾਰੀ ਸਦਾ ਤਿਨ ਢਿਟਹੁ ਗੁਰ
 ਸੇਵਾ ਚਿਤੁ ਲਾਵਣਿਆ ॥ ੬ ॥ ਸਚਾ
 ਸਚੇ ਸਚਿ ਪਤੀਜੈ ॥ ਗੁਰ ਪਰਸਾਦੀ
 ਅੰਦਰੁ ਭੀਜੈ ॥ ਬੈਸਿ ਸੁਥਾਨਿ ਹਰਿ ਗੁਣ
 ਗਾਵਹਿ ਆਪੇ ਕਰਿ ਸਤਿ
 ਮਨਾਵਣਿਆ ॥ ੭ ॥ ਜਿਸ ਨੇ ਨਦਰਿ
 ਕਰੇ ਸੇ ਪਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ
 ਜਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ
 ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੮ ॥ ੮
 ॥ ੯ ॥

foolish actions. (2)

The faithless person, like a blind man, does not see reason due to his ignorance, and attains nothing in life. Every person, at the time of his birth, is denoted, (given) the detail of his dear (time and place) but none realises this, so the faithless person without meditating on True Name, and being engulfed in dual-mindedness, spends his life without attaining the Lord; and wastes his life without remembering True Name. (3)

The real thing in life is to follow the Guru's Word and practise Truth and truthful living; some persons have attained salvation through the Guru's guidance, by practising it. They hold discourses on the Guru's Word (Gurbani) day and night, being themselves fully immersed in it, and making others also to follow suit. (4)

Their tongue, engaged in the praises of the Lord is fully imbued with the Lord's love and devotion. Infact, their body and mind is automatically immersed in this devotion thus attaining the True Lord in the normal course (effortlessly) and they have realised the fourth state of Equipose through the Guru's guidance thus leading to eternal bliss of life and permanent peace and tranquillity of mind. (5)

The Guru-minded person, who has truly imbibed the love of the True Lord, always sings the praises of the Lord, and with the Guru's guidance enjoys the bliss of life automatically. (in the fourth state of equipose) I offer myself as a sacrifice to those persons who are totally involved in the service of the Guru. (6)

The True Lord gets pleased with those persons who are devoted to True Name and the Guru-minded persons, through the Guru's Grace, are fully immersed in the love and devotion of True Name. They sing the praises of the Lord in the company of holy saints (holy congregations) and the Lord helps them to repose their faith in the Truth and dedication to the True Lord. (7)

The person, favoured with Lord's Grace, attains True Name and with the Guru's guidance, rids himself of his ego (and lust). O Nanak! The Guru-minded persons, who are dedicated to meditation of True Name, are received with honour in the Lord's Presence (Kingdom of Heaven) and finally merge with the Lord (8-8-9)

ਮਾਝ ਮਹਲਾ ੩ ॥

Majh Mahala - 3 (Satgur sevai vadi vadi'aiee...)

ਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥ ਹਰਿ
 ਹੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥ ਹਰਿ ਜੀਉ
 ਫਲਿਓ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ
 ਤੇਸੁ ਤਿਖਾ ਲਹਾਵਣਿਆ ॥ ੧ ॥ ਹਉ
 ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸੰਗਤਿ ਮੇਲਿ
 ਮੇਲਾਵਣਿਆ ॥ ਹਰਿ ਸਤਸੰਗਤਿ ਆਪੇ
 ਮੇਲੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ
 ਜੁਹਾਇਆ ॥ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ
 ਤੁਸਾਇਆ ॥ ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ
 ਗਵਾਏ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਵਣਿਆ ॥ ੨ ॥
 ਬੇਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥ ਸਿਧ
 ਜਾਪਿਕ ਰਹੈ ਬਿਲਲਾਇ ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ
 ਜੁਖੁ ਨ ਹੋਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ
 ਪਾਵਣਿਆ ॥ ੩ ॥ ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ
 ਗੁਰਮੁਖਿ ਵੇਖੈ ॥ ਮੋਰਚਾ ਨ ਲਾਗੈ ਜਾ ਹਉਮੈ
 ਸੇਖੈ ॥ ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ
 ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥
 ੪ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਹੁ ਨ ਦੇਖਿਆ ਜਾਇ
 ॥ ਗੁਰਿ ਕਿਰਪਾ ਕਰਿ ਆਪੁ ਦਿਤਾ ਦਿਖਾਇ
 ॥ ਆਪੇ ਆਪਿ ਆਪਿ ਮਿਲਿ ਰਹਿਆ ਸਹਜੇ

Through the service of the True Guru, the Man could attain the highest degree of praise and recognition, as a result of which the Lord reveals Himself unto the individual automatically. The Lord is like a fruit tree, with knowledge of the Lord's Secrets as its nectar of fruit. Whosoever has drunk (partaken) the nectar of True Name through the Guru's guidance, has rid himself of his lust for power and egoism. (1)

I offer myself as a sacrifice to those persons who mingle themselves with the holy saints through the Guru's guidance but the Lord Himself bestows this opportunity of the company of holy saints on them, who sing the praises of the Lord. (Pause-1)

Whosoever serves the True Master attains new love and grandeur because of practising the Guru's Word, as it leads charm to the individual who inculcates the love of True Name in his heart. The Lord, who is true and pure of heart helps to remove the dirt of egoism and lust from their mind and finally such Guru-minded persons find favour and honour at the Lord's court. (2)

Without the Guru's guidance none can realise True Name, just like the Yogi's head (Gorakh) or those practising penance crave for realising True Name. None has attained peace of mind without serving the True Guru, and it is through the pre-destined Will of the Lord that one gets the company of a Perfect Guru. (3)

This mind of ours is like a mirror through which a Guru-minded person could see the Lord within the soul, as seen through the mirror. When the egoism dries up the water of affection (motherly) then there is no patch of rust on the mind. (if one burns one's ego, the mind does not get rusted) while the True Name and the Guru's Word are crystal clear and pure without a tinge of dirt. The Guru-minded persons, through the Guru's guidance, listen to the unstrung music of Nature (all pervasive) and they finally merge with the True Lord as explained by the Guru's Word. (4)

One cannot perceive the Lord's image within, without the help of the True Guru, while the Guru-minded persons, through the Grace of the Guru, and Lord's help, could see the Lord's Presence within themselves. This leads to the union of the individual's soul with the Prime Soul (of the Lord); thus perfect knowledge about Lord and His creation, brings one to the fourth stage of Perfect Bliss in the state of Equipoise (automatically). (5)

Whosoever becomes Guru-minded, and gets immersed in the

ਸਹਜਿ ਸਮਾਵਣਿਆ ॥ ੫ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ
ਸੁ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥ ਦੂਜਾ ਭਰਮੁ
ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥ ਕਾਇਆ ਅੰਦਰਿ
ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ
ਪਾਵਣਿਆ ॥ ੬ ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਹਰਿ
ਕੀਰਤਿ ਸਾਰੁ ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ
॥ ਅਨਦਿਨੁ ਰੰਗਿ ਰਤਾ ਗੁਣ ਗਾਵੈ ਅੰਦਰਿ
ਮਹਲਿ ਬੁਲਾਵਣਿਆ ॥ ੭ ॥ ਸਤਿਗੁਰੁ
ਦਾਤਾ ਮਿਲੈ ਮਿਲਾਇਆ ॥ ਪੂਰੈ ਭਾਗਿ
ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ ॥ ਨਾਨਕ ਨਾਮੁ
ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ
ਗਾਵਣਿਆ ॥ ੮ ॥ ੯ ॥ ੧੦ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥ ਗੁਰੁ
ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ ॥ ਸਚੁ ਵਣੰਜਹਿ
ਸਚੁ ਸੰਘਰਹਿ ਸਚੁ ਵਾਪਾਰੁ ਕਰਾਵਣਿਆ ॥
੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਗੁਣ
ਅਨਦਿਨੁ ਗਾਵਣਿਆ ॥ ਹਉ ਤੇਰਾ ਤੂੰ
ਠਾਕੁਰੁ ਮੇਰਾ ਸਬਦਿ ਵਡਿਆਈ ਦੇਵਣਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਵੇਲਾ ਵਖਤ ਸਭਿ
ਸੁਹਾਇਆ ॥ ਜਿਤੁ ਸਚਾ ਮੇਰੇ ਮਨਿ ਭਾਇਆ
॥ ਸਚੇ ਸੇਵਿਐ ਸਚੁ ਵਡਿਆਈ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਸਚੁ ਪਾਵਣਿਆ ॥ ੨ ॥ ਭਾਉ ਭੋਜਨੁ

Lord's Name with devotion, gets rid of his dual-mindedness and misgivings with the help of the Guru's guidance; such a Guru-minded person attains the treasure of True Name, and leading a worldly life, indulges in the business of meditation of True Name, finally leading to attainment of the Lord. (6)

This is the quality of the Guru-minded persons that they always keep the Lord's benevolence and munificence safe within themselves, and finally attain salvation. Such a Guru-minded person always sings the praises of the Lord, day and night with devotion, love and dedication, with the result that the Lord sends for him and beckons him in His Presence, thus merging him with the Lord finally. (7)

The True Guru, bestower of all virtues, leads us to the Lord's Presence, as per the dictates of the Lord and finally merger takes place as per His Will. The perfect and fortunate Guru-minded persons have inculcated True Name in their hearts; through the Guru's guidance. O Nanak! The Guru-minded person, who sings the praises of the Lord, finally attains the realisation of True Name and is honoured in the Lord's (Court) Presence. (finally merges with the Lord) (8-9-10)

Majh Mahala - 3 (Aap va'njai e' sab kitchh pai'e...)

When man rids himself of his ego and does not give any importance to himself, then he has attained all the virtues. Then, accepting the Guru's Word without hesitation he immerses himself in the True Lord, performing such truthful actions, leading to merger with the True Lord, and making others follow suit. (The Guru minded person, through the Guru's guidance, deals in Truth, and in True merchandise and influences others also to do likewise, thus finally merging with the Lord). (1)

I offer myself as a sacrifice to those persons, nay even my life, to those persons who sing the praises of the Lord day and night. O Lord! I am Your slave, and You are my Master, and You have bestowed honour and greatness on me by my following the Guru's Teachings. (Pause-1)

The whole life becomes beautiful and worthwhile when we develop love and devotion for the True Lord. Then it behoves us to serve the True Master and sing the praises of the True Lord, but if the Lord bestows His Grace, then only we could meet the Lord and merge with Him. (2)

When the True Guru is pleased with us, we receive the fruit

ਤਿਗੁਰਿ ਤੁਠੈ ਪਾਏ ॥ ਅਨ ਰਸ ਚੂਕੈ ਹਰਿ
ਸੁ ਮੰਨਿ ਵਸਾਏ ॥ ਸਚੁ ਸੰਤੋਖੁ ਸਹਜੁ ਸੁਖੁ
ਭਾਣੀ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥ ੩ ॥
ਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ ॥
ਫੇਰਿ ਓਇ ਕਿਥਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ
ਸਮ ਦਰਿ ਚੋਟਾ ਖਾਵਣਿਆ ॥ ੪ ॥ ਸਬਦੈ
ਰਾਦੁ ਜਾਣਹਿ ਤਾ ਆਪੁ ਪਛਾਣਹਿ ॥
ਨੇਰਮਲ ਬਾਣੀ ਸਬਦਿ ਵਖਾਣਹਿ ॥ ਸਚੇ
ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਉ ਨਿਧਿ ਨਾਮੁ
ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ੫ ॥ ਸੋ ਥਾਨੁ
ਸੁਹਾਇਆ ਜੋ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥
ਸਤਸੰਗਤਿ ਬਹਿ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥
ਅਨਦਿਨੁ ਹਰਿ ਸਾਲਾਹਹਿ ਸਾਰਾ ਨਿਰਮਲ
ਨਾਦੁ ਵਜਾਵਣਿਆ ॥ ੬ ॥ ਮਨਮੁਖ ਖੋਟੀ
ਰਾਸਿ ਖੋਟਾ ਪਾਸਾਰਾ ॥ ਕੂੜੁ ਕਮਾਵਨਿ ਦੁਖੁ
ਲਾਗੈ ਭਾਰਾ ॥ ਭਰਮੇ ਭੂਲੇ ਫਿਰਨਿ ਦਿਨ
ਰਾਤੀ ਮਰਿ ਜਨਮਹਿ ਜਨਮੁ ਗਵਾਵਣਿਆ
॥ ੭ ॥ ਸਚਾ ਸਾਹਿਬੁ ਮੈ ਅਤਿ ਪਿਆਰਾ ॥
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਅਧਾਰਾ ॥ ਨਾਨਕ
ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ
ਜਾਨਣਿਆ ॥ ੮ ॥ ੧੦ ॥ ੧੧ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤੇਰੀਆ ਖਾਣੀ ਤੇਰੀਆ ਬਾਣੀ ॥ ਬਿਨੁ ਨਾਵੈ

of love in the form of knowledge of the Lord. When we develop (the taste) the love of True Name of the Lord, we forget all other worldly pleasures as we lose all taste for them. As compared to worldly comforts, the pleasure of 'Equipoise' (fourth stage through the Guru's guidance) is supreme which keeps the mind in its proper position, and this pleasure is achieved through the Guru's Word! (3)

The self-willed, (faithless) persons are senseless and blind (without knowledge) as they cannot serve the True Master without realising its importance. How could they get the path of salvation? Instead they are taken through the cycle of births and deaths and always suffer the pangs of death. (4)

The Guru-minded persons, through the Guru's guidance, have attained self-realisation and they always discuss and hold discourses on (Gurbani) Guru's Word, thus leading to perfect bliss. They receive through the service of the Master, the treasure of True Name, fountainhead of all virtues, thus enjoying blissful life (perfect bliss) by inculcating the love of True Name in their hearts. (5)

The body of the individual is considered beautiful, and is loved by the Lord, when the individual, in the company of holy saints (congregations) sings the praises of the Lord. Such Guru-minded persons, while singing praises of the True Lord day and night, hear the unstrung music of the soul by the Guru's guidance and have realised perfect bliss and tranquillity of mind. (6)

The faithless persons, on the other hand, performs deceitful actions as their minds are polluted, and they deal in false merchandise with profits of a false nature, thus leading to misery and suffering. They engage themselves day and night in actions of ignorance and whimsical nature, thus undergoing the torture of the cycle of transmigration (Rebirths) and waste this beautiful life in useless rituals. (7)

The True Lord is really very dear to me, and I have taken Him for my support, through the Guru's guidance, and I love Him dearly. O Nanak! The Guru-minded persons, who have received honour and Greatness, through meditation of True Name have developed the power of taking pleasure (comfort) and suffering (pain) at the same (face) value and they bear it with equal fervour. (8-10-11)

Majh Mahala - 3 (*Teria kha'ni teria bani....*)

O Lord! There are four sources of Your creation of life, (viz. Through eggs, through Perspiration, Semen and vegetation) and

ਸਭ ਭਰਮਿ ਭੁਲਾਣੀ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ
ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋਇ ਨ
ਪਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ
ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥ ਹਰਿ ਸਚਾ
ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਸਹਜੇ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰ
ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥ ਜੇਹੀ ਮਨਸਾ
ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥ ਸਤਿਗੁਰੁ
ਦਾਤਾ ਸਭਨਾ ਵਸੁ ਕਾ ਪੂਰੈ ਭਾਗਿ
ਮਿਲਾਵਣਿਆ ॥ ੨ ॥ ਇਹੁ ਮਨੁ ਮੈਲਾ
ਇਕੁ ਨ ਧਿਆਏ ॥ ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ
ਬਹੁ ਦੂਜੈ ਭਾਏ ॥ ਤਟਿ ਤੀਰਥਿ ਦਿਸੰਤਰਿ
ਭਵੈ ਅਹੰਕਾਰੀ ਹੋਰੁ ਵਧੈ ਹਉਮੈ ਮਲੁ
ਲਾਵਣਿਆ ॥ ੩ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮਲੁ
ਜਾਏ ॥ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ
॥ ਹਰਿ ਨਿਰਮਲੁ ਸਚੁ ਮੈਲੁ ਨ ਲਾਗੈਸਚਿ
ਲਾਗੈ ਮੈਲੁ ਗਵਾਵਣਿਆ ॥ ੪ ॥ ਬਾਝੁ
ਗੁਰੁ ਹੈ ਅੰਧ ਗੁਬਾਰਾ ॥ ਅਗਿਆਨੀ ਅੰਧਾ
ਅੰਧੁ ਅੰਧਾਰਾ ॥ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ
ਕਮਾਵਹਿ ਫਿਰਿ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਵਣਿਆ
॥ ੫ ॥ ਮੁਕਤੋ ਸੇਵੇ ਮੁਕਤਾ ਹੋਵੈ ॥ ਹਉਮੈ
ਮਮਤਾ ਸਬਦੇ ਖੋਵੈ ॥ ਅਨਦਿਨੁ ਹਰਿ ਜੀਉ
ਸਚਾ ਸੇਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ ॥

the various beings of four types of creation have their own different means of communication. But without the support of Your True Name, the whole world is lost in useless rituals and whims(inconfusion). It is only through the service of the Guru that we may attain True Name, and without the guidance of the True Guru none could realise True Name. (1)

I offer myself as a sacrifice, nay my life is a sacrifice to those persons, whose hearts are immersed in the True Lord. The True Lord is realised through the service of the Guru, and the Guru-minded persons have realised Him (effortlessly). in the fourth stage of Equipoise (Pause-1)

Whosoever serves the True Master, attains everything in this world. Infact, whatever one wishes to achieve, one realises through the Guru's service, as the Lord is the benefactor of everything. But this is attained by few fortunate ones, who are predestined to those heights and they are enabled to meet the True Guru by the Lord. (2)

Our mind is filthy and impure and does not concentrate on one Lord, and due to dual-mindedness, our minds become filthy. We visit various holy places, of pilgrimage by roaming around different countries, thus the mind becomes more impure with increased egoism. Thus we waste our lives without achieving anything. (3)

If we were to serve the True Master, then the dirt of our mind gets removed; also if we live a life of detachment, ridding ourselves of our ego, then we get attached to the Lord. The Lord, who is true and flawless is not affected by any filth or dirt; in fact, those persons, engaged in His worship, get merged with Him, ridding themselves of the filth of mind. (4)

Without the support of the Guru, the world is full of darkness (devoid of knowledge) where the self-willed person, without any knowledge, behaves like a blind man as he wanders around totally lost in his ignorance. Such blind persons were born in the filthy surroundings and now due to their dirty doings, (sinful actions) they will be tortured in the next world also like the worms in dirt and filth. (5)

The Guru-minded persons who serve such a Guru, who Himself has attained salvation, also becomes deserving of salvation by ridding himself of his egoism through the Guru's guidance. He serves (day and night) the True Lord, who is True, but this opportunity of uniting with the Lord, is given to those persons only who are fortunate and predestined through the Guru's

੬ ॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ॥ ਪੂਰੇ
ਗੁਰ ਤੇ ਨਾਮੁ ਨਿਧਿ ਪਾਏ ॥ ਸਚੈ ਨਾਮਿ
ਸਦਾ ਮਨੁ ਸਚਾ ਸਚੁ ਸੇਵੇ ਦੁਖੁ ਗਵਾਵਣਿਆ
॥ ੭ ॥ ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ॥
ਗੁਰ ਸਬਦੀ ਹਰਿ ਅੰਤਰਿ ਪਛਾਣਹੁ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ
ਤੇ ਪਾਵਣਿਆ ॥ ੮ ॥ ੧੧ ॥ ੧੨ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਐਥੈ ਸਾਚੇ ਸੁ ਆਗੈ ਸਾਚੇ ॥ ਮਨੁ ਸਚਾ ਸਚੈ
ਸਬਦਿ ਰਾਚੇ ॥ ਸਚਾ ਸੇਵਹਿ ਸਚੁ ਕਮਾਵਹਿ
ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ
ਜੀਉ ਵਾਰੀ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥ ਸਚੇ ਸੇਵਹਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੇ ਕੇ ਗੁਣ
ਗਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਡਿਤ
ਪੜਹਿ ਸਾਦੁ ਨ ਪਾਵਹਿ ॥ ਦੂਜੈ ਭਾਇ
ਮਾਇਆ ਮਨੁ ਭਰਮਾਵਹਿ ॥ ਮਾਇਆ ਮੋਹਿ
ਸਭ ਸੁਧਿ ਗਵਾਈ ਕਰਿ ਅਵਗਣ
ਪਛੋਤਾਵਣਿਆ ॥ ੨ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ
ਤਾਂ ਤਤੁ ਪਾਏ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ
॥ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ
ਕਾ ਦਰੁ ਪਾਵਣਿਆ ॥ ੩ ॥ ਕਿਲਵਿਖ
ਕਾਟੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਖੈ

guidance. (6)

The Guru-minded persons, whom the Lord bestows with His favours and pardons their sins through the company of holy saints (holy congregations) are finally blessed with the treasure of True Name. Their hearts are purified through the attainment of the True Lord and by serving the True Master they rid themselves of all afflictions. (7)

The Lord is very close to us, infact within us, and we should never perceive Him separate from us. We should try to achieve self-realisation through the Guru's Word, thus perceiving the Lord within us. O Nanak! Let us understand that we get honoured in this world through the meditation of True Name, but this could be attained only through the Guru's guidance and teachings. (8-11-12)

Majh Mahala - 3 (Aithai sachai so agai sachai...)

The Guru-minded persons, who are devoted to Truth in this world and are known as "Devotees of Truth", are also considered as such in the kingdom of Heaven, (Lord's Court) as their mind being immersed in the Guru's Word, is always pure and truthful. They serve the True Name physically, and through their action of speech they serve the path of Truth and their mind is always tuned to True Name of the Lord. (1)

I offer myself as a sacrifice to them, nay my life is even offered (for sacrifice) to those persons, who inculcate True Name in their hearts and sing the praises of the True Lord. Those persons, who serve the True Master, being immersed in Him, finally merge with Him, singing the praises of the Lord at all times. (Pause-1)

The learned Pandits who recite Vedas and Shastras, (Hindu Books of learning) are not aware of the value of True Name as they are always engrossed in the love of (Maya) Worldly pleasures and they are always engaged in vices, thus repenting for their sins in the end. (But it in of no use then) (2)

When one meets the True Guru, one realises the real meaning and value of this life and one inculcates the love of True Name in one's heart. The Guru-minded persons, who rid themselves of their ego by controlling their mind and lead a life of total surrender and detachment in the world, attain Salvation (and acquire the true meaning of life and knowledge about Lord). (3)

The persons, who rid themselves of their sins, control their anger and accept the Guru's Word with dedication, are always immersed in the True Lord by detaching themselves from worldly pleasures and greed. Thus they overcome their ego and merge with

ਉਰ ਧਾਰੇ ॥ ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ
ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥ ੪ ॥ ਅੰਤਰਿ
ਰਤਨੁ ਮਿਲੈ ਮਿਲਾਇਆ ॥ ਤ੍ਰਿਬਿਧਿ
ਮਨਸਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥ ਪੜਿਪੜਿ
ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਚਉਥੇ ਪਦ ਕੀ ਸਾਰ ਨ
ਪਾਵਣਿਆ ॥ ੫ ॥ ਆਪੇ ਰੰਗੇ ਰੰਗੁ
ਚੜਾਏ ॥ ਸੇ ਜਨ ਰਾਤੇ ਗੁਰ ਸਬਦਿ ਰੰਗਾਏ
॥ ਹਰਿ ਰੰਗੁ ਚੜਿਆ ਅਤਿ ਅਪਾਰਾ ਹਰਿ
ਰਸਿ ਰਸਿ ਗੁਣ ਗਾਵਣਿਆ ॥ ੬ ॥
ਗੁਰਮੁਖਿ ਰਿਧਿ ਸਿਧਿ ਸਚੁ ਸੰਜਮੁ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਨਾਮਿ ਮੁਕਤਿ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਕਾਰ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚਿ
ਸਮਾਵਣਿਆ ॥ ੭ ॥ ਗੁਰਮੁਖਿ ਥਾਪੇ ਥਾਪਿ
ਉਥਾਪੇ ॥ ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਭੁ
ਆਪੇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਏ
ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥ ੮ ॥ ੧੨ ॥
੧੩ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥ ਸਬਦੇ
ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥ ਗੁਰਮੁਖਿ ਵਰਤੈ
ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ
ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ

the Lord, enabling some others as well to unite with the Lord. (4)

The treasure of True Name lies hidden within each individual which appears and develops through the Guru's guidance only. Normally the world lives under the spell of the three pronged Maya (of lust for power, greed and peace), where desires prevail over one's actions and man remains engrossed in worldly falsehood. (Maya) Even the learned Pandits having knowledge of Vedas and Shastras (Hindu Books of learning) and some practising complete silence, never attain the fourth stage of 'Equipoise', thus being distracted from uniting with the Lord. (5)

The Guru-minded persons, whom the Lord has bestowed with His love and devotion, enjoy perfect bliss with the Guru's guidance and finally unite with the Lord. They are so much intoxicated with the love and devotion of the Lord that they always sing the praises of the Lord, being totally immersed in Him and the True Name. (6)

The Guru-minded persons believe in no other super-natural powers, except the attainment of the True Lord and True Name and the path of Truth only as one leading to emancipation and salvation. For them the attainment of spiritual knowledge and salvation lies only in inculcating True Name in their hearts. They engage themselves in the True worship of Lord and thus attain unison with the True Lord (for certain). (7)

The Guru-minded persons have also realised that the Lord is the creator of this universe, who upholds and sustains the life in the universe and finally Himself destroys the whole creation. They have further understood that the greatest honour lies in the attainment of the Lord alone, and not in any high castes. O Nanak! The Guru-minded persons, inculcate True Name in their hearts, meditate on True Name and then get immersed in True Name all the time finally leading to the merger with the True Lord. (which is their ideal of life) (8-12-13).

Majh Mahala - 3 (Utpat parlon sabadai hovai...)

The creation of this universe and its destruction are both controlled by Lord's Will, and even its re-creation is done by His dictates. The Guru-minded persons alone are aware of the fact that it is the Lord, who pervades this universe in various forms; and is responsible for its upkeep and its destruction as well; as the Lord is the main force behind all this creation (being omni potent). (1)

I offer myself as a sacrifice, nay my whole life, to the Guru-minded persons, who are immersed in the Lord by meditating on

ਵਾਰੀ ਗੁਰੂ ਪੂਰਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ਗੁਰ
ਤੇ ਸਾਤਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਗੁਣ
ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ
॥ ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ ॥
ਗੁਰਮੁਖਿ ਪਵਣੁ ਬੈਸੰਤਰੁ ਖੇਲੈ ਵਿਡਾਣੀ ॥
ਸੋ ਨਿਗੁਰਾ ਜੋ ਮਰਿ ਮਰਿ ਜੰਮੈ ਨਿਗੁਰੇ
ਆਵਣ ਜਾਵਣਿਆ ॥ ੨ ॥ ਤਿਨਿ ਕਰਤੇ
ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥ ਕਾਇਆ ਸਰੀਰੈ
ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ॥ ਸਬਦਿ
ਭੇਦਿ ਕੋਈ ਮਹਲੁ ਪਾਏ ਮਹਲੇ ਮਹਲਿ
ਬੁਲਾਵਣਿਆ ॥ ੩ ॥ ਸਚਾ ਸਾਹੁ ਸਚੇ
ਵਣਜਾਰੇ ॥ ਸਚੁ ਵਣਜਹਿ ਗੁਰੁ ਹੋਤਿ ਅਪਾਰੇ
॥ ਸਚੁ ਵਿਹਾਝਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ
ਕਮਾਵਣਿਆ ॥ ੪ ॥ ਬਿਨੁ ਰਾਸੀ ਕੇ ਵਧੁ
ਕਿਉ ਪਾਏ ॥ ਮਨਮੁਖ ਭੂਲੇ ਲੋਕ ਸਬਾਏ
॥ ਬਿਨੁ ਰਾਸੀ ਸਭ ਖਾਲੀ ਚਲੇ ਖਾਲੀ
ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੫ ॥ ਇਕਿ ਸਚੁ
ਵਣਜਹਿ ਗੁਰੁ ਸਬਦਿ ਪਿਆਰੇ ॥ ਆਪਿ
ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥ ਆਏ ਸੇ
ਪਰਵਾਣੁ ਹੋਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ
ਪਾਵਣਿਆ ॥ ੬ ॥ ਅੰਤਰਿ ਵਸਤੁ ਮੂੜਾ
ਬਾਹਰੁ ਭਾਲੇ ॥ ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ
ਬੇਤਾਲੇ ॥ ਜਿਥੈ ਵਧੁ ਹੋਵੈ ਤਿਥਹੁ ਕੋਇ ਨ

True Name. Infact, they have attained self-realisation through the Guru's teachings by remembering Him and singing His praises day and night and finally merging with the Lord. (Pause-1)

The Guru-minded persons know fully well that the Lord pervades all the elements like air, water and fire, which are a novel drama of the Lord. All the elements of life like earth, water, air and fire are governed by the Lord's Will. While the person is passed through the cycle of transmigration, without following (Guru's guidance) the Guru's Word. (2)

The Lord-Creator, has created this universe as a part of the novel worldly drama of creation of worldly falsehood. Our body has been endowed with all the virtues of life including consciousness and filled with the gems and jewels of every kind, but this secret is revealed to a few persons, who, through the Guru's guidance, are honoured in the Lord's Presence. The Guru-minded persons, having realised Nature's secrets, find honour in the Lord's Court (Kingdom of Heaven) and enable some others as well to enjoy the same privilege. (honour) (3)

The Guru is like a true merchant, while the (sikh's) followers are the traders, who have abundant love for the Guru and deal in the merchandise of Truth alone. They deal in Truth, earn only Truth and finally are fully engrossed body and soul in the trading of Truth. (4)

Just as no business could be carried out without the capital investment, similarly without faith none has ever achieved any spiritual heights. But this secret is not understood by the self-willed persons and they leave this world empty-handed (without attaining anything) and suffer in the (kingdom of Heaven) next world. (5)

While some Guru-minded persons, who love the Guru's word and deal in the merchandise of Truth in this world, cross this ocean of life successfully and enable some other colleagues as well in the process. They are honoured in the Lord's Presence, being accepted by the Lord and enjoy the bliss of life by merging with the Lord. (they deal in Truth through the Guru's guidance) (6)

The self-willed persons, having (soul as a part of) the Lord Himself within, run in circles like fools, in search of the Enlightenment (Prime soul) and waste their lives in false pursuits, being ignorant of the Lord's Presence. Such persons, engulfed in the worldly veil of falsehood, confuse some others as well in

ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥ ੭
॥ ਆਪੇ ਦੇਵੈ ਸਬਦਿ ਬੁਲਾਏ ॥ ਮਹਲੀ
ਮਹਲਿ ਸਹਜ ਸੁਖੁ ਪਾਏ ॥ ਨਾਨਕ ਨਾਮਿ
ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਸੁਣਿ ਸੁਣਿ
ਧਿਆਵਣਿਆ ॥ ੮ ॥ ੧੩ ॥ ੧੪ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ ॥ ਹਰਿ
ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥ ਹਰਿ ਅਗਮੁ
ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਸਤਿਗੁਰ ਕੈ
ਭਾਇ ਪਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ
ਜੀਉ ਵਾਰੀ ਆਪੁ ਨਿਵਾਰਣਿਆ ॥ ਆਪੁ
ਗਵਾਏ ਤਾ ਹਰਿ ਪਾਏ ਹਰਿ ਸਿਉ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਰਬਿ
ਲਿਖਿਆ ਸੁ ਕਰਮੁ ਕਮਾਇਆ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥
ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਪਾਈਐ ਨਾਹੀ ਸਬਦੈ
ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥ ੨ ॥ ਗੁਰਮੁਖਿ
ਅਲਿਪਤੁ ਰਹੈ ਸੰਸਾਰੇ ॥ ਗੁਰ ਕੈ ਤਕੀਐ
ਨਾਮਿ ਅਧਾਰੇ ॥ ਗੁਰਮੁਖਿ ਜੋਰੁ ਕਰੇ ਕਿਆ
ਤਿਸ ਨੇ ਆਪੇ ਖਪਿ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੩
॥ ਮਨਮੁਖਿ ਅਧੋ ਸੁਧਿ ਨ ਕਾਈ ॥ ਆਤਮ
ਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ ॥ ਨਿੰਦਾ ਕਰਿ
ਕਰਿ ਬਹੁ ਭਾਰੁ ਉਠਾਵੈ ਬਿਨੁ ਮਜੂਰੀ ਭਾਰੁ
ਪਹੁਚਾਵਣਿਆ ॥ ੪ ॥ ਇਹੁ ਜਗੁ ਵਾੜੀ

dual-mindedness instead of realising Truth, in the company of holy-saints. (7)

The Lord Himself guides us in the real pursuit of Truth through the Guru's Word, and the Sikh (follower) finds the bliss effortlessly. O Nanak! The persons who meditate on True Name, are honoured by the Lord, and the Lord Himself, reappears in the form of individuals seeking Truth, through the Guru's guidance. (8-13-14)

Majh Mahala - 3 (Satgur sa'achi sikh suna'iee...)

O friends! The true guidance is given by my Perfect Guru. Let us meditate on True Name, so that the Lord could support us at the time of death. The Lord, who is beyond reach, beyond our comprehension, (senses) totally independent and beyond the cycle of births and deaths, can be attained through the help and love of the true Guru. (1)

I offer myself, nay my life even, as a sacrifice to such Guru-minded persons, who have rid themselves of their egoism. By ridding oneself of ego, one attains the Lord in the fourth stage of 'Equipoise' (Pause-1)

Man is engaged in actions, pre-ordained by the Lord's Will and he who serves the True Guru, finds peace and solace. But this also is possible if one is fortunate enough and enables one to get into the company of the holy saints through the Guru's guidance, leading to a union with the Lord. (2)

The Guru-minded persons, even though living a house-holder's life, keep themselves completely detached from the world. They make True Name as their mainstay in life, with the Guru's guidance and support. Whosoever behaves with the Guru-minded persons in a roughshod manner, never gains anything, instead dies an ignominious death. (3)

On the other hand, the self-willed persons, blinded by the worldly veil of falsehood (Maya) completely lose sight of their own self, and finally perish, being responsible for world destruction as well. Such self-willed, faithless persons, carry the burden of sins by backbiting and talking ill of others, without gaining any useful purpose. (4)

This world is like a garden, with the True Master as its

ਮੇਰਾ ਪ੍ਰਭੂ ਮਾਲੀ ॥ ਸਦਾ ਸਮਾਲੇ ਕੇ ਨਾਹੀ
ਮਾਲੀ ॥ ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੈ
ਨਾਮੁ ਵਾਸੁ ਜਣਾਵਣਿਆ ॥ ੫ ॥ ਮਨਮੁਖੁ
ਗਰੀ ਹੈ ਸੰਸਾਰਾ ॥ ਸੁਖਦਾਤਾ ਵਿਸਰਿਆ
ਗਰਮ ਅਪਾਰਾ ॥ ਦੁਖੀਏ ਨਿਤਿ ਫਿਰਹਿ
ਬਲਲਾਏ ਬਿਨੁ ਗੁਰ ਸਾਂਤਿ ਨ ਪਾਵਣਿਆ
੬ ॥ ਜਿਨਿ ਕੀਤੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥
ਜਾਪਿ ਕਰੇ ਤਾ ਹੁਕਮਿ ਪਛਾਣੈ ॥ ਜੇਹਾ
ਦਿਰਿ ਪਾਏ ਤੇਹਾ ਵਰਤੈ ਆਪੇ ਬਾਹਰਿ
ਪਾਵਣਿਆ ॥ ੭ ॥ ਤਿਸੁ ਬਾਝਹੁ ਸਚੇ ਮੈ
ਗੁਨ ਕੋਈ ॥ ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ ਨਿਰਮਲੁ
ਪਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ
ਮਿਟ ਅੰਤਰਿ ਜਿਸੁ ਦੇਵੈ ਸੋ
ਪਾਵਣਿਆ ॥ ੮ ॥ ੧੪ ॥ ੧੫ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥ ਹਉਮੈ ਮੇਰਾ
ਭੁ ਦੁਖੁ ਗਵਾਏ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਦਾ
ਲਾਹੇ ਅੰਮ੍ਰਿਤਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਣਿਆ
੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ
ਪਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ
ਨਿ ਵਸਾਏ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਵਣਿਆ
੨ ॥ ਰਹਾਉ ॥ ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ
ਣੀ ॥ ਅੰਮ੍ਰਿਤੁ ਵੇਖੇ ਪਰਖੈ ਸਦਾ ਨੈਣੀ ॥

gardener, who looks after the interests of all, and none is outside His care. Whatever type of favours the Lord bestows on individuals, they spread the same type of atmosphere and message to the world, and with this type of character, the individual is known for his good or bad deeds. (5)

The whole world suffers from the malady of faithlessness (Self-willed behaviour), as they have totally forgotten the Lord, bestower of all virtues, beyond our reach and our greatest benefactor. In fact, the self-willed persons wail in their helplessness and sufferings as without the Guru's guidance, they find no solace or peace of mind. (6)

The Lord-creator only knows the system of working of this universe, and it is through the Lord's Grace that one may understand Lord's Will pervading throughout. Whatever type of nature is bestowed by the Lord on an individual, he functions accordingly, projecting the evil deeds of the individual even. (7)

I have none else other than the True Lord, as my support, and the individual becomes pure if the Lord bestows on him, meditation of True Name, O Nanak! The individual, favoured by the Lord's Grace, is enabled to immerse in the Lord through meditation of True Name. (8-14-15)

Majh Mahala - 3 (Amrit Naa'm ma'n vasa'ie'....)

The Guru-minded person, who inculcates the nectar of True Name in his heart, rids himself of the vice of egoism and I-ness. Then he sings the praises of the Lord through the nectar of Guru's Word (Gurbani) and by meditating on True Name becomes immortal. (1)

I offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who inculcate the nectar of Guru's Word, in the form of True Name, in their hearts. They meditate on True Name by inculcating the Guru's Word in their hearts through the Guru's guidance, and deserve our praises and recognition. (Pause-1)

The Guru-minded persons, always sing the Guru's Word with their tongues, and perceive the True Lord with their eyes, appreciating the True Name and realising its efficacy. They sing and hold discourses on the nectar of the Guru's Word (Gurbani) day and night and make other companions and colleagues also

ਅੰਮ੍ਰਿਤੁ ਕਥਾ ਕਹੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ
ਆਖਿ ਸੁਣਾਵਣਿਆ ॥ ੨ ॥ ਅੰਮ੍ਰਿਤੁ ਰੰਗਿ
ਰਤਾ ਲਿਵ ਲਾਏ ॥ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ
ਪਾਏ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਬੋਲੈ ਦਿਨੁ ਰਾਤੀ
ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥ ੩ ॥
ਸੇ ਕਿਛੁ ਕਰੈ ਜੁ ਚਿਤਿ ਨ ਹੋਈ ॥ ਤਿਸ ਦਾ
ਹੁਕਮੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥ ਹੁਕਮੇ ਵਰਤੇ
ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਹੁਕਮੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ
॥ ੪ ॥ ਅਜਬ ਕੰਮ ਕਰਤੇ ਹਰਿ ਕੇਰੇ ॥
ਇਹੁ ਮਨੁ ਭੁਲਾ ਜਾਂਦਾ ਫੇਰੇ ॥ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ
ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤੁ ਸਬਦਿ
ਵਜਾਵਣਿਆ ॥ ੫ ॥ ਖੋਟੇ ਖਰੇ ਤੁਧੁ ਆਪਿ
ਉਪਾਏ ॥ ਤੁਧੁ ਆਪੇ ਪਰਖੇ ਲੋਕ ਸਬਾਏ ॥
ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਹਿ ਖੋਟੇ ਭਰਮਿ
ਭੁਲਾਵਣਿਆ ॥ ੬ ॥ ਕਿਉ ਕਰਿ ਵੇਖਾ
ਕਿਉ ਸਾਲਾਹੀ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ
ਸਲਾਹੀ ॥ ਤੇਰੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ
ਤੂੰ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ
॥ ੭ ॥ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਬਾਣੀ
॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥ ਨਾਨਕ
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ

listen to the song celestial. (2)

Such Guru-minded persons, being immersed in the nectar of True Name, are totally absorbed in the love of the Lord; and with the Guru's Grace have become immortal by singing the melodious and nectar-like Guru's Word (Gurbani). They sing the praises of the True Name day and night with the Guru's Word and (drink) partake the nectar of True Name with body and soul and share this boon with others. (3)

The Lord, in His bliss, performs such actions, which we never dream of, and His dictates are strictly enforced, which none else has the power to alter. As per his Will, the Lord enables the nectar of Guru's Word to be spread amongst His saints; and also enables his beloved followers to drink the nectar of True Name. (4)

O Lord! You are the Creator responsible for everything happening around us; and wonderful are Your actions; while our mind, forgetful (ignorant) of the Lord goes through the cycle of Rebirths. But we could meditate on the immortal Word of the Guru, (Gurbani) by inculcating Your True Name in our hearts through the nectar of Guru's Word (Gurbani), (and we could hear the Lord's unstrung music). (5)

O Lord! You have created the good and bad, truthful and men of falsehood in this world; and You alone evaluate the whole world through the individual's deeds. The truthful men are accepted in the treasure of the Lord, being worthy of salvation. While the false and untruthful ones are thrown in the cycle of rebirths, being engulfed in various types of sins and vices of the world of falsehood (Maya) (6)

O Lord! How am I to perceive You and how am I to sing Your praises? (which should be approved by You) The answer is that I should perceive You and sing Your praises through the Guru's Grace and with the help of the Guru's Word, I should placate You. It is only through Your Will that the nectar of True Name is showered on us and enables us to partake of it. (We meet the True Guru through Your Will only, so that we could partake the nectar of True Name) (7)

Which is this nectar? It is the Guru's Word, the holy and true Word of the immortal Nature and it is Gurbani, which constitutes this treasure of True Name; but it is inculcated by those persons only who serve the Guru. O Nanak! This type of True Name is really the nectar and treasure worth keeping which delivers peace

ਸਭ ਭੁਖ ਲਹਿ ਜਾਵਣਿਆ ॥ ੮ ॥ ੧੫ ॥

੧੬ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਏ ॥ ਗੁਰਮੁਖਿ

ਵਿਰਲਾ ਕੋਈ ਜਨੁ ਪਾਏ ॥ ਅੰਮ੍ਰਿਤੁ ਪੀ

ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਕਰਿ ਕਿਰਪਾ ਤ੍ਰਿਸਨਾ

ਬੁਝਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ

ਵਾਰੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥

ਰਸਨਾ ਰਸੁ ਚਾਖਿ ਸਦਾ ਰਹੈ ਰੀਗਿ ਰਾਤੀ

ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥ ੧ ॥

ਰਹਾਉ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਕੋ ਪਾਏ ॥

ਦੁਬਿਧਾ ਮਾਰੇ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ

ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੨ ॥ ਸਭਨਾ ਉਪਰਿ

ਨਦਰਿ ਪ੍ਰਭ ਤੇਰੀ ॥ ਕਿਸੈ ਥੋੜੀ ਕਿਸੈ ਹੈ

ਘਣੇਰੀ ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ

ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥ ੩ ॥ ਗੁਰਮੁਖਿ

ਤਤੁ ਹੈ ਬੀਚਾਰਾ ॥ ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਤੇਰੇ

ਭੰਡਾਰਾ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕੋਈ ਨ

ਪਾਵੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ॥ ੪ ॥

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ ਜਨੁ ਸੇਹੈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ

ਅੰਤਰੁ ਮਨੁ ਮੋਹੈ ॥ ਅੰਮ੍ਰਿਤਿ ਮਨੁ ਤਨੁ ਬਾਣੀ

and harmony. Infact by partaking this nectar of the Guru's Word we fulfil all our worldly desires, finally leading to the union with the Lord. (this satiating our hunger) (8-15-16)

Majh Mahala - 3 (Amrit varsai sahe'j subhai'e....)

The nectar of True Name is being showered on us all the time, but few Guru-minded persons only are recipients of this nectar. Those persons, who drink this nectar are fully satiated for all times. But the thirst of His saints only is quenched, on whom the Lord's Grace is bestowed. I offer myself as a sacrifice, nay my life even, to those Guru-minded persons who drink (partake of) this nectar of True Name and help others as well to partake of it. Their tongue tastes this delicious True Name and remains absorbed in its love, and they then sing the praises of the Lord effortlessly. (in the state of equipoise) (Pause-1)

The fourth stage of 'Equipoise' is attained by few Guru-minded persons with the Guru's Grace only. they concentrate their energies and mind on the Lord alone, by overcoming their tendency of dual-mindedness. When the Lord bestows His Grace on someone, then such a Guru-minded person sings the praises of the Lord, thus immersing in the meditation of the Lord, leading to a merger with Him finally. (2)

O Lord! Infact Your Grace is bestowed on each one of the creation except that some get a lion's share while others a minor share of Your Grace and Benevolence and all this is controlled by Your Will, as nothing is outside Your Will, but this fact is understood by few Guru-minded persons alone. The Guru-minded persons, being aware of this reality, realise the distinction between Truth and falsehood. (3)

O Lord! The Guru-minded persons fully realise that Your court is full of the treasure of True Name, the nectar of life, though this treasure of True Name is availed of by the Guru-minded persons only, who serve the True Lord and none else deserves it. Also, this treasure of the nectar of True Name is availed only through the Guru's Grace by such holy persons. (4)

The person, who serves the True Master, is really beautiful and worthy of honour and praise in this world and hereafter, as such a person, immersed in True Name, attracts Lord's attention and approbation. Such a Guru-minded person is fully imbued with the love of the nectar of True Name, in body, spirit and speech, as such he only talks and delivers discourses on this priceless nectar of True Name, in the state of 'Equipoise' (5)

ਰਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਸੁਣਾਵਣਿਆ ॥ ੫
 ॥ ਮਨਮੁਖ ਭੂਲਾ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥
 ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਏ ॥ ਅਨਦਿਨੁ
 ਸਦਾ ਵਿਸਟਾ ਮਹਿ ਵਾਸਾ ਬਿਨੁ ਸੇਵਾ ਜਨਮੁ
 ਗਵਾਵਣਿਆ ॥ ੬ ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਜਿਸ
 ਨੋ ਆਪਿ ਪੀਆਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ
 ਲਿਵ ਲਾਏ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਸਭ
 ਅਪੇ ਗੁਰਮਤਿ ਨਦਰੀ ਆਵਣਿਆ ॥ ੭
 ॥ ਅਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ ॥ ਜਿਨਿ
 ਸਿਰਜੀ ਤਿਨਿ ਅਪੇ ਗੋਈ ॥ ਨਾਨਕ ਨਾਮੁ
 ਸਮਾਲਿ ਸਦਾ ਤੂੰ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ
 ॥ ੮ ॥ ੧੬ ॥ ੧੭ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸੇ ਸਚਿ ਲਾਗੇ ਜੋ ਤੁਧੁ ਭਾਏ ॥ ਸਦਾ ਸਚੁ
 ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ ॥ ਸਚੈ ਸਬਦਿ ਸਚਾ
 ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥ ੧
 ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ
 ਸਾਲਾਹਣਿਆ ॥ ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚਿ
 ਰਾਤੇ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਜਹ ਦੇਖਾ ਸਚੁ ਸਭਨੀ ਥਾਈ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥ ਤਨੁ ਸਚਾ
 ਰਸਨਾ ਸਚਿ ਰਾਤੀ ਸਚੁ ਸੁਣਿ ਆਖਿ

The self-willed, faithless person, being forgetful of the Lord, is only lost in worldly pleasures and falsehood, with his dual-mindedness and leads others also astray. He never meditates on True Name, and being engulfed by the poison of worldly falsehood (Maya) undergoes the torture of the cycle of Rebirth. Such a faithless person, is engaged day and night in vices and sinful actions. Thus without serving the True Guru, he wastes his life and departs from this world without achieving any useful results. (6)

The fortunate person, who is bestowed through the Guru's Grace, the nectar of True Name and inculcates the love of True Name in his heart effortlessly (in the fourth stage of equipoise). The Perfect Lord is omnipresent and pervades everywhere in all His Creation, but is seen and realised only through the Guru's guidance and teachings. (7)

The Perfect Master, beyond the veil of falsehood (Maya) is self-existent and created by Himself. The Lord has created this universe and He Himself is responsible for its destruction as well as it pleases Him. O Nanak! Let us meditate and gather the treasure of True Name with care, so that we could merge with the True Lord in the fourth stage of Equipoise, the ultimate Truth. (8-16-17)

Majh Mahala - 3 (Se'sa'ch la'gai jo tu'd bhai'ai'e....)

O Lord! The persons, who are accepted by You, are always immersed in True Name, as such the Guru-minded persons always remain engaged in the service of the True Master. They always sing the praises of the Lord, through the Guru's guidance and get united with the Lord and enable others also to meet the True Guru. (1)

I would offer myself as a sacrifice, even my life, to those Guru-minded persons who spend their lives in singing the praises of the Lord. They meditate on the True Name of the Lord all the time and are fully immersed in the love of the Lord and finally merge with Truth (True Lord) invariably. (Pause-1)

Whenever I look around, I perceive the Lord immanent everywhere, but one can inculcate His image in one's mind with the Guru's Grace only. When the tongue of the faithful persons is imbued with the Truth, then in their whole body is enshrined the love of the Lord; and they hear nothing else but Truth and sing the praises of the True Lord alone. (2).

ਨਣਿਆ ॥ ੨ ॥ ਮਨਸਾ ਮਾਰਿ ਸਚਿ
 ਾਣੀ ॥ ਇਨਿ ਮਨਿ ਡੀਠੀ ਸਭ ਆਵਣ
 ਿ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਮਨੁ ਨਿਹਚਲੁ
 ॥ ਘਰਿ ਵਾਸਾ ਪਾਵਣਿਆ ॥ ੩ ॥ ਗੁਰ
 ਸਬਦਿ ਰਿਵੈ ਦਿਖਾਇਆ ॥ ਮਾਇਆ
 ਸਬਦਿ ਜਲਾਇਆ ॥ ਸਚੈ ਸਚਾ ਵੇਖਿ
 ਲਾਹੀ ਗੁਰ ਸਬਦੀ ਸਚੁ
 ਣਿਆ ॥ ੪ ॥ ਜੋ ਸਚਿ ਰਾਤੇ ਤਿਨ
 ੀ ਲਿਵ ਲਾਗੀ ॥ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹਿ
 ਵਡਭਾਗੀ ॥ ਸਚੈ ਸਬਦਿ ਆਪਿ
 ਲਾਏ ਸਤਸੰਗਤਿ ਸਚੁ ਗੁਣ ਗਾਵਣਿਆ
 ॥ ੫ ॥ ਲੇਖਾ ਪੜੀਐ ਜੇ ਲੇਖੇ ਵਿਚਿ ਹੋਵੈ ॥
 ਅਗਮੁ ਅਗੋਚਰੁ ਸਬਦਿ ਸੁਧਿ ਹੋਵੈ ॥
 ਦਿਨੁ ਸਚ ਸਬਦਿ ਸਾਲਾਹੀ ਹੋਰੁ ਕੋਇ
 ਕੀਮਤਿ ਪਾਵਣਿਆ ॥ ੬ ॥ ਪੜਿ ਪੜਿ
 ਕੇ ਸਾਂਤਿ ਨ ਆਈ ॥ ਤ੍ਰਿਸਨਾ ਜਾਲੇ
 ਧ ਨ ਕਾਈ ॥ ਬਿਖੁ ਬਿਹਾਝਹਿ ਬਿਖੁ
 ਪਿਆਸੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ
 ॥ ੭ ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਾ ॥ ਦੂਜਾ
 ਰਿ ਮਨੁ ਸਚਿ ਸਮਾਣਾ ॥ ਨਾਨਕ ਏਕੋ
 ਮੁ ਵਰਤੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਪਰਸਾਦੀ
 ਵਣਿਆ ॥ ੮ ॥ ੧੭ ॥ ੧੮ ॥

The consciousness of such Guru-minded persons is absorbed in Truth alone, by ridding their mind of evil desires. They now perceive the world as transitory and an embodiment of falsehood instead of having a real existence, as thought earlier. These Guru-minded persons serve the True Guru, resulting in concentration of the mind in their search for Truth, attaining self-realisation in the fourth stage of Equipoise. (3)

The Guru-minded persons, who have experienced the Lord within their innerself, rid themselves of the love of worldly desires (Maya) through the Guru's guidance and now they perceive the Lord present in every being and praise the True Lord all the time. They finally unite with the Lord, with the help of the Guru's Word. (4)

They develop true love for the Lord, by inculcating the love of True Name in their hearts ; such Guru-minded persons are really fortunate in (remembering) reciting True Name with devotion. They sing the praises of the Lord, in the company of holy saints leading to their merger with the Lord. (5)

The Lord is beyond our comprehension, as such it is not possible to give an account of His Greatness, even with the best of our efforts. The Lord is beyond our grasp, not being realised by our senses, though we may realise His Greatness through the Guru's Word. Infact, only the Guru-minded persons, who through the Guru's guidance, sing the praises of the Lord, have realised His Greatness; but none else can evaluate His real worth. (6)

The learned people, with all their knowledge at their command, never attain peace of mind as they are burning within, in the fire of worldly desires without achieving anything worthwhile. Such self-willed persons are hankering after worldly pleasures and vices and trade only in vicious deeds, and with falsehood they try to befool the world, as such they partake only the poison of (vices) sins and worldly falsehood. (7)

On the other hand, the Guru-minded persons, who have realised the Lord through the Guru's Grace, have rid themselves of dual-mindedness and their mind is fully immersed in the Lord. O Nanak! The persons, whose mind inculcates the Lord through the Guru's guidance, are united with the Lord, through the Guru's Grace. (8-17-18)

ਮਾਝ ਮਹਲਾ ੩ ॥

ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ ॥ ਮਰਿ ਮਰਿ
ਜੰਮਹਿ ਵੇਰ ਪਵਹਿ ਘਣੇਰੇ ॥ ਤੂੰ ਏਕੇ
ਨਿਹਚਲੁ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਬੁਝ
ਬੁਝਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਰਾਮ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਵਰਨੁ ਨ ਕੋਈ
ਗੁਰਮਤੀ ਆਪਿ ਬੁਝਾਵਣਿਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸਭ ਏਕਾ ਜੋਤਿ ਜਾਣੈ ਜੇ ਕੋਈ
॥ ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਪਰਗਟੁ ਹੋਈ ॥ ਗੁਪਤੁ
ਪਰਗਟੁ ਵਰਤੈ ਸਭ ਥਾਈ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਾਵਣਿਆ ॥ ੨ ॥ ਤਿਸਨਾ ਅਗਨਿ
ਜਲੈ ਸੰਸਾਰਾ ॥ ਲੋਭੁ ਅਭਿਮਾਨੁ ਬਹੁਤੁ
ਅਹੰਕਾਰਾ ॥ ਮਰਿ ਮਰਿ ਜਨਮੈ ਪਤਿ ਗਵਾਏ
ਆਪਣੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥ ੩
॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕੇ ਵਿਰਲਾ ਬੂਝੈ ॥
ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥ ਫਿਰਿ
ਓਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ
ਸਮਾਵਣਿਆ ॥ ੪ ॥ ਮਾਇਆ ਮਹਿ ਫਿਰਿ
ਚਿਤੁ ਨ ਲਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਭ ਰਹੈ
ਸਮਾਏ ॥ ਸਚੁ ਸਲਾਹੇ ਸਭ ਘਟ ਅੰਤਰਿ
ਸਚੇ ਸਚੁ ਸੁਹਾਵਣਿਆ ॥ ੫ ॥ ਸਚੁ
ਸਾਲਾਹੀ ਸਦਾ ਹਜੂਰੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ
ਰਹਿਆ ਭਰਪੂਰੇ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ

Majh Mahala - 3 (Varan roop varte'h sab terai...)

O Lord! This world, with all the multifarious activities & appearances is Your own creation; but the (faithless) self-will persons, (not knowing Your secret) are engulfed, mainly in cycle of Rebirths. The only permanent feature of this Universe is Your existence, beyond our comprehension and reach, but this is understood by few persons only bestowed with the Guru's guidance.

I offer myself, nay my life, as a sacrifice to those Guru-minded persons, who inculcate Lord's True Name in their hearts. Only the persons, bestowed with the Guru's guidance, have realised that You are without any physical form, colour, or other symbols. (Pause-1)

If one were to ponder, one would realise that the same light of the Lord pervades throughout all His Creation, but this revelation comes through the service of the True Guru alone. The Lord Himself is present everywhere either in a hidden form or visible form; and whosoever has understood this, merges with the Lord. (2)

The whole world is burning in the fire of worldly desires and falsehood, with increased greed, lust and egoism. Man has lost his honour and wasted his life without any purpose, being engulfed in the cycle of births and deaths. (3)

Very few people really understand the Guru's Word. If one were to overcome one's ego, one gets an insight into the secret of this Universe and its false and transient existence. Whosoever overcomes ego and relinquishes his self and personal importance is never haunted by the fear of death, as he conquers death. He finally merges with the Lord in the fourth stage of Equipoise. (4)

The Guru-minded person, being above the clutches of (Maya) Worldly falseness, is always immersed in the teachings of the Guru. He sings the praises of the True Lord, perceiving the Lord's presence in all His creation, and attaining Truth, he looks most outstanding and grand with the achievement. (5)

The Guru-minded person, realising the Lord's Presence within himself and close by, always sings the praises of the True Lord and he perceives the Lord in His Perfect form all around through the Guru's guidance. By serving the True Master, apart from finding the Lord's Presence all around, he enjoys perfect bliss with certainty. (6)

ਰੀ ਆਵੈ ਸਚੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ ॥
 । ਸਚੁ ਮਨ ਅੰਦਰਿ ਰਹਿਆ ਸਮਾਇ
 ਸਦਾ ਸਚੁ ਨਿਰਚਲੁ ਆਵੈ ਨ ਜਾਇ॥
 ਲਾਗੈ ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਮਤੀ
 ਤ ਸਮਾਵਣਿਆ ॥ ੭ ॥ ਸਚੁ ਸਾਲਾਹੀ
 ਰੁ ਨ ਕੋਈ ॥ ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ
 ੀ ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਸਚੇ
 ਕਮਾਵਣਿਆ ॥ ੮ ॥ ੧੮ ॥ ੧੯ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਮਲੁ ਸਬਦੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ॥
 ਸਮਲ ਜੋਤਿ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥
 ਸਮਲ ਬਾਣੀ ਹਰਿ ਸਾਲਾਹੀ ਜਪਿ ਹਰਿ
 ਸਮਲ ਮੈਲੁ ਗਵਾਵਣਿਆ ॥ ੧ ॥ ਹਉ
 ਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖਦਾਤਾ ਮੰਨਿ
 ਾਵਣਿਆ ॥ ਹਰਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦਿ
 ਠਾਹੀ ਸਬਦੇ ਸੁਣਿ ਤਿਸਾ ਮਿਟਾਵਣਿਆ
 ੨ ॥ ਰਹਾਉ ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਆ
 ਨ ਆਏ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਮਾਇਆ
 ਰੁ ਗਵਾਏ ॥ ਨਿਰਮਲ ਗੁਣ ਗਾਵੈ ਨਿਤ
 ਚੇ ਕੇ ਨਿਰਮਲੁ ਨਾਦੁ ਵਜਾਵਣਿਆ ॥
 ॥ ਨਿਰਮਲ ਅੰਮ੍ਰਿਤ ਗੁਰ ਤੇ ਪਾਇਆ
 ਵਿਚਹੁ ਆਪੁ ਮੁਆ ਤਿਥੈ ਮੋਹੁ ਨ
 ਏਆ ॥ ਨਿਰਮਲ ਗਿਆਨੁ ਧਿਆਨੁ

The Guru-minded persons have always cocentrated on the Lord with Truth in their hearts and considered His position permanent, being free from the bondage of the cycle of Rebirths. They meditate on the True Name of the Lord, resulting in purification of their hearts and minds and finally merge with the Lord. (7)

The persons, who sing the praises of the Lord, do not recognise any other authority apart from the Lord. What is the form of the Lord, whose service brings us comfort and peace?

O Nanak! The Guru-minded persons, who concentrate and meditate on True Name of the Lord, being immersed in True Name always, are certainly in unison with the Lord, finally merging with Him. (8-18-19)

Majh Mahala - 3 (Nirmal Sabad Nirmal hai ba'ni...)

The Guru-minded persons speak the language of Truth and their discourses are also of a pious nature, and they perceive the same light of the Lord pervading the whole creation. They sing the praises of the Lord with the help of a pious and truthful language, and rid themselves of all vicious actions by meditating on True Name of the Lord, an embodiment of Truth and piety.

I offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who dwell on the Lord, Bestower of all Comforts in their hearts and sing the praises of the Lord through the Guru's guidance. They rid themselves of the filth of personal aggrandisement and worldly desires through the Guru's teachings (Pause-1)

Their body and mind are purified by the efficacy of True Name, once they have inculcated True Name in their hearts, and they have controlled all the vices and their love for worldly falsehood. They always sing the praises of the True Lord day and night and hold discourses, and discussions on Pure Guru's Word. (2)

The Guru-minded persons have attained the nectar of True Name through the pious and holy Guru, and they have rid themselves of their ego, with no love for worldly pleasures left in their hearts. They have realised the True Knowledge by inculcating the Guru's Word in their pure mind. Now they have achieved a pure vision which perceives the same Lord pervading in all the beings. (3)

The Guru-minded persons, who serve and meditate on the True Lord, become purified themselves, washing away the dirt of

ਅਤਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥ ੩ ॥ ਜੋ ਨਿਰਮਲੁ ਸੇਵੇ ਸੁ
ਨਿਰਮਲੁ ਹੋਵੈ ॥ ਹਉਮੈ ਮੈਲੁ ਗੁਰ ਸਬਦੇ
ਧੋਵੈ ॥ ਨਿਰਮਲ ਵਾਜੈ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ
ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੪ ॥
ਨਿਰਮਲ ਤੇ ਸਭ ਨਿਰਮਲ ਹੋਵੈ ॥ ਨਿਰਮਲੁ
ਮਨੁਆ ਹਰਿ ਸਬਦਿ ਪਰੋਵੈ ॥ ਨਿਰਮਲ
ਨਾਮਿ ਲਗੈ ਬਡਭਾਗੀ ਨਿਰਮਲੁ ਨਾਮਿ
ਸੁਹਾਵਣਿਆ ॥ ੫ ॥ ਸੋ ਨਿਰਮਲੁ ਜੋ ਸਬਦੇ
ਸੋਹੈ ॥ ਨਿਰਮਲ ਨਾਮਿ ਮਨੁ ਤਨੁ ਮੋਹੈ ॥
ਸਚਿ ਨਾਮਿ ਮਲੁ ਕਦੇ ਨ ਲਾਗੈ ਮੁਖ ਊਜਲੁ
ਸਚੁ ਕਰਾਵਣਿਆ ॥ ੬ ॥ ਮਨੁ ਮੈਲਾ ਹੈ
ਦੂਜੈ ਭਾਇ ॥ ਮੈਲਾ ਚਉਕਾ ਮੈਲੈ ਥਾਇ ॥
ਮੈਲਾ ਖਾਇ ਫਿਰਿ ਮੈਲੁ ਵਧਾਏ ਮਨਮੁਖ
ਮੈਲੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੭ ॥ ਮੈਲੇ ਨਿਰਮਲ
ਸਭਿ ਹੁਕਮਿ ਸਬਾਏ ॥ ਸੋ ਨਿਰਮਲ ਜੋ
ਹਰਿ ਸਾਚੇ ਭਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ
ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥ ੮
॥ ੧੯ ॥ ੨੦ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਗੋਵਿੰਦੁ ਊਜਲੁ ਊਜਲ ਹੰਸਾ ॥ ਮਨੁ ਬਾਣੀ
ਨਿਰਮਲ ਮੇਰੀ ਮਨਸਾ ॥ ਮਨਿ ਊਜਲ ਸਦਾ

their ego with the help of the Guru's teachings. By singing the Guru's (Pure) holy Word all the time and meditating on True Name they hear the unstrung music of Nature (all pervasive) within themselves and finally they are received with honour at the Lord's Court. (4)

Even the persons full of the dirt of sins, become purified by meditating on the True Name. When such a person inculcates the Guru's Word with the help of True Name of the Lord in his heart, becomes purified and dignified. But only few fortunate persons predestined with such honour, meditate on True Name and such Guru-minded persons appear beautiful and grand after realising the True Lord. (5)

Who is really purified? The one, who becomes honoured and dignified by immersing in the Guru's Word and whose body and soul are completely enriched with True Name by the True Lord. The filth of worldly falsehood (Maya) does not affect those persons who are immersed in True Name and have merged with the Lord. Infact, they proceed with flying colours to the Kingdom of Heaven (Lord's Court) and being united with the Lord, they become Truth Personified. (6)

While the self-willed (faithless) persons, due to dual-mindedness, are far removed from the Lord and their mind is impure with the filth of worldly pleasures. Once the mind is impure it is no use trying to purify the place around us by various artificial means. (as was being done by Brahmins) Infact, such a self-willed person is fully surrounded by the filth of Maya and whatever he eats is impure and further generates impurities within himself with his sinful actions, as a result of which he suffers miserably. (7)

But all this is happening with the Lord's Will, that some persons are pure while some others are impure, because of the presence or absence of True Name within them. Infact, those persons are pious and pure, who are liked by the Lord and with whom the Lord is pleased.

O Nanak! The Guru-minded persons, who have inculcated the True Name in their hearts, have become purified with the help of True Name and finally get united with the Lord. (8-19-20)

Majh Mahala - 3 (Gobind o'ojal oojal hansa....)

The Lord (Gobind) is comparable to a tank and the Guru-minded persons are like the golden swans, who gather there to partake of the holy nectar of True Name, thereby getting rid of

ਮੁਖ ਸੋਹਹਿ ਅਤਿ ਊਜਲ ਨਾਮੁ
 ਧਿਆਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
 ਵਾਰੀ ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣਿਆ ॥ ਗੋਬਿੰਦੁ
 ਗੋਬਿੰਦੁ ਕਹੈ ਦਿਨ ਰਾਤੀ ਗੋਬਿੰਦ ਗੁਣ
 ਸਬਦਿ ਸੁਣਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਗੋਬਿੰਦੁ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥ ਗੁਰ ਕੈ
 ਭੈ ਊਜਲ ਹਉਮੈ ਮਲੁ ਜਾਏ ॥ ਸਦਾ ਅਨੰਦਿ
 ਰਹਹਿ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸੁਣਿ
 ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣਿਆ ॥ ੨ ॥ ਮਨੂਆ
 ਨਾਚੈ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥ ਗੁਰ ਕੈ ਸਬਦਿ
 ਮਨੈ ਮਨੁ ਮਿਲਾਏ ॥ ਸਚਾ ਤਾਲੁ ਪੂਰੈ
 ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਏ ਸਬਦੇ ਨਿਰਤਿ
 ਕਰਾਵਣਿਆ ॥ ੩ ॥ ਊਚਾ ਕੂਕੇ ਤਨਹਿ
 ਪਛਾੜੇ ॥ ਮਾਇਆ ਮੋਹਿ ਜੋਹਿਆ ਜਮਕਾਲੇ
 ॥ ਮਾਇਆ ਮੋਹੁ ਇਸੁ ਮਨਹਿ ਨਚਾਏ
 ਅੰਤਰਿ ਕਪਟੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੪ ॥
 ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਾ ਆਪਿ ਕਰਾਏ ॥ ਤਨੁ
 ਮਨੁ ਰਾਤਾ ਸਹਜਿ ਸੁਭਾਏ ॥ ਬਾਣੀ ਵਜੈ
 ਸਬਦਿ ਵਜਾਏ ਗੁਰਮੁਖਿ ਭਗਤਿ ਥਾਇ
 ਪਾਵਣਿਆ ॥ ੫ ॥ ਬਹੁ ਤਾਲ ਪੂਰੇ ਵਾਜੈ
 ਵਜਾਏ ॥ ਨਾ ਕੇ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ ॥
 ਮਾਇਆ ਕਾਰਣਿ ਪਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ
 ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੬ ॥ ਜਿਸੁ ਅੰਤਰਿ
 ਪ੍ਰੀਤਿ ਲਗੈ ਸੇ ਮੁਕਤਾ ॥ ਇੰਦ੍ਰੀ ਵਸਿ ਸਚ

their selfish pursuits, and becoming purified in mind and spirit. They are pure of heart and look dignified in their meditation of the True Name.

I offer myself, nay my life, as a sacrifice to the Guru-minded persons, who sing the praises of the Lord. They sing the Lord's praises day and night themselves and tell others also about the Lord's Greatness and benevolence. (Pause-1)

Such Guru-minded persons, imbued with the love of the Lord, sing songs in praise of the Lord's Greatness normally (in the routine) and have purified themselves and helped others also to rid themselves of the filth of egoism. They enjoy the bliss of life in meditating and singing Lord's praises day and night or listening to such versions. (2)

They dance in love and devotion of the Lord, with their hearts in unison with the Lord's spirit through the Guru's Word, shedding the greed of worldly pleasures and moulding their lives according to the Guru's dictates, and helping others as well in the same direction. They dance to the tune and rhythm of the Lord's True Name, being pure of heart and above the reach of worldly passions, and helping others as well to follow Lord's Will through the Guru's guidance. (3)

The self-Willed persons are engaged in false pursuits proclaiming at the top of their voice and undergoing (physical) tortures just to improve the world with their good intentions though basically it is all directed towards worldly attachments (of Maya). The god of death has seen through their game of falsehood, with which they dance to the tune of their selfish ends and they suffer all sorts of privations due to their dual-mindedness and false pursuits. (4)

With the help of meditation of True Name, through the Lord's Grace, the dirt of impure persons is washed away and they become purified. One becomes pure by inculcating True Name of the Lord through the Guru's Word in one's heart, but it is given to very few fortunate Guru-minded persons to attain this position and become dignified in attaining the Lord through the meditation of True Name. (5)

While the self-willed persons, engulfed by dual-mindedness are far removed from the Lord as their mind is polluted with the filth of Maya. The purification of heart cannot be achieved by artificial means like cleaning the Kitchen or demarcating its boundaries which are useless acts. Infact, such a person eats dirt only and suffers through aggravating his impure actions and sins

ਸੰਜਮਿ ਜੁਗਤਾ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ
ਹਰਿ ਧਿਆਏ ਏਹਾ ਭਗਤਿ ਹਰਿ ਭਾਵਣਿਆ
॥ ੭ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗ ਚਾਰੇ ਹੋਈ
॥ ਹੋਰਤੁ ਭਗਤਿ ਨ ਪਾਏ ਕੋਈ ॥ ਨਾਨਕ
ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰ ਚਰਣੀ
ਚਿਤੁ ਲਾਵਣਿਆ ॥ ੮ ॥ ੨੦ ॥ ੨੧ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸੇਵੀ ਸਚੁ ਸਾਲਾਹੀ ॥ ਸਚੈ ਨਾਇ
ਦੁਖੁ ਕਥ ਹੀ ਨਾਹੀ ॥ ਸੁਖਦਾਤਾ ਸੇਵਨਿ
ਸੁਖੁ ਪਾਇਨਿ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖ ਸਹਜਿ
ਸਮਾਧਿ ਲਗਾਵਣਿਆ ॥ ਜੇ ਹਰਿ ਸੇਵਹਿ
ਸੇ ਸਦਾ ਸੋਹਹਿ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣਿਆ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭੁ ਕੋ ਤੇਰਾ ਭਗਤੁ
ਕਹਾਏ ॥ ਸੇਈ ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥
ਸਚੁ ਬਾਣੀ ਤੁਧੈ ਸਾਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ
ਭਗਤਿ ਕਰਾਵਣਿਆ ॥ ੨ ॥ ਸਭੁ ਕੋ ਸਚੇ
ਹਰਿ ਜੀਉ ਤੇਰਾ ॥ ਗੁਰਮੁਖਿ ਮਿਲੈ ਤਾ ਚੂਕੈ
ਫੇਰਾ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਇ ਰਚਾਵਹਿ
ਤੂੰ ਆਪੇ ਨਾਉ ਜਪਾਵਣਿਆ ॥ ੩ ॥
ਗੁਰਮਤੀ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥ ਹਰਖੁ
ਸੇਗੁ ਸਭੁ ਮੋਹੁ ਗਵਾਇਆ ॥ ਇਕਸੁ ਸਿਉ
ਲਿਵ ਲਾਗੀ ਸਦ ਹੀ ਹਰਿ ਨਾਮੁ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥ ੪ ॥ ਭਗਤ ਰੰਗਿ ਰਾਤੇ

due to dual-mindedness. (6)

The person, who is imbued with the love of the Lord, attains Salvation as he controls his senses and leads a disciplined life of purity and truthfulness. He recites Lord's True Name through the Guru's Word, which pleases the Lord. (7)

But all this happens as per Lord's Will, that some are pure while others with impure; infact they only are pure, whom the Lord is pleased with.

O Nanak! The Guru-minded persons who have inculcated True Name in their hearts, have merged with the Lord by ridding themselves of the filth of Maya through meditation of True Name. (8-20-21)

Majh Mahala - 3 (Sacha Sevi Sa'ch Sa'lahi...)

One should serve the True Lord, meditate on True Name and sing His Praises, as one never undergoes any suffering by inculcating True Name in one's heart. The Guru-minded persons, who have endeared themselves to the Lord's love and True Name through the Guru's guidance, have always enjoyed the bliss of life thereby realising the Lord benefactor and bestower of all Bliss.

I offer myself as a sacrifice, nay my life-even, to those Guru-minded persons, who meditate on the Lord, bestower of all comforts, in the fourth stage of Equipose. They serve the True Lord, and are worthy of all honours and grandeur and they possess knowledge, intelligence and beauty beyond measure at all times. (Pause-1)

O Lord ! Though everyone poses to be Your follower, the real follower is the one, liked and accepted by You. The Guru-minded persons, who sing Your praises give a pleasant and pure talk as they are themselves completely imbued with Your love and enable others also to praise and worship You. (2)

O Lord, the True Master! Everyone is created by You but one, who mingles with You through the Guru's guidance, rids oneself of the cycle of Rebirths and his misgivings and whims are cast away. Whenever it pleases You, You enable us to inculcate True Name in our hearts and meditate on Your True Name. (3)

The persons, who have accepted the Guru's teachings, have inculcated the Lord's Name in their hearts; thus ridding themselves of any feeling of joy, sorrow or worldly pleasure. Thus they have developed pure love for the one and only one Lord, inculcating True Name in their hearts. (4)

੧ ਤੇਰੈ ਚਾਏ ॥ ਨਉ ਨਿਧੀ ਨਾਮੁ ਵਸਿਆ
 ੨ ਆਏ ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ
 ੩ ਏਆ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ
 ੪ ॥ ਤੂੰ ਦਇਆਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥
 ੫ ਆਪੇ ਮੇਲਿਹਿ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥ ਤੂੰ
 ੬ ਦੇਵਹਿ ਨਾਮੁ ਵਡਾਈ ਨਾਮਿ ਰਤੇ
 ੭ ਪਾਵਣਿਆ ॥ ੬ ॥ ਸਦਾ ਸਦਾ ਸਾਚੇ
 ੮ ਸਾਲਾਹੀ ॥ ਗੁਰਮੁਖਿ ਜਾਤਾ ਦੂਜਾ ਕੇ
 ੯ ਜੀ ॥ ਏਕਸੁ ਸਿਉ ਮਨੁ ਰਹਿਆ ਸਮਾਏ
 ੧੦ ਮੰਨਿਐ ਮਨਹਿ ਮਿਲਾਵਣਿਆ ॥ ੭
 ੧੧ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਸਾਲਾਹੇ ॥ ਸਾਚੇ ਠਾਕੁਰ
 ੧੨ ਰਵਾਹੇ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ
 ੧੩ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ ॥ ੮ ॥
 ੧੪ ॥ ੨੨ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

੧ ਭਗਤ ਸੋਹਹਿ ਸਾਚੈ ਦਰਬਾਰੇ ॥ ਗੁਰ
 ੨ ਸਬਦਿ ਨਾਮਿ ਸਵਾਰੇ ॥ ਸਦਾ ਅਨੰਦਿ
 ੩ ਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ
 ੪ ਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
 ੫ ਜੀ ਨਾਮੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
 ੬ ਜੀਉ ਸਚਾ ਉਚੇ ਉਚਾ ਹਉਮੈ ਮਾਰਿ
 ੭ ਭਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ
 ੮ ਤੇ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ
 ੯ ਮੇ ਮਿਲਾਈ ॥ ਗੁਰ ਸਬਦਿ ਮਿਲਹਿ ਸੇ

Then, such Guru-minded persons are totally immersed in Your love for ever, and they have further acquired all the nine (Worldly) treasures through Your True Name inculcated in their hearts (innerselves). They are really worthy of honour with great fortunes, having realised the True Lord, and have finally merged with Him, through the Guru's guidance. (5)

O Lord, Benefactor of all virtues ! You are ever kind and benevolent to us. You have enabled the Guru-minded persons to mingle with You, as they have realised Your Greatness, through the Guru's guidance. O Lord! You have bestowed on them the gift of Your True Name, with which they are enamoured all the time, thus enjoying eternal bliss. (6)

O True Lord ! Such Guru-minded persons always sing Your praises, and they never serve and recognize any other authority except Yours. Infact, their hearts are fully attuned to Your love, and then You enable their hearts to mingle with You by shedding all other pleasures and attractions of life. (7)

O True Master ! You are even so carefree and benevolent (unmindful of our flaws) and the Guru-minded persons always praise You. O Nanak ! The Guru-minded persons, who are immersed in the True Name of the Lord with the Guru's guidance, are mingled by the Lord with Himself. (8-211-22)

Majh Mahala - 3 (Terai bhagat sohai sachai darbarai....)

O Lord ! Your saints and followers look grand in Your Presence (serving You) as they have realised True Name through the Guru's guidance, thus receiving honour at the Lord's Court. They sing Your praises, thus enjoying always perfect bliss day and night, finally merging with You. (1)

I offer myself, nay my life even, as a sacrifice to those Guru-minded persons who, having listened and practised the nectar of True Name have enshrined it in their hearts. O Lord! You are pure and True, grèater than the Greatest and beyond our reach, (grasp) and merge those Guru-minded persons with Your self, who have overcome their ego, with the Guru's Grace. (Pause-1)

O Lord ! You are pure and Your Greatness (Name) is also True and You have mingled some Guru-minded persons through the Guru's Grace. They have immersed in You through the Guru's guidance as they never are separated from You ; infact, they merge with You forever effortlessly. (2)

O Lord ! The Creation and Sustenance of this Universe is

ਵਿਛੜਹਿ ਨਾਹੀ ਸਹਜੇ ਸਚਿ
ਸਮਾਵਣਿਆ ॥ ੨ ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ
ਕਛੂ ਨ ਹੋਇ ॥ ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ
ਜਾਣਹਿ ਸੋਇ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ
ਗੁਰਮਤਿ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥ ੩ ॥
ਕਾਮਣਿ ਗੁਣਵੰਤੀ ਹਰਿ ਪਾਏ ॥ ਭੈ ਭਾਇ
ਸੀਗਾਰੁ ਬਣਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ
ਸੋਹਾਗਣਿ ਸਚ ਉਪਦੇਸਿ ਸਮਾਵਣਿਆ
॥ ੪ ॥ ਸਬਦੁ ਵਿਸਾਰਨਿ ਤਿਨਾ ਠਹੁਰੁ
ਨ ਠਾਉ ॥ ਭ੍ਰਮਿ ਭੁਲੇ ਜਿਉ ਸੁੰਦੈ ਘਰਿ
ਕਾਉ ॥ ਹਲਤੁ ਪਲਤੁ ਤਿਨੀ ਦੋਵੈ ਗਵਾਏ
ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਵਣਿਆ ॥ ੫ ॥
ਲਿਖਦਿਆ ਲਿਖਦਿਆ ਕਾਗਦੁ ਮਸੁ
ਖੋਈ ॥ ਦੂਜੈ ਭਾਇ ਸੁਖੁ ਪਾਏ ਨ ਕੋਈ ॥
ਕੂੜੁ ਲਿਖਹਿ ਤੈ ਕੂੜੁ ਕਮਾਵਹਿ ਜਲਿ
ਜਾਵਹਿ ਕੂੜਿ ਚਿਤੁ ਲਾਵਣਿਆ ॥ ੬ ॥
ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਲਿਖਹਿ ਵੀਚਾਰੁ ॥
ਸੇ ਜਨ ਸਚੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥ ਸਚੁ
ਕਾਗਦੁ ਕਲਮ ਮਸਵਾਣੀ ਸਚੁ ਲਿਖਿ
ਸਚਿ ਸਮਾਵਣਿਆ ॥ ੭ ॥ ਮੇਰਾ ਪ੍ਰਭੁ
ਅੰਤਰਿ ਬੈਠਾ ਵੇਖੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ
ਸੋਈ ਜਨੁ ਲੇਖੈ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥
੮ ॥ ੨੨ ॥ ੨੩ ॥

controlled by Your Will as there is none else to look after the Universe. You are the Creator and sustainer of this Universe Yourself as such You are fully aware of our actions. Infact, You are responsible, in the form of Creator for making us behave and act as we do and finally those persons who follow the Guru's teachings are merged with Yourself through the True Name. (3)

The human being, like a devoted wife who pleases her spouse with her good behaviour, attains the Lord with his good actions as he has embellished himself with the ornaments of love and regard (for the spouse) for the Lord-Spouse. By serving the True Guru, the Guru-minded person, like the devoted wife, attains the Lord through the true teachings of the Guru, and finally merges with Him. (4)

The self-willed persons, who do not remember the Guru's message (through the Guru's Word) are sent from pillar to post as they have no permanent support. Infact, engulfed in worldliness, falsehood and whimsical practices, they wail and cry for the right path like the crow who crows endlessly in a deserted house, without any response. They have spoiled their life (in this world as well as the next) here and hereafter as they suffer miserably from the pain of separation from the Lord. (5)

Such self-willed persons waste their lives, with dual-mindedness like wasting the paper and ink with useless writing as none has ever attained peace, by forgetting the Lord. They are engaged in falsehood, write untruth, practise falsehood and finally burn themselves in the fire of lust and pursuits of worldly pleasures (without realising the True Lord) (6)

While on the other hand the Guru-minded persons, think, write and practise truth and attaining the true knowledge, achieve salvation. Their paper, ink and pen are all pure and their writings are successful as they describe the True Name and finally merge with the Truth. (7)

The Lord resides within us and watches our actions. But the Guru-minded person alone leads a successful life, through the Guru's guidance and Grace, and attains the Lord, as he is destined to meet him.

O Nanak ! We could gain honour and greatness inculcating the True Name, which can be realised through the Guru's guidance alone. (8-22-23)

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਤਮ ਰਾਮ ਪ੍ਰਗਾਸੁ ਗੁਰ ਤੇ ਹੋਵੈ ॥ ਹਉਮੈ
ਮੈਲੁ ਲਾਗੀ ਗੁਰ ਸਬਦੀ ਖੋਵੈ ॥ ਮਨੁ
ਨਿਰਮਲੁ ਅਨਦਿਨੁ ਭਗਤੀ ਰਾਤਾ ਭਗਤਿ
ਕਰੇ ਹਰਿ ਪਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ
ਜੀਉ ਵਾਰੀ ਆਪਿ ਭਗਤਿ ਕਰਨਿ ਅਵਰਾ
ਭਗਤਿ ਕਰਾਵਣਿਆ ॥ ਤਿਨਾ ਭਗਤ ਜਨਾ
ਕਉ ਸਦ ਨਮਸਕਾਰੁ ਕੀਜੈ ਜੋ ਅਨਦਿਲੁ
ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਆਪੇ ਕਰਤਾ ਕਾਰਣੁ ਕਰਾਏ ॥ ਜਿਤੁ ਭਾਵੈ
ਤਿਤੁ ਕਾਰੈ ਲਾਏ ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ
ਹੋਵੈ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੨ ॥
ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ॥ ਗੁਰ
ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥ ਸਦਾ ਮੁਕਤੁ
ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸਹਜੇ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥ ੩ ॥ ਬਹੁ ਕਰਮ ਕਮਾਵੈ
ਮੁਕਤਿ ਨ ਪਾਏ ॥ ਦੇਸੰਤਰੁ ਭਵੈ ਦੂਜੈ ਭਾਇ
ਖੁਆਏ ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਕਪਟੀ
ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੪ ॥ ਧਾਵਤੁ
ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਮ
ਪਦੁ ਪਾਏ ॥ ਸਤਿਗੁਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੫ ॥ ਇਕਿ
ਕੂੜਿ ਲਾਗੈ ਕੂੜੇ ਫਲ ਪਾਏ ॥ ਦੂਜੈ ਭਾਇ

Majh Mahala - 3 (Atam Ram pra'gas Gur te' hovai...)

The Lord, through the Guru's guidance, enlightens our souls with His True Name, we are enabled to rid ourselves of our ego, through following the Guru's Word. The mind gets purified with our sustained prayers and worship day and night, resulting in attainment of the True Lord.

I would offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who are engaged in meditation of True Name of the Lord themselves and guide others as well to follow suit. We should offer our salutations to such saints, who are busy in singing the praises of the Lord day and night. (Pause-1)

The Lord creates certain factors and situations which lead to the formation of this Universe, through the worldly elements of falsehood (Maya) and the human beings are allotted roles to perform certain deeds as it pleases Him. The Guru-minded persons, pre-destined with good fortune, engage themselves in the service of the Guru, and through service they enjoy a blissful life. (2)

The person, who engages himself in the service and worship of the Lord, detaching himself from worldly pleasures of life and meditates on True Name of the Lord, leads a purposeful life. He inculcates the True Name of the Lord in his heart through the Guru's Grace and attains Salvation in the fourth stage of 'Equipose'. (By detaching oneself from worldly activities and engaging in Lord's Worship one dies from Worldly angle but lives spiritually.) (3)

One may perform lot of actions, except Lord's worship as such he does not attain Salvation. Being engulfed in dual-mindedness, he always undergoes sufferings, being misguided and under misapprehensions, in spite of his travels all over the world. Infact, such a self-willed, faithless person, being a cheat has wasted this human life in useless pursuits and suffers without understanding Guru's teachings.

Man does not divert his mind from running after worldly pursuits and keeps his mind away from vicious thoughts by controlling it, thus man could attain unity with the Lord, the highest achievement, through the Guru's Grace. Then the Lord bestows Himself the Guru's guidance, by which one could enjoy the bliss of life, by following the Guru's guidance. (5)

There are certain self-willed persons, engaged in false worldly pursuits, resulting in false rewards; and being guided by dual-mindedness they waste their lives in useless deeds. Such

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥ ਆਪਿ ਡੁਬੇ ਸਗਲੇ
ਕੁਲ ਡੋਬੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥
੬ ॥ ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੇ ਗੁਰਮੁਖਿ ਦੇ
ਖੈ ॥ ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥ ਸਿਧ
ਸਾਧਿਕ ਮੋਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ
ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ ॥ ੭
॥ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਸੇਈ ॥ ਹੋਰੁ ਕਿ
ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਈ ॥ ਨਾਨਕ ਜਿਸੁ
ਨਾਮੁ ਦੇਵੈ ਸੇ ਲੇਵੈ ਨਾਮੇ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥ ੮ ॥ ੨੩ ॥ ੨੪ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ ॥ ਤਿਸੁ
ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ ॥ ਆਪੇ
ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰ ਸਬਦੀ ਆਪੁ
ਵੰਢਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤੀ
ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ ॥
ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ ਕੋਈ ਗੁਰ ਕਿਰਪਾ
ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ੨ ॥ ਗੁਰ ਗਿਆਨ
ਅੰਜਨੁ ਸਚੁ ਨੇੜੀ ਪਾਇਆ ॥ ਅੰਤਰਿ ਚਾਨਣੁ
ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥ ਜੋਤੀ ਜੋਤਿ
ਮਿਲੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਦਰਿ ਸੋਭਾ

faithless persons, are engulfed in this ocean of life in worldly falsehood sounding their death-knell and make others also to follow them towards failure and destruction, as they are always busy in falsehood, inhaling poison through vicious deeds. (6)

Hardly any Guru-minded person, through the Guru's guidance, is enabled to perceive his true self, his soul within himself, and rids himself of his ego through love and devotion to the Lord. There have been great Yogis, learned and devout disciples, practising silence and prayers but even they have failed to perceive their inner-self, (soul) within themselves; as they could only enjoy the physical pleasures, without achieving self-realisation. (7)

The Lord Creator, through His Will, dictates to us all our actions and we do accordingly as it pleases Him, as nothing can happen without His Orders and we only follow His dictates.

O Nanak ! Whosoever is bestowed with True Name by the Lord, merges with the Lord by inculcating True Name in his heart, enjoying eternal bliss. (8-23-24)

Majh Mahala - 3 (Iss gu'ffa me'h akhu't bha'ndara....)

In this human body with darkness all over, there is a limitless treasure of spiritual powers (treasure of virtues) wherein the Lord, who is beyond our grasp and with limitless greatness, resides but we cannot appreciate it. Only the Guru-minded persons, who have rid themselves of their egoism through the Guru's Word, can really realise and understand this; infact, they perceive Him spiritually, while for the faithless, He is in a hidden form.

I would offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who have inculcated the nectar of True Name in their hearts. They only relish the sweet taste of this nectar, which is available to those persons with the Guru's guidance, who partake of it, along with other colleagues. (Pause-1)

The Guru-minded persons, having removed the veil of ignorance, by ridding themselves of their egoism, have laid their minds open to the inflow of the treasure of invaluable True Name through the Guru's Grace. It is only through the Guru's guidance, that one could attain True Name with the Guru's Grace and there is no other source. (2)

When the Guru applied the collyrium of knowledge and wisdom to my eyes, my mind was enlightened and the darkness of ignorance was dispelled. When my mind was enshrined with the light of True Name, my soul united with the Prime-Soul (Lord) and I became one with the Lord. Such Guru-minded persons are

ਪਾਵਣਿਆ ॥ ੩ ॥ ਸਰੀਰਹੁ ਭਾਲਣਿ ਕੇ
ਬਾਹਰਿ ਜਾਏ ॥ ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ
ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ ॥ ਮਨਮੁਖ ਅਧਿ ਸੂਝੈ ਨਾਹੀ
ਫਿਰਿ ਘਿਰਿ ਆਇ ਗੁਰਮੁਖਿ ਵਬੁ ਪਾਵਣਿਆ
॥ ੪ ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਰਾ ਹਰਿ ਪਾਏ ॥
ਮਨਿ ਤਨਿ ਵੇਖੈ ਹਉਮੈ ਮੈਲੁ ਜਾਏ ॥ ਬੈਸਿ
ਸੁਥਾਨਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਚੈ ਸਬਦਿ
ਸਮਾਵਣਿਆ ॥ ੫ ॥ ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ
ਰਹਾਏ ॥ ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥
ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ
ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥ ੬ ॥ ਬਿਨੁ
ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥
ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ ॥
ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ
ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ
ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥ ੭ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਤੂੰ ਸਭਨੀ
ਥਾਈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ
ਸੋਝੀ ਪਾਈ ॥ ਨਾਨਕ ਨਾਮੁ
ਸਲਾਹਿ ਸਦਾ ਤੂੰ ਗੁਰਮੁਖਿ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥ ੮ ॥ ੨੪ ॥ ੨੫ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਆਪੇ ॥ ਕਾਲੁ ਨ
ਜੋਹੈ ਦੁਖੁ ਨ ਸੰਤਾਪੇ ॥ ਹਉਮੈ ਮਾਰਿ ਬੰਧਨ
ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥
੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਹਰਿ
ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥ ਗੁਰਮੁਖਿ ਗਾਵੈ

received with honour in the Kingdom of Heaven. (3)

When all the treasures of virtues are found inside our body, and we wander outside in search of these, we surely cannot attain True Name but suffer miserably like the worthless person. The faithless person does not realise anything like a blind man, and finally achieves everything with the Guru's guidance, within himself. Such a Guru-minded person, with the Guru's Grace, does attain the True Lord, with which he is able to rid himself of his egoism by surrendering his body and soul. He then sings the praises of the Lord in the company of holy saints, finally merging with Him. (5)

When Man diverts his mind from being led astray into worldly pleasures, through the nine outlets and keeps his mind stuck to the Tenth invisible door (outlet) in the fourth stage of Equipose, where the Lord resides; he then hears the Unstrang music of Nature day and night in his enlightened self. But this stage is achieved only by those persons, having received knowledge through the Guru's guidance. (6)

Without the Guru's guidance, there is total darkness in one's mind and without dispelling this darkness (of ignorance) one cannot realise any spiritual enlightenment nor get out of the cycle of rebirths. The key of knowledge for the lock of ignorance and darkness (opening the Tenth door) lies with the Guru, but this stage is realised by few fortunate persons who are pre-destined through the Guru's guidance. (7)

O Lord ! You are present everywhere, whether in manifest or Unmanifest form but this realisation comes to the persons who are favoured with the Guru's Grace. O Nanak ! Let us meditate and cultivate True Name in our hearts and sing Lord's praises, as only True Name pervades inside the minds of Guru-minded persons, through the Guru's guidance. (8-24-25)

Majh Mahala - 3 (Gurmukh milai milaeai aapai....)

The Lord has enabled the Guru-minded persons to merge with Him and they further, help others to meet the Lord. Such Guru-minded persons are not worried about the god of death nor do they suffer any afflictions. The Guru-minded persons, infact, have cut off their worldly connections, by ridding themselves of their egoism and they look grand with the Guru's guidance, and are received with honour at the Lord's Court. (1)

I would offer myself as a sacrifice, nay my life even, to those

ਗੁਰਮੁਖਿ ਨਾਚੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ
ਲਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ
ਜੀਵੈ ਮਰੈ ਪਰਵਾਣੁ ॥ ਆਰਜਾ ਨ ਡੀਜੈ
ਸਬਦੁ ਪਛਾਣੁ ॥ ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਕਾਲੁ
ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥
੨ ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਏ ॥
ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ਆਪਿ
ਤਰੈ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਗੁਰਮੁਖਿ ਜਨਮੁ
ਸਵਾਰਣਿਆ ॥ ੩ ॥ ਗੁਰਮੁਖਿ ਦੁਖੁ ਕਦੇ
ਨ ਲਗੈ ਸਰੀਰਿ ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਚੂਕੈ
ਪੀਰ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ
ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥ ੪ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ
ਵਡਿਆਈ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ
ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ
ਵਡਿਆਈ ॥ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸੋਭਾ
ਪਾਈ ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ
ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਰਾਵਣਿਆ ॥ ੫ ॥
ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਸਬਦੇ ਰਾਤਾ ॥
ਗੁਰਮੁਖਿ ਜੁਗ ਚਾਰੇ ਹੈ ਜਾਤਾ ॥ ਗੁਰਮੁਖਿ
ਗੁਣ ਗਾਵੈ ਸਦਾ ਨਿਰਮਲੁ ਸਬਦੇ ਭਗਤਿ
ਕਰਾਵਣਿਆ ॥ ੬ ॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ
ਅੰਧਾਰਾ ॥ ਜਮਕਾਲਿ ਗਰਠੇ ਕਰਹਿ
ਪੁਕਾਰਾ ॥ ਅਨਦਿਨੁ ਰੋਗੀ ਬਿਸਟਾ ਕੇ
ਕੀੜੇ ਬਿਸਟਾ ਮਹਿ ਦੁਖੁ ਪਾਵਣਿਆ ॥ ੭

Guru-minded persons, who get honoured in the Kingdom of Heaven (Lord's Court) because of reciting True Name of the Lord. The Guru-minded persons sing the praises of the Lord, enjoying perfect bliss by inculcating True Name in their hearts, and meditate on the Lord (by all means), by body and soul. (Pause-1)

The Guru-minded person is acceptable to the Lord, both in this life and after death. (both life and death of a Guru-minded person are successful). His life does not go waste, as he has realised the True meaning of the Guru's Word.

Infact, the death does not destroy the importance of the Guru-minded persons as such they never die and they are united with the Lord finally. (2)

The Guru-minded persons are received with honour in the Lord's Court, as they have rid themselves of the dirt of egoism. The Guru-minded persons have crossed this ocean of life successfully, enabling some others also to do likewise, and they have usefully spent this life for the service of others. (3)

The Guru-minded persons never suffer any physical pains as they have got rid of the malady of egoism; their mind has been purified with the help of True Name and they never become impure with falsehood again. So they get united with the Lord by attaining the fourth stage of Equipoise. (4)

The Guru-minded persons get honoured in the Lord's Court by meditating on True Name and realising Truth. They sing the praises of the Lord and find favour and honour in the Kingdom of Heaven. They attain permanent bliss by remembering True Name and are always engaged in meditation of True Name or helping others on the same path. (5)

The heart of the Guru-minded persons is ever enriched with the Guru's teachings, thus realising the secrets of the Lord throughout the four ages; at all times. They always sing the praises of the Lord thus cleansing their mind and enable everyone else to worship the Lord through the Guru's teachings. (6)

The self-willed, faithless persons always grope in the darkness of ignorance and cry for help, being in the clutches of the god of death. Infact, they are like the worms in the filth and suffer day and night like these worms living in filthy surroundings all the time. (7)

ਗੁਰਮੁਖਿ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥ ਗੁਰਮੁਖਿ
ਜੈ ਵੁਠਾ ਆਪਿ ਆਏ ॥ ਨਾਨਕ ਨਾਮਿ
ਭੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ
ਵਣਿਆ ॥ ੮ ॥ ੨੫ ॥ ੨੬ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਜੋਤਿ ਜੋਤਿ ਹੈ ਸਰੀਰਾ ॥ ਸਬਦਿ ਦਿਖਾਏ
ਗੁਰ ਪੂਰਾ ॥ ਆਪੇ ਫਰਕੁ ਕੀਤੇਨੁ ਘਟ
ਰਿ ਆਪੇ ਬਣਤ ਬਣਾਵਣਿਆ ॥ ੧ ॥
ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ
ਵਣਿਆ ॥ ਬਾਝੁ ਗੁਰੂ ਕੇ ਸਹਜੁ ਨ ਪਾਏ
ਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥ ੧ ॥
ਉ ॥ ਤੂੰ ਆਪੇ ਸੋਹਿ ਆਪੇ ਜਗੁ ਮੋਹਹਿ
ਤੂੰ ਆਪੇ ਨਦਰੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥ ਤੂੰ
ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ
ਵਣਿਆ ॥ ੨ ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ
ਏ ॥ ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ ॥
ਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ
ਵਣਿਆ ॥ ੩ ॥ ਆਪੇ ਕਰਤਾ ਆਪੇ
ਤਾ ॥ ਬੰਧਨ ਤੋੜੇ ਸਦਾ ਹੈ ਮੁਕਤਾ ॥
ਮੁਕਤੁ ਆਪੇ ਹੈ ਸਚਾ ਆਪੇ ਅਲਖੁ
ਵਣਿਆ ॥ ੪ ॥ ਆਪੇ ਮਾਇਆ ਆਪੇ
ਇਆ ॥ ਆਪੇ ਮੋਹੁ ਸਭੁ ਜਗਤੁ

The Guru-minded persons themselves remember the Lord and goad others as well towards (worshipping the Lord) prayers, as the Lord is enshrined in their hearts automatically. O Nanak! By meditating on True Name of the Lord, one gets honoured here and hereafter, and finally merges with the True Master through the Guru's Grace. (8-25-26)

Majh Mahala - 3 (*E'ka joat joat hai sarira...*)

O Lord ! It is Your light only which emanates from all forms of Your creation. But this enlightenment is known by experienced (few) persons through the Guru's guidance. The Lord has created unity through His image (light) being made visible in all things; at the same time there is diversity with different shapes and appearances in all His Creation.

I would offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who sing the praises of the True Lord. None has ever achieved true realisation except through the Guru's guidance. The Guru-minded persons, merge with the Lord in the fourth stage of "Equipoise", with the Guru's Grace. (Pause-1)

O Lord ! You appear grand, prevalent everywhere in Your Creation and the whole world is completely bewitched by Your secrets. It is only through Your Grace that the whole Universe moves according to set principles in conscious perception as per Your Will. You alone are bestower of comforts and sufferings to Your Creation and enable the Guru-minded persons to realise You within themselves. (2)

O Lord Creator ! You are responsible for directing the World and also make us behave and act as per Your Will. You alone enable us to understand and inculcate the Guru's teachings in our minds; thus the nectar of True Name springs within us by way of the Guru's Word which we are enabled to hear through the Guru. (3)

O Lord ! You are the creator and You are present Yourself in Your creation which functions within Your directions, as it is Your light only, which functions within all Your creation. Whosoever is relieved of the worldly bondage by You, attains Salvation, being Truthful. Infact, it is Your presence only in all beings, who attain Salvation and it is You only (in a different form) who sings Your praises, and it is You alone whose praises are being sung, as You are present in all Your creation. (4)

O Lord ! You are Yourself the veil of Worldly falsehood and You Yourself are its image and You have created an interest in that

ਉਪਾਇਆ ॥ ਆਪੇ ਗੁਣਦਾਤਾ ਗੁਣ ਗਾਵੈ
ਆਪੇ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥ ੫ ॥ ਆਪੇ
ਕਰੇ ਕਰਾਏ ਆਪੇ ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ
ਆਪੇ ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਵੈ ਤੂੰ
ਆਪੇ ਕਾਰੈ ਲਾਵਣਿਆ ॥ ੬ ॥ ਆਪੇ ਮਾਰੇ
ਆਪਿ ਜੀਵਾਏ ॥ ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ
॥ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖ ਪਾਇਆ ਗੁਰਮੁਖਿ
ਸਹਜਿ ਸਮਾਵਣਿਆ ॥ ੭ ॥ ਆਪੇ ਊਚਾ
ਉਚੇ ਹੋਈ ॥ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ਸੁ ਵੇਖੈ
ਕੋਈ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ
ਆਪੇ ਵੇਖਿ ਵਿਖਾਲਣਿਆ ॥ ੮ ॥ ੨੬ ॥
੨੭ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਰਹਿਆ ਸਭ ਥਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਘਰ ਹੀ ਮਹਿ ਪਾਈ ॥ ਸਦਾ
ਸਰੋਵੀ ਇਕ ਮਨਿ ਧਿਆਈ ਗੁਰਮੁਖਿ ਸਚਿ
ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਜਗਜੀਵਨੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ਹਰਿ
ਜਗਜੀਵਨੁ ਨਿਰਭਉ ਦਾਤਾ ਗੁਰਮਤਿ
ਸਹਜਿ ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਘਰ ਮਹਿ ਧਰਤੀ ਧਉਲੁ ਪਾਤਾਲਾ ॥ ਘਰ
ਹੀ ਮਹਿ ਪ੍ਰੀਤਮੁ ਸਦਾ ਹੈ ਬਾਲਾ ॥ ਸਦਾ

worldly falsehood, throughout the whole world by Yourself. You are Yourself the bestower of all virtues, the True Guru; and You Yourself are singing the praises of the Lord as a disciple and You are holding discourses for others as well, describing the Lord's Greatness. (5)

O Lord ! You have created all the beings in the world and then You only make them perform all the actions. You created the Universe and then (maintained) have kept it in its position Yours and then destroy it, when it pleases You. Nothing happens without Your will (Dictates) and all the Creation is kept engaged by You in various activities. (6)

O Lord ! You only are responsible for the death of individuals and then You only make them alive. You only enable us to merge with Yourself, by arranging our meeting with the Guru through holy congregations. The Guru-minded persons, who have cared to serve You, have always enjoyed perfect bliss and they have finally united with You in the fourth stage "Equipoise." (7)

O Lord ! You are the greatest of the great, as perceived by and only those few persons perceive Your real Greatness who are pre-destined by Your Will. O Nanak ! The Guru-minded persons, who have inculcated Lord's True Name in their hearts, perceive Lord's Greatness and His real secrets and enable so many others as well to perceive Him in their company. (8-26-27)

Majh Mahala - 3 (Me'ra prabh bharpur re'hare'ha s'ha'iee...)

The Lord is prevalent everywhere in full measure, being omnipresent but we could perceive Him within ourselves through the Guru's Grace only. If we were to serve Him with single minded devotion and concentrate on Him alone, then we could merge with the Lord, through the (Guru-minded persons) the Guru's guidance. (1)

I would offer myself as a sacrifice, nay my life even, to the Guru-minded persons, who inculcate the love of the Lord, the living line of this Universe, in their hearts, through True Name. Such Lord is the living soul of this Universe, and the bestower of fearlessness; on the Guru-minded persons through the Guru's guidance, who have merged with the Lord automatically. (Pause-1)

The Lord, the supporter of this Earth and nether lands, abiding within us and the loving spirit within us remains ever so young and fresh. Such a Lord, bestower of all comforts, is ever blossoming

ਨੰਦਿ ਰਹੈ ਸੁਖਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ
ਮਾਵਣਿਆ ॥ ੨ ॥ ਕਾਇਆ ਅੰਦਰਿ
ਉਮੈ ਮੇਰਾ ॥ ਜੰਮਣ ਮਰਣੁ ਨ ਚੂਕੈ ਫੇਰਾ
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਹਉਮੈ ਮਾਰੇ ਸਚੇ ਸਚੁ
ਆਵਣਿਆ ॥ ੩ ॥ ਕਾਇਆ ਅੰਦਰਿ
ਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥ ਦੁਹੀ ਮਿਲਿ ਕੈ
ਸੁਟਿ ਉਪਾਈ ॥ ਦੋਵੈ ਮਾਰਿ ਜਾਇ ਇਕਤੁ
ਰਿ ਆਵੈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ
੪ ॥ ਘਰ ਹੀ ਮਾਰਿ ਦੂਜੈ ਭਾਇ ਅਨੇਰਾ
ਚਾਨਣੁ ਹੋਵੈ ਛੋਡੈ ਹਉਮੈ ਮੇਰਾ ॥ ਪਰਗਟੁ
ਬਦੁ ਹੈ ਸੁਖਦਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ
ਆਵਣਿਆ ॥ ੫ ॥ ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਟੁ
ਸਾਰਾ ॥ ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ
ਕਮਲੁ ਬਿਗਾਸਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ
ਤਿ ਮਿਲਾਵਣਿਆ ॥ ੬ ॥ ਅੰਦਰਿ ਮਹਲ
ਤਨੀ ਭਰੇ ਭੰਡਾਰਾ ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਨਾਮੁ
ਪਾਰਾ ॥ ਗੁਰਮੁਖਿ ਵਣਜੇ ਸਦਾ ਵਾਪਾਰੀ
ਜਹਾ ਨਾਮੁ ਸਦ ਪਾਵਣਿਆ ॥ ੭ ॥ ਆਪੇ
ਬੁ ਰਾਖੈ ਆਪੇ ਦੇਇ ॥ ਗੁਰਮੁਖਿ ਵਣਜਰਿ
ਈ ਕੇਇ ॥ ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ
ਏ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
੮ ॥ ੨੭ ॥ ੨੮ ॥

within us with joy and the Guru-minded persons unite with Him effortlessly with the Guru's guidance (in the State of equipoise). (2)

So Long, we are engulfed by ego, (I-am-ness) we cannot escape from the cycle of births and deaths; but the true Guru-minded person, ridding himself of his ego, surely concentrates on the True Lord, thus attaining unison with the Lord. (3)

Sometimes, forgetting the Lord's Presence within us, we consider certain acts as virtuous or certain others as sinful due to our egoism which has resulted in the creation of this Universe. (which could be clubbed together as brothers being born out of the same mother-egoism). But we should rise above these considerations and ridding ourselves of these vicious thoughts, concentrate on our innerself and our spirit within, and meditate on True Name. Once we concentrate on the Lord's True Name, through the Guru's guidance, then we could unite with the Lord's spirit within us, without much exertion or automatically. (4)

Due to our dual-mindedness, there is darkness of ignorance within our hearts, but by ridding ourselves of our egoism, we could also get enlightened within us. Infact the Guru-minded persons, who have received and understood the Guru's Word, meditate on True Name day and night, leading to a perfect vision of the Lord and His Light within themselves. (5)

The Guru-minded persons, have realised the light and knowledge of the Lord within themselves, whose Creation is perceived all over the world, and they have dispelled the darkness of ignorance through the Guru's guidance. Such persons, whose hearts have been illumined and blossomed like a lotus, have experienced perfect bliss with True Name, finally merging with the Lord. (6)

Our body is replete with the jewels of virtues and treasures of True Name in the form of detachment from worldly pleasures. The Guru-minded persons, with the help of these virtues, have realised and attained True Name of the Lord through the Guru's guidance; since such persons deal in the merchandise of True Name, they gain profits also in the form of True Name only. (7)

The Lord Himself conserves the merchandise of True Name with the Guru, and then Himself bestows the gift (boon) of True Name on us through the Guru; but a few Guru-minded persons only deal in the business of the jewel of True Name.

O Nanak ! Whosoever is favoured with the Lord's Grace, attains the Guru's company; and the Guru-minded person, who receives the Guru's Grace, is enabled to inculcate the love of the nectar of True Name in his heart. (8-27-28)

ਮਾਝ ਮਹਲਾ ੩ ॥

ਹਰਿ ਆਪੇ ਮੇਲੇ ਸੇਵ ਕਰਾਏ ॥ ਗੁਰ ਕੈ
ਸਬਦਿ ਭਾਉ ਦੂਜਾ ਜਾਏ ॥ ਹਰਿ ਨਿਰਮਲੁ
ਸਦਾ ਗੁਣਦਾਤਾ ਹਰਿ ਗੁਣ ਮਹਿ ਆਪਿ
ਸਮਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਸਚੁ ਸਚਾ ਹਿਰਦੈ ਵਸਾਵਣਿਆ ॥
ਸਚਾ ਨਾਮੁ ਸਦਾ ਹੈ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦੀ
ਮੰਨਿ ਵਸਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ
ਗੁਰੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥ ਸੇਵਕ
ਸੇਵਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਤਾ ॥ ਅੰਮ੍ਰਿਤੁ
ਨਾਮਿ ਸਦਾ ਜਨ ਸੋਹਹਿ ਗੁਰਮਤਿ ਹਰਿ
ਰਸੁ ਪਾਵਣਿਆ ॥ ੨ ॥ ਇਸੁ ਗੁਫਾ ਮਹਿ
ਇਕੁ ਥਾਨੁ ਸੁਹਾਇਆ ॥ ਪੂਰੈ ਗੁਰਿ ਹਉਮੈ
ਭਰਮੁ ਚੁਕਾਇਆ ॥ ਅਨਦਿਨੁ ਨਾਮੁ
ਸਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਪਾਵਣਿਆ ॥ ੩ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ
ਗੁਫਾ ਵੀਚਾਰੇ ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਵਸੈ ਮੁਰਾਰੇ
॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਬਦਿ ਸੁਹਾਏ ਮਿਲਿ
ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੪ ॥ ਜਮੁ
ਜਾਗਾਤੀ ਦੂਜੈ ਭਾਇ ਕਰੁ ਲਾਏ ॥ ਨਾਵਹੁ
ਭੂਲੇ ਦੇਇ ਸਜਾਏ ॥ ਘੜੀ ਮੁਹਤ ਕਾ ਲੇ
ਖਾ ਲੈਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ
॥ ੫ ॥ ਪੇਈਅੜੈ ਪਿਰੁ ਚੇਤੇ ਨਾਹੀ ॥ ਦੂਜੇ

Majh Mahala - 3 (Har a'apai mailai save karaie...)

The Guru-minded persons, whom the Lord has united with the Guru, render service to the Guru, and they are far removed from dual-mindedness through the Guru's guidance. The Lord is Himself pure and bestower of virtues on us, and enables the devotees to get absorbed in the Lord's service. (1)

I offer myself, nay my life even, as a sacrifice to the Guru-minded persons, who serve the True Master at heart, with devotion, as the True Name is always pure and they have inculcated this Name in their hearts with the Guru's guidance. (Pause-1)

The Lord Himself is the bestower of these gifts to us, also the Lord decides the action on our deeds. The Guru-minded persons who have served the Lord, have realised Him fully; and such saints appear grand after attaining the nectar of True Name and partake of the Lord's love with the Guru's guidance. (2)

In the darkness of the body, the soul abides in a beautiful spot where it shines forth with the radiation of Truth. The Guru-minded persons, whose ego and ignorance has been dispelled by the perfect Guru's guidance, meditate day and night on the True Name of the Lord, being immersed in the love of the Lord finally merging with the Lord, by the Grace of the Guru. (3)

The Guru-minded persons, who ponder over the Guru's Word in this body's dark chamber, through the Guru's teachings, inculcate True Name in their hearts, by ridding themselves of the worldly falsehood and the devil of egoism through the efficacy of True Name. Then such persons sing the beautiful praises of the Lord through the Guru's guidance and enjoy the perfect bliss, by uniting with the Lord. (4)

The god of death punishes the faithless persons possessing dual-mindedness, by imposing certain punishments, and those forgetting True Name are also punished. The god of death demands the complete account of each and every moment of life in this world from the self-willed persons with dual-mindedness, regarding any sins committed by them or acts of omission. (5)

In this world the human being (like the bride at parents' house) has forgotten the Lord-spouse. This human being (like a bride) is duped by dual-mindedness and then wails and cries for help. Infact this human being with a mean and a disfigured body due to his misdeeds (like the disfigured and disgraced women with mean character) never, attains the company of the Lord-spouse even in his dreams. (6)

ੀ ਰੇਵੈ ਧਾਰੀ ॥ ਖਰੀ ਕੁਆਲਿਓ ਕੁਰੂਪਿ
ਲਖਣੀ ਸੁਪਨੈ ਪਿਰੁ ਨਹੀ ਪਾਵਣਿਆ ॥
॥ ਪੇਈਅੜੈ ਪਿਰੁ ਮੰਨਿ ਵਸਾਇਆ ॥
ਗੁਰਿ ਹਦੂਰਿ ਦਿਖਾਇਆ ॥ ਕਾਮਣਿ
ਰੁ ਰਾਖਿਆ ਕੰਠਿ ਲਾਇ ਸਬਦੇ ਪਿਰੁ
ਵੈ ਸੇਜ ਸੁਹਾਵਣਿਆ ॥ ੭ ॥ ਆਪੇ
ਵੈ ਸਦਿ ਬੁਲਾਏ ॥ ਆਪਣਾ ਨਾਉ ਮੰਨਿ
ਜਾਏ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ
ਨਦਿਨੁ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ ॥ ੮ ॥
੮ ॥ ੨੯ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤਮ ਜਨਮੁ ਸੁਥਾਨਿ ਹੈ ਵਾਸਾ ॥ ਸਤਿਗੁਰੁ
ਵਹਿ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥ ਹਰਿ ਰੰਗਿ
ਹਰਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਰਸਿ ਮਨੁ
ਪਤਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਰੀ ਪੜਿ ਬੁਝਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਰਮੁਖਿ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹਹਿ ਦਰਿ
ਹੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਲਖ ਅਭੇਉ ਹਰਿ ਰਹਿਆ ਸਮਾਏ ॥
ਪਾਇ ਨ ਕਿਤੀ ਪਾਇਆ ਜਾਏ ॥ ਕਿਰਪਾ
ਰੇ ਤਾ ਸਤਿਗੁਰੁ ਭੇਟੈ ਨਦਰੀ ਮੇਲਿ
ਲਾਵਣਿਆ ॥ ੨ ॥ ਦੂਜੈ ਭਾਇ ਪੜੈ
ਹੀ ਬੂਝੈ ॥ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਕਾਰਣਿ

The Guru-minded person, by inculcating the Lord, in his heart, has been enabled by the Perfect Guru to attain Perfect Vision of the Lord in His very presence. Then the Guru-minded person remains in the embrace of the Lord and through the Guru's guidance enjoys the bliss of the company of the Lord-spouse in the beautiful domain of his heart. (Like the bride, who enjoys the embrace of the spouse by remembering him all the time, and then remaining in his presence, enjoys the conjugal love through the service of her spouse). (7)

The Lord Himself, bestows all virtues on such Guru-minded persons by enabling them to come in contact with the Guru through the holy saints, thus attaining True Name of the Lord. O Nanak ! The Guru-minded persons, who have gained praise and greatness through the meditation of True Name, always sing the praises of the Lord day and night, thus enjoying perfect bliss throughout the life. (8-28-29)

Majh Mahala - 3 (Uttam janam sutha'n hai va'sa...)

The Guru-minded persons, whose abode is in the holy congregations, are really leading a life of higher and pious order. They serve the True Master with undivided devotion and lead a life of an ascetic, while living with their families. They are ever immersed in the love of the ever green Lord and they are satiated with the devotion and affection of the Lord. (1)

I offer myself as a sacrifice, nay my life even, to those Guru-minded persons, who read the holy books and inculcate the True meaning and teachings of those books (True love) in their hearts. In fact, they read the Guru's Word and sing the praises of the Lord, meditating on True Name and receive honour at the Lord's Court. (Pause-1)

The Lord, who is beyond our grasp and whose secrets are not known to us, is immanent everywhere. It is not possible to realise the Lord by any other means except through the Grace of the Lord, that one is merged with the Lord through the Guru's guidance. (2)

Those persons, who may be experts of Vedas (religious books) but are engulfed by dual-mindedness, do not appreciate the real meaning of religion and are engulfed by the three-pronged Maya (Worldly falsehood) and the associated wranglings. The bondage of the worldly activities and the three pronged Maya is not let off

ਲੂਝੈ ॥ ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੂਟਹਿ ਗੁਰ
ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ ਕਰਾਵਣਿਆ
॥ ੩ ॥ ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਵਸਿ ਨ ਆਵੈ
॥ ਦੁਬਿਧਾ ਲਾਗੈ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥
ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਮਹਿ ਰਾਤਾ ਬਿਖੁ
ਹੀ ਮਾਹਿ ਪਰਾਵਣਿਆ ॥ ੪ ॥ ਹਉ
ਹਉ ਕਰੇ ਤੈ ਆਪੁ ਜਣਾਏ ॥ ਬਹੁ ਕਰਮ
ਕਰੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਏ ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ
ਕਿਛੁ ਨ ਹੋਵੈ ਬਖਸੇ ਸਬਦਿ ਸੁਰਾਵਣਿਆ
॥ ੫ ॥ ਉਪਜੈ ਪਚੈ ਹਰਿ ਬੂਝੈ ਨਾਹੀ ॥
ਅਨਦਿਨੁ ਦੂਜੇ ਭਾਇ ਫਿਰਾਹੀ ॥ ਮਨਮੁਖ
ਜਨਮੁ ਗਇਆ ਹੈ ਬਿਰਥਾ ਅੰਤਿ ਗਇਆ
ਪਛੁਤਾਵਣਿਆ ॥ ੬ ॥ ਪਿਰੁ ਪਰਦੇਸਿ
ਸਿਗਾਰੁ ਬਣਾਏ ॥ ਮਨਮੁਖ ਅੰਧੁ ਐਸੇ
ਕਰਮ ਕਮਾਏ ॥ ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ
ਨ ਢੇਈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥
੭ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ
॥ ਪੂਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ
ਹੀ ਸੁਖੁ ਪਾਵਣਿਨ ਬੂਝੈ ਕੋਈ ॥ ਨਾਨਕ
ਨਾਮਿ ਰਤੇ ਜਨ ਸੋਹਹਿ ਕਰਿ ਕਿਰਪਾ
ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੬॥੨੯॥੩੦॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥ ਦੂਜੈ
ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ ॥ ਬਿਖਿਆ ਮਾਤੇ

except through the Guru's guidance; so the Guru-minded person themselves attain Salvation and enable others as well to achieve this stage. (3)

Our mind is very restless and cannot be controlled normally by us, as such the self-willed persons, being engulfed by dual mindedness run around in circles in all directions. These faithless persons, engaged in worldly pleasures are just like the worms, and suffer (burn) in filth and die also in filth, being surrounded by the filth of vicious actions all the time. (4)

So these persons waste their lives in misdeeds, surrounded by worldly falsehood all the time. Such faithless persons, always try to assert their authority due to their egoism; they perform all sorts of actions in this pursuit but do no avail, and do not thereby attain salvation as a reward.

O Lord ! Nothing could happen in this world without Your Will, those of us who have been pardoned by You due to the Guru's teachings and blessings, are received by You in the Lord's Court and are honoured by You. (5)

A person, who neither understands the secrets of the Lord nor tries to understand, is destined to burn in the fire of worldly pleasures and false pursuits in this life, and engulfed in dual mindedness wanders aimlessly in the world. Such a self-willed person wastes his life and departs from the world repenting his misdeeds. (6)

The self-willed blind person engages himself in useless and mean actions, and wastes his life like a woman whose beauty and ornaments (embellishments) in the absence of her spouse, who is away, goes to waste. Such a self-willed, faithless person neither finds peace in this world nor gets any honour in the (world) life hereafter, that is to say, wastes his life. (7)

Very few Guru-minded persons have realised the value of the True Name through the Guru's guidance. They meditate on the True Name of the Lord day and night and finally enjoy perfect bliss in the fourth stage of 'Equipoise'. (8)

The Lord is immanent and present everywhere in equal measure, but this is realised by few Guru-minded persons. O Nanak ! The persons, immersed in True Name, look grand and honourable and are merged with the Lord by the Grace of the Lord Himself. (9-29-30)

Majh Mahala - 3 (*Ma'nmukh par'e'h pandit kaha'vaih...*)

Some self-willed, faithless persons read Vedas and other

ਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ
ਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ
ਏਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥ ਗੁਰ ਸੇਵਾ
ਹਰਿ ਮਨਿ ਵਸਿਆ ਹਰਿ ਰਸੁ ਸਹਜਿ
ਆਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ ॥
ਦੁ ਵਖਾਣਹਿ ਮੋਹੇ ਮਾਇਆ ॥
ਗਿਆਨਮਤੀ ਸਦਾ ਅੰਧਿਆਰਾ ਗੁਰਮੁਖਿ
ਝ ਹਰਿ ਗਾਵਣਿਆ ॥ ੨ ॥ ਅਕਥੋ
ਗੀਐ ਸਬਦਿ ਸੁਹਾਵੈ ॥ ਗੁਰਮਤੀ ਮਨਿ
ਭਾਵੈ ॥ ਸਚੇ ਸਚੁ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ
ਹੁ ਮਨੁ ਸਚਿ ਰੰਗਾਵਣਿਆ ॥ ੩ ॥ ਜੋ
ਚੇ ਰਤੇ ਤਿਨ ਸਚੇ ਭਾਵੈ ॥ ਆਪੇ ਦੇਇ ਨ
ਭੋਤਾਵੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਚੁ
ਤਾ ਮਿਲਿ ਸਚੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥ ੪ ॥
ਤੁ ਕੁਸਤੁ ਤਿਨਾ ਸੈਲੁ ਨ ਲਾਗੈ ॥ ਗੁਰ
ਸਾਦੀ ਅਨਦਿਨੁ ਜਾਗੈ ॥ ਨਿਰਮਲ ਨਾਮੁ
ਘਟ ਭੀਤਰਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ
ਪ ॥ ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਤਤੁ ਨ
ਣਹਿ ॥ ਮੂਲਹੁ ਭੁਲੇ ਗੁਰ ਸਬਦੁ ਨ
ਗਾਣਹਿ ॥ ਮੋਹ ਬਿਆਪੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ
ਰ ਸਬਦੀ ਹਰਿ ਪਾਵਣਿਆ ॥ ੬ ॥ ਵੇਦੁ

books, but being engulfed in dual-mindedness, though they call themselves learned people, undergo sufferings due to this dual activity. Such persons, engulfed by the poison of vices and misdeeds, never realise the real Truth and undergo the torture of the cycle of births and deaths. (1)

I offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who having rid themselves of their egoism, are fully immersed in the love of the Lord. With the service of the Guru, they inculcate the True Name of the Lord in their hearts and enjoy this bliss of True Name themselves, alongwith many others as well. (Pause-1)

Some others, though engaged in reading Vedas or other literature, have not tasted the bliss of True Name and engage themselves in worldly (false) pursuits, thus wasting their lives. Such faithless persons grope in the darkness of ignorance, due to their lack of sense and knowledge while the Guru-minded persons, sing the praises of the Lord, having appreciated the True meaning of such knowledge and literature. (2)

Then one could describe the greatness of the unfathomable and indescribable Lord through beautiful verses, as the Guru-minded persons, who follow the Guru's teachings, love at heart only the True Lord. Such Guru-minded persons, speak the truth day and night and meditate on True Lord due to which their hearts are totally immersed in the love of the Lord. (3)

The Guru-minded persons, who are totally immersed in the love of the Lord, can appreciate only Truth and the Lord Himself bestows this Truth on them and never repents having blessed them with His favours. These Guru-minded persons, through the Guru's guidance, have always realised truth and enjoy the bliss of life by merging with the Lord. (4)

These persons are never affected by the filth of lies and mean thoughts; instead they remain alert and awake day and night in the meditation of the Lord. Their hearts are enriched with the nectar of True Name and their Soul is fully immersed in the love of the Lord, thus merging with Him finally. (5)

While the self-willed (faithless) persons, despite reading books of learning, but engulfed in the three-pronged worldly activities (of lust for power, greed and peace) are never in a position to realise the Truth about the Lord. Infact, they are far removed from their origin as they do not follow the Guru's teachings; and

ਪੁਕਾਰੈ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥ ਮਨਮੁਖ ਨ
ਬੁਝਹਿ ਦੂਜੈ ਭਾਇਆ ॥ ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ
ਹਰਿ ਏਕੁ ਨ ਜਾਣਹਿ ਬਿਨੁ ਬੁਝੇ ਦੁਖੁ
ਪਾਵਣਿਆ ॥ ੭ ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ
ਆਪਿ ਮਿਲਾਏ ॥ ਗੁਰ ਸਬਦੀ ਸਹਸਾ ਦੂਖੁ
ਚੁਕਾਏ ॥ ਨਾਨਕ ਨਾਵੈ ਕੀ ਸਚੀ ਵਡਿਆਈ
ਨਾਮੇ ਮੰਨਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੮॥੩੦॥੩੧॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ ॥ ਤਤੁ
ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ ॥ ਆਪਿ ਤਰੈ
ਸਗਲੇ ਕੁਲ ਤਾਰੈ ਹਰਿ ਨਾਮੁ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਵਣਿਆ ॥
ਹਰਿ ਰਸੁ ਚਾਖਹਿ ਸੇ ਜਨ ਨਿਰਮਲ
ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਸੇ ਨਿਹਕਰਮੀ ਜੋ ਸਬਦੁ ਬੀਚਾਰੇ
॥ ਅੰਤਰਿ ਤਤੁ ਗਿਆਨਿ ਹਉਮੈ ਮਾਰੇ ॥
ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਏ ਤ੍ਰੈ ਗੁਣ
ਮੇਟਿ ਸਮਾਵਣਿਆ ॥ ੨ ॥ ਹਉਮੈ ਕਰੈ
ਨਿਹਕਰਮੀ ਨ ਹੋਵੈ ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ
ਖੋਵੈ ॥ ਅੰਤਰਿ ਬਿਬੇਕੁ ਸਦਾ ਆਪੁ ਵੀਚਾਰੇ
ਗੁਰ ਸਬਦੀ ਗੁਣ ਗਾਵਣਿਆ ॥ ੩ ॥ ਹਰਿ
ਸਰੁ ਸਾਗਰੁ ਨਿਰਮਲੁ ਸੋਈ ॥ ਸੰਤ ਚੁਗਹਿ

do not appreciate the reality, being under the spell of the demo of Maya. (worldly falsehood) However, the Guru-minded persons by following the Guru's Word, merge with the Lord. (6)

The Vedas proclaim at the top of their voice that the Worldly falsehood is a three-pronged activity, but the faithless ones, due to their dual-mindedness, do not realise the real Truth, the Lord. The study Vedas to attain the three-pronged Maya but do not understand the one-faceted Lord, as such they undergo sufferings. (7)

Whenever it pleases the Lord, He Himself arranges for one's association with the Guru; and the Guru-minded persons, following the Guru's teachings, rid themselves of all doubts and sufferings. O Nanak ! The value of True Name is really Great and we should inculcate True Name in our hearts, so that we could enjoy perfect bliss. (8-30-31)

Majh Mahala - 3 ("Nirgu'nn sarg'un apai soiee.")

The Lord Himself appears as complete being detached from the world and also present everywhere (in the form of Nature) while the learned person, is one who understands the real truth of this world. Then such a person, by inculcating True Name in his heart, gains Salvation and enables many more to successfully cross this ocean of life. (1)

I offer myself, nay my life even, as a sacrifice to those Guru-minded persons who taste the nectar of True Name for themselves and enjoy the bliss of life. They relish the Lord's True Name and become purified and then meditate on the True Name all the time. (Pause-1)

Such Guru-minded persons, who ponder over the Guru's Word, realise the Lord's Will as all powerful in preference to our conceptions of good and bad actions. The true knowledge shines forth in their hearts as they have rid themselves of egoism. They receive all the nine treasures of life by inculcating True Name and merge with the Lord by ridding themselves of the three pronged Maya. (2)

While the self-willed persons perform their actions under the spell of egoism, and they cannot be considered as 'Detached or Selfless' as one can become 'Detached' only by ridding oneself of one's egoism through the Guru's Grace. Then he gains the Inner knowledge by which he attains self-realisation, and sings the praise of the Lord with the Guru's guidance. (3)

The company of holy saints of the Lord is pure just like the

ਤਤ ਗੁਰਮੁਖਿ ਹੋਈ ॥ ਇਸਨਾਨੁ ਕਰਹਿ
ਦਾ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ

੪ ॥ ਨਿਰਮਲ ਹੰਸਾ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

ਰਿ ਸਰਿ ਵਸੈ ਹਉਮੈ ਮਾਰਿ ॥ ਅਹਿਨਿਸਿ

ੀਤਿ ਸਬਦਿ ਸਾਚੈ ਹਰਿ ਸਰਿ ਵਾਸਾ

ਵਣਿਆ ॥ ੫ ॥ ਮਨਮੁਖੁ ਸਦਾ ਬਗੁ

ਲਾ ਹਉਮੈ ਮਲੁ ਲਾਈ ॥ ਇਸਨਾਨ ਕਰੈ

ਰੁ ਮੈਲੁ ਨ ਜਾਈ ॥ ਜੀਵਤੁ ਮਰੈ ਗੁਰ

ਬਦੁ ਬੀਚਾਰੈ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ

੬ ॥ ਰਤਨੁ ਪਦਾਰਥੁ ਘਰ ਤੇ ਪਾਇਆ

ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਗੁਰ

ਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਘਟਿ

ਸਨਣੁ ਆਪੁ ਪਛਾਨਣਿਆ ॥ ੭ ॥ ਆਪਿ

ਰੁਪਾਏ ਤੈ ਆਪੇ ਵੇਖੈ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ

ਸਨ ਲੇਖੈ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ

ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ

। ੮ । ੩੧ ॥ ੩੨ ॥

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਸਬਾਇਆ ॥ ਤੈ ਗੁਣ

ਦੀਸਹਿ ਮੋਹੇ ਮਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੇ

ਵਿਰਲਾ ਬੂਝੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਵਣਿਆ

॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਮਾਇਆ

ਮੋਹੁ ਸਬਦਿ ਜਲਾਵਣਿਆ ॥ ਮਾਇਆ ਮੋਹੁ

ਜਲਾਏ ਸੇ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ਹਰਿ

Mansarovar lake and the Guru-minded persons pick up the gems of True Name. (along the banks of this Great Lake like the swans). They bathe continuously, day and night in the tank of pure waters, such as holy discourses and songs in praise of the Lord, and rid themselves of the filth of egoism. (4)

The pure Guru-minded swan-like persons are fully immersed in the love of the Lord and ridding themselves of their egoism, they abide in the company of the holy saints in the ocean of the Lord's World. Such Guru-minded persons, who are immersed in the Lord, are fully involved in the love of the Guru's Word day and night with devotion. (5)

The Self-willed (faithless) persons, are like the cranes who remain filthy, being spoiled by the dirt of egoism, though they bathe in the form of discourses and singing (of Praises) sessions in the company of holy saints, they cannot get rid of their filth. But if they ponder over the Guru's Word (Gurbani) and live a life of total detachment (from worldly pleasures) they would be able to rid themselves of their egoism. (6)

The Guru-minded persons have realised the nectar of True Name from within their hearts; infact with the Guru's guidance and Guru's Grace the darkness of ignorance has been dispelled from their hearts. The light of knowledge was then emitted which helped them in self-realisation. (7)

Now it is abundantly clear that the Lord creates this world and then He Himself looks after its sustenance; and the person who serves the Lord finally, finds acceptance at His Court.

O Nanak ! Though the True Name, abides in our hearts, but it could be realised only with the Grace of the Guru. (8-31-32)

Majh Mahala -3 ("Maya mo'h jagat saba'iya.")

The whole Universe is engulfed in the love of worldly veil of falsehood; the whole lot of mankind is enamoured by the three-pronged Maya (Worldly veil of falsehood). This point is realised by the Guru-minded persons, through the Guru's guidance as by rising above the normal life of three-pronged activity, they attain the fourth stage of Equipoise, and attain unity with the Lord. (1)

I offer myself, nay my life even, as a sacrifice to those Guru-minded persons, who rid themselves' of the worldly attachments through the Guru's guidance. Infact, those persons who burn away their love of worldly pleasures, set their minds on the

ਦਰਿ ਮਹਲੀ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੧ ॥

ਰਹਾਉ ॥ ਦੇਵੀ ਦੇਵਾ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀਨਿ ਉਪਾਇਆ ॥ ਕਾਮੁ

ਕ੍ਰੋਧੁ ਪਸਰਿਆ ਸੰਸਾਰੇ ਆਇ ਜਾਇ ਦੁਖੁ

ਪਾਵਣਿਆ ॥ ੨ ॥ ਤਿਸੁ ਵਿਚਿ ਗਿਆਨੁ

ਰਤਨੁ ਇਕੁ ਪਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ

ਮੰਨਿ ਵਸਾਇਆ ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ

ਕਮਾਵੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥

੩ ॥ ਪੇਈਅੜੈ ਧਨ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ਦੂਜੈ ਲਾਗੀ ਫਿਰਿ ਪਛੋਤਾਣੀ ॥ ਹਲਤੁ

ਪਲਤੁ ਦੇਵੈ ਗਵਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ

॥ ੪ ॥ ਪੇਈਅੜੈ ਧਨ ਕੰਤੁ ਸਮਾਲੇ ॥ ਗੁਰ

ਪਰਸਾਦੀ ਵੇਖੈ ਨਾਲੇ ॥ ਪਿਰ ਕੈ ਸਹਜਿ ਰਹੈ

ਰੰਗਿ ਰਾਤੀ ਸਬਦਿ ਸਿੰਗਾਰੁ ਬਣਾਵਣਿਆ

॥ ੫ ॥ ਸਫਲੁ ਜਨਮੁ ਜਿਨਾ ਸਤਿਗੁਰੁ

ਪਾਇਆ ॥ ਦੂਜਾ ਭਾਉ ਗੁਰ ਸਬਦਿ

ਜਲਾਇਆ ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਘਟ

ਅੰਤਰਿ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ

ਗਾਵਣਿਆ ॥ ੬ ॥ ਸਤਿਗੁਰੁ ਨ ਸੇਵੇ ਸੋ

ਕਾਂਹੇ ਆਇਆ ॥ ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਬਿਰਥਾ

ਜਨਮੁ ਗਵਾਇਆ ॥ ਮਨਮੁਖਿ ਨਾਮੁ ਚਿਤਿ

ਨ ਆਵੈ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥

੭ ॥ ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਜਾਣੈ ॥

love of the Lord who finally get rewarded with praise in the Lord's Presence. (Pause-1)

The origin of all gods and goddesses takes shape from the worldly veil of falsehood (Maya) as they all entertain the love of worldly pleasures when they introduced the books of learning like Shastras and Smritis. The whole world is trapped in the love of worldly attachments (Maya) due to which all the human beings suffer the pangs of births and deaths in the process of transmigration. (2)

However, there are a few Guru-minded persons who have attained the gem of knowledge in the form of nectar of True Name in this world and through the Guru's guidance, have inculcated True Name in their hearts. They observe all the forms of Truth in observing chastity, discipline and truthfulness and meditate on True Name through the Guru's teachings. (with control of the mind from vicious thoughts) (3)

In this world, Man is lost in doubts and misgivings through his dual-mindedness, thus not attaining self-realisation like the bride in her parents' home, (who forgets her spouse with other embellishments and beauty aids). So the man repents forgetting the Lord in other involvements (like the bride), and does not find peace either in this world or hereafter, even in dreams like the bride in parents or in-laws place). (4)

On the other hand, a person who looks forward to the care and love of the Lord, through the Guru's Grace, always finds the Lord's Presence everywhere by his side just like the bride who cares for her spouse and gets his love. He gets imbued with the love of the Lord through the Guru's guidance, as he is having the Guru's Presence, as his support. (like the bride imbued with the love of her spouse through her beautification.) (5)

The persons, who have accepted the Guru's teachings, have successfully lived their lives, as they have completely cast off their dual-mindedness through the Guru's guidance. Such Guru-minded persons always sing the praises of the Lord, and they inculcate the love of the Lord in their hearts in the company of holy saints. (6)

What is the value of the life in this world of the person who does not serve the True Master ? Infact his life is a curse, as such a person has wasted his life in useless pursuits. Such a self-willed person undergoes sufferings as he never remembers the Lord, and without meditating on True Name of the Lord, he suffers all sorts of privations. (7)

The Lord only knows the secrets of the World, which He

ਆਪੇ ਮੇਲੈ ਸਬਦਿ ਪਛਾਣੈ ॥ ਨਾਨਕ ਨਾਮੁ
ਮਿਲਿਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ
ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਵਣਿਆ
॥੮॥੧॥੩੩॥

ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥ ਆਪੇ ਥਾਪੇ
ਥਾਪਿ ਉਥਾਪੇ ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ
ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵਣਿਆ ॥ ੧ ॥ ਹਉ
ਵਾਰੀ ਜੀਓ ਵਾਰੀ ਨਿਰੰਕਾਰੀ ਨਾਮੁ
ਪਿਆਵਣਿਆ ॥ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਘਟਿ
ਘਟਿ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਅਲਖੁ
ਲਖਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂ
ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਸੋਈ ॥ ਤੁਧੁ ਬਿਨੁ
ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ਗੁਰੁ ਪਰਸਾਦੁ ਕਰੇ
ਨਾਮੁ ਦੇਵੈ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥ ੨
॥ ਤੂੰ ਆਪੇ ਸਚਾ ਸਿਰਜਣਹਾਰਾ ॥ ਭਗਤੀ
ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ
ਨਨੁ ਭੀਜੈ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ ॥
੩ ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਾ ਪ੍ਰਭ ਤੇਰੇ ॥
ਤੁਧੁ ਸਾਲਾਹੀ ਪ੍ਰੀਤਮ ਮੇਰੇ ॥ ਤੁਧੁ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ ਜਾਚਾ ਗੁਰੁ ਪਰਸਾਦੀ ਤੂੰ
ਪਾਵਣਿਆ ॥ ੪ ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ
ਨਹੀ ਪਾਈ ॥ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤੂੰ
ਭੈਹਿ ਮਿਲਾਈ ॥ ਪੂਰੇ ਗੁਰੁ ਕੈ ਸਬਦਿ
ਧਿਆਈਐ ਸਬਦੁ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥
੫ ॥ ਰਸਨਾ ਗੁਣਵੰਤੀ ਗੁਣ ਗਾਵੈ ॥ ਨਾਮੁ

Himself has created and He only knows the truth behind this drama. The Lord merges with Himself the person, who follows the Guru's teachings. O Nanak ! Few Guru-minded persons only attain the nectar of True Name, who have been pre-destined by the Lord's Will with such a good fortune, and they finally merge with the Lord. (8-1-33)

Majh Mahala -4 (Aad purkh aprampar aape)

The Lord Himself is the Creator and His Creation is beyond our comprehension, being limitless. He Himself creates, then maintains and finally after creatiton,. He Himself is responsible for its destruction; and He alone is omni-present in all beings. The Guru-minded persons, realising this secret of Nature, attain honour and acceptance at the Lord's Court. (1)

I offer myself, nay my life even as a sacrifice to the Guru-minded persons who meditate on the True Name, which is without shape or form. The Lord has no sign, symbol or appearance and He resides in our hearts; such a limitless and indescribable Lord could be realised only through the Guru's guidance. (Pause-1)

O Lord ! You are the greatest benefactor and bestower of Your mercies and Grace on us and there is none else other than You. It is through the Guru's Grace alone that we receive Your True Name, by meditating on which, we may unite with the True Master. (2)

O Lord ! You are Truth personified and the Creator of all beings You have vast resources of Your modes of worship in Your treasures. The Guru-minded persons, who have attained Your True Name have inculcated Your true love in their hearts and finally they attain unison with You in the fourth stages of "Equipoise". (3)

O Lord ! Pray grant me this boon, that I may forever sing Your praises day and night. O My dearest Lord ! This is my only craving that I may continuously sing Your praises, and never seek anything else from any other source. O Lord ! You are realised only through the Grace of the Guru. (4)

O Lord, inaccessible (to mind) and Beyond (the reach of) five senses! We cannot grasp Your Systems and Principles (Secrets). It is only those Guru-minded persons, who are favoured with Your Grace that they are enabled to unite with You. These persons meditate on You through the Guru's guidance and finally attain a blissful life. (5)

ਸਲਾਹੇ ਸਚੇ ਭਾਵੈ ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਰਹੈ
ਰੀਗਿ ਰਾਤੀ ਮਿਲਿ ਸਚੇ ਸੋਭਾ ਪਾਵਣਿਆ
॥ ੬ ॥ ਮਨਮੁਖੁ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ॥
ਜੁਐ ਜਨਮੁ ਸਭ ਬਾਜੀ ਹਾਰੀ ॥ ਅੰਤਰਿ
ਲੇਭੁ ਮਹਾ ਗੁਬਾਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਣ
ਜਾਵਣਿਆ ॥ ੭ ॥ ਆਪੇ ਕਰਤਾ ਦੇ
ਵਡਿਆਈ ॥ ਜਿਨ ਕਉ ਆਪਿ ਲਿਖਤੁ
ਧੁਰਿ ਪਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਭਉ
ਭੰਜਨੁ ਗੁਰ ਸਬਦੀ ਸੁਖੁ
ਪਾਵਣਿਆ ॥ ੮ ॥ ੧ ॥ ੩੪ ॥

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ॥ ਨਾਮੁ
ਰਤਨੁ ਲੈ ਗੁਝਾ ਰਖਿਆ ॥ ਅਗਮੁ
ਅਗੋਚਰੁ ਸਭ ਤੇ ਉਚਾ ਗੁਰ ਕੈ ਸਬਦਿ
ਲਖਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ
ਵਾਰੀ ਕਲਿ ਮਹਿ ਨਾਮੁ ਸੁਣਾਵਣਿਆ ॥
ਸੰਤ ਪਿਆਰੇ ਸਚੈ ਧਾਰੇ ਵਡਭਾਗੀ ਦਰਸਨੁ
ਪਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਧਿਕ
ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ ॥ ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ
ਧਿਆਇਨਿ ਹਿਰਦੇ ॥ ਕੋਟਿ
ਤੇਤੀਸਾ ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ
ਹਿਰਦੈ ਗਾਵਣਿਆ ॥ ੨ ॥ ਆਠ ਪਹਰ
ਤੁਧੁ ਜਾਪੇ ਪਵਨਾ ॥ ਧਰਤੀ ਸੇਵਕ ਪਾਇਕ
ਚਰਨਾ ॥ ਖਾਣੀ ਬਾਣੀ ਸਰਬ ਨਿਵਾਸੀ
ਸਭਨਾ ਕੈ ਮਨਿ ਭਾਵਣਿਆ ॥ ੩ ॥ ਸਾਚਾ
ਸਾਹਿਬੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥ ਪੂਰੇ ਗੁਰ ਕੈ

O Lord ! The tongue is really beautiful and praise-worthy which sings Your praises. The Guru-minded persons, who worship and praise Your True Name, are liked by the Lord, in fact they are always immersed in Your love and finally unite with the Lord, thus winning acclaim all over. (6)

O Lord ! The self-willed persons are always engaged in various activities through egoism, thus losing their life's battle in the gamble of vicious pleasures. They suffer from the darkness of greed and lust within their hearts, due to which they undergo the torture of births and deaths endlessly. (7)

The Guru-minded persons, who are bestowed with Your Grace and are predestined with good fortune, receive honour and acceptance at the Lord's Court. O Nanak ! The Guru-minded persons, who have attained the Lord's True Name dispelling all fear, through the Guru's Grace; enjoy the bliss of life through the Guru's teachings. (8-1-34)

Majh Mahala - 5 Ghar 1 (*Antar alakh na ja'iee lakhia...*)

The Lord, immanent and prevalent throughout the Creation, is beyond our comprehension; and cannot be realised without the Guru's guidance. Infact, the Lord has kept the gem of True Name in secret custody; and the Lord, who is beyond our comprehension and description, is really the greatest of all, and can be realised through the Guru's Word only. (1)

I offer myself, even my life, as a sacrifice to the Guru-minded persons, who propagate the Lord's Name in this age of Kalyug. O Lord ! Your Saints remain always attached to the support of the True Lord and are really fortunate who perceive Your vision through a glimpse. (Pause-1)

The Lord, whose secrets Yogis & Sidhas are trying to find out and well-known gods like Indra and Brahma meditate on Him with devotion and even thirty-three crore gods are trying to explore His domain and existence but none has succeeded so far. However the Guru-minded persons, who have mingled with the Guru, are singing the praises of the Lord by remembering Him at heart. (2)

O Lord ! The god of air whistles Your Greatness and praises all the time (24 hours a day); the Earth serves You in great obeisance; in fact You are present in all the lands, regions, and languages and

ਸਬਦਿ ਸਿਵਾਧੈ ॥ ਜਿਨ ਪੀਆ ਸੇਈ
ਤ੍ਰਿਪਤਾਸੇ ਸਚੇ ਸਚਿ ਅਘਾਵਣਿਆ ॥
੪ ॥ ਤਿਸੁ ਘਰਿ ਸਹਜਾ ਸੇਈ ਸੁਹੇਲਾ
॥ ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥ ਸੋ
ਧਨਵੰਤਾ ਸੋ ਵਡ ਸਾਹਾ ਜੋ ਗੁਰ ਚਰਣੀ
ਮਨੁ ਲਾਵਣਿਆ ॥ ੫ ॥ ਪਹਿਲੇ ਦੇ ਤੈ
ਰਿਜਕੁ ਸਮਾਹਾ ॥ ਪਿਛੇ ਦੇ ਤੈ ਜੰਤੁ
ਉਪਾਹਾ ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਅਵਰੁ ਨ
ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ ॥
੬ ॥ ਜਿਸੁ ਤੂੰ ਤੁਨਾ ਸੋ ਤੁਧੁ ਧਿਆਏ ॥
ਸਾਧ ਜਨਾ ਕੇ ਮੰਤ੍ਰ ਕਮਾਏ ॥ ਆਪਿ
ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਤਿਸੁ ਦਰਗਹ
ਠਾਕ ਨ ਪਾਵਣਿਆ ॥ ੭ ॥ ਤੂੰ ਵਡਾ ਤੂੰ
ਉਚੇ ਉਚਾ ॥ ਤੂੰ ਬੇਅੰਤੁ ਅਤਿ ਮੂਚੇ ਮੂਚਾ
॥ ਹਉ ਕੁਰਬਾਣੀ ਤੇਰੇ ਵੰਞਾ ਨਾਨਕ ਦਾਸ
ਦਸਾਵਣਿਆ ॥ ੮ ॥ ੧ ॥ ੩੫ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕਉਣੁ ਸੁ ਮੁਕਤਾ ਕਉਣੁ ਸੁ ਜੁਗਤਾ ॥
ਕਉਣੁ ਸੁ ਗਿਆਨੀ ਕਉਣੁ ਸੁ ਬਕਤਾ
॥ ਕਉਣੁ ਸੁ ਗਿਰਗੀ ਕਉਣੁ ਉਦਾਸੀ
ਕਉਣੁ ਸੁ ਕੀਮਤਿ ਪਾਏ ਜੀਉ ॥ ੧ ॥
ਕਿਨਿ ਬਿਧਿ ਬਾਧਾ ਕਿਨਿ ਬਿਧਿ ਛੂਟਾ
॥ ਕਿਨਿ ਬਿਧਿ ਆਵਣੁ ਜਾਵਣੁ ਤੂਟਾ ॥
ਕਉਣੁ ਕਰਮ ਕਉਣੁ ਨਿਹਕਰਮਾ ਕਉਣੁ

all worship You as they are fond of You; being omni-present. (3)

O Lord ! You are the True Master and the Guru-minded persons meditate on You alone; also they recognize You only through the Guru's guidance O True Master ! Those persons, who have taken the nectar of Your True Name, have satiated their thirst. The persons, who have served You truly, are really satisfied at heart, and fully contented in body and mind. (4)

The person, who has gained an insight into the true knowledge about Nature's secrets is really peaceful and satisfied. He enjoys the permanent and perfect bliss of life and makes merry in the worldly activities. The Guru-minded person, whose mind is pinned to the Lord's lotus-feet and meditates on True Name, is really worthy of praise and acceptance at the Lord's Court. (5)

O Lord ! You create beings later, but the provision of their food (maintenance) is done earlier. O True Master ! There is none else equal to You, who could bestow all gifts to the mankind. (6)

O Lord ! The person, on whom Your favours are bestowed, remembers You and meditates on You; and he alone follows the teachings of Your saints and worshippers. He crosses this ocean of life and helps others as well to cross it effectively; due to this high successful position he finds no obstacles in the Kingdom of Heaven. (7)

O Lord ! You are the greatest, greater than the mightiest and none can grasp Your vastness and greatness. O Nanak ! I offer myself as a sacrifice to You, and seek Your embrace and whereabouts from Your Saints. (8-1-35)

Majh Mahala - 5 ("Ka'hun so mukta ka'un so jugta.")

(It appears that there are some questions to the Guru in the first half of this sermon, while the answers by the Guru to the above queries are given in the second half; of course both parts are posed by the Guru.)

Which type of human beings attain salvation in this life, and who is attached and devoted to the Lord fully ? Who is a learned person, and who sings the praises of the Lord ? Who is a householder and who loves a life of a secluded person away from this world ? And who really adores the Lord, knowing His real worth and powers and who is the person possessing real knowledge ? (1)

How is a person engulfed in the worldly falsehood (Maya) and how can he wriggle out of this snare ? How can one rid himself

ਸੁਕਹੈ ਕਹਾਏ ਜੀਉ ॥ ੨ ॥ ਕਉਣੁ ਸੁ
 ਸੁਖੀਆ ਕਉਣੁ ਸੁ ਦੁਖੀਆ ॥ ਕਉਣੁ ਸੁ
 ਸਨਮੁਖ ਕਉਣੁ ਵੇਮੁਖੀਆ । ਕਿਨਿ ਬਿਧਿ
 ਮਿਲੀਐ ਕਿਨਿ ਬਿਧਿ ਬਿਛੁਰੈ ਇਹ ਬਿਧਿ
 ਕਉਣੁ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥ ੩ ॥ ਕਉਣੁ ਸੁ
 ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥ ਕਉਣੁ ਉਪਦੇ
 ਸੁ ਜਿਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ ॥ ਕਉਣੁ ਸੁ
 ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਕਿਨਿ ਬਿਧਿ
 ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ । ੪ ॥ ਗੁਰਮੁਖਿ
 ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਜੁਗਤਾ ॥ ਗੁਰਮੁਖਿ
 ਗਿਆਨੀ ਗੁਰਮੁਖਿ ਬਕਤਾ ॥ ਧੰਨੁ ਗਿਰਗੀ
 ਉਦਾਸੀ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਪਾਏ
 ਜੀਉ ॥ ੫ ॥ ਹਉਮੈ ਬਾਧਾ ਗੁਰਮੁਖਿ ਛੁਟਾ
 ॥ ਗੁਰਮੁਖਿ ਆਵਣੁ ਜਾਵਣੁ ਤੁਟਾ ॥
 ਗੁਰਮੁਖਿ ਕਰਮ ਗੁਰਮੁਖਿ ਨਿਹਕਰਮਾ
 ਗੁਰਮੁਖਿ ਕਰੇ ਸੁ ਸੁਭਾਏ ਜੀਉ ॥ ੬ ॥
 ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ ॥
 ਗੁਰਮੁਖਿ ਸਨਮੁਖੁ ਮਨਮੁਖਿ ਵੇਮੁਖੀਆ ॥
 ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ
 ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥ ੭ ॥ ਗੁਰਮੁਖਿ
 ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥ ਗੁਰਮੁਖਿ

of the cycle of transmigration ? Who follows actions with the aim of realising certain desires and who is the one not carrying out any actions on his own ? Who engages himself in describing the Lord's praises ? (2)

In this world who is happy and satisfied and who is unhappy and miserable ? Who is the Guru-minded person, always ready to obey the Guru's verdict and who is the faithless, unwilling to carry out the Guru's orders ? Then how can one unite with the Lord and how else could one betray the Lord's faith and go astray ? Who could explain all the secrets of Nature and the modes of Lord's functioning ? (3)

Which is the Word, that would enable one's distracted mind to concentrate on one Lord ? What is the message and dictate, of the Lord following which, the human being could accept both happiness and misery (comforts & discomforts) as equally pleasant (on par with each other) ? What is the method or mode of functioning (in life) so that man could meditate on the Lord ? And which is the procedure or cult by which man could sing the praises of the Lord ? (4)

(Now the Guru Himself answers the above (questions) points)

The Gurmukh, following the Guru's verdict or the Guru-minded person is the only one worthy of attaining Salvation and he is the only one, who knows how to merge with the Lord. It is the Guru-minded person alone, who knows the secrets of Nature and Lord's Creation and he alone could sing the praises of the Lord. The Guru-minded person, whether he be a householder or a recluse is worthy of all honour and gratitude (felicitations) in any circumstances; as he alone is capable of gauging Lord's Greatness and evaluating correctly all His benedictions, and he alone sings the Lord's praises. (5)

The faithless, (self-willed) person is totally engulfed by his egoism while the Guru-minded person has rid himself of all his ego, thus breaking the shackles of the cycle of births and deaths. The Guru-minded person lives this life and performs various actions as per the Guru's orders, without any desires and whatever he does, is in the normal course of action (as per His Will). (6)

So the Guru-minded person is always happy and contented while the self-willed person is always unhappy and miserable in this world. The Guru-minded person does all his functions (as it) in the presence of the Guru (facing the Guru) (according to Guru's orders) while the faithless person always functions with his back to the Guru. (regardless of the Guru's Will) So the Guru-minded person has united with the Lord, while the self-willed person is far removed from the Lord. As such the Guru-minded person could only explain to others the mode of meeting or uniting with the Lord. (7)

ਉਪਦੇਸੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ ॥ ਗੁਰਮੁਖਿ
ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ
ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ ॥ ੮ ॥ ਸਗਲੀ
ਬਣਤ ਬਣਾਈ ਆਪੇ ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ
ਥਾਪੇ ॥ ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ
ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥ ੯ ॥ ੨ ॥
੩੬ ॥

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਅਭਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾੜਾ ॥ ਹਰਿ
ਭਗਵੰਤਾ ਤਾ ਜਨੁ ਖਰਾ ਸੁਖਾਲਾ ॥ ਜੀਅ
ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਤੂੰ ਕਰਹਿ ਸੋਈ ਸੁਖੁ
ਪਾਵਣਿਆ ॥ ੧ ॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ
ਗੁਰਮੁਖਿ ਮਨਿ ਤਨਿ ਭਾਵਣਿਆ ॥ ਤੂੰ
ਮੇਰਾ ਪਰਬਤੁ ਤੂੰ ਮੇਰਾ ਓਲਾ ਤੁਮ ਸੰਗਿ
ਲਵੈ ਨ ਲਾਵਣਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤੇਰਾ ਕੀਤਾ ਜਿਸੁ ਲਾਗੈ ਮੀਠਾ ॥ ਘਟਿ
ਘਟਿ ਪਾਰਬ੍ਰਹਮੁ ਤਿਨਿ ਜਨਿ ਡੀਠਾ ॥ ਥਾਨਿ
ਬਨੰਤਰਿ ਤੂੰ ਹੈ ਤੂੰ ਹੈ ਇਕੋ ਇਕੁ
ਵਰਤਾਵਣਿਆ ॥ ੨ ॥ ਸਗਲ ਮਨੋਰਥ ਤੂੰ
ਦੇਵਣਹਾਰਾ ॥ ਭਗਤੀ ਭਾਇ ਭਰੇ ਭੰਡਾਰਾ
॥ ਦਇਆ ਧਾਰਿ ਰਾਖੇ ਤੁਧੁ ਸੋਈ ਪੂਰੈ ਕਰਮਿ
ਸਮਾਵਣਿਆ ॥ ੩ ॥ ਅੰਧ ਕੂਪ ਤੇ ਕੰਢੈ
ਚਾੜੇ ॥ ਕਰਿ ਕਿਰਪਾ ਦਾਸ ਨਦਰਿ ਨਿਹਾਲੇ
॥ ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਅਭਿਨਾਸੀ ਕਹਿ

The Guru's Word is the only word, by reading which the mind stops from distractions and becomes concentrated (on Lord) and it is the Guru's Word alone on which the Guru-minded person meditates and concentrates, by which he is enabled to accept both happiness and misery (comforts and discomforts) on par. (with equal pleasure) It is the functioning of the Guru-minded person alone, that he is in a position to meditate on the Lord's True Name, and through singing His praises, he extols the Greatness of the Lord. (8)

The whole Creation of this Universe and its vastness is the work of the Lord Himself; firstly the Lord Himself creates the beings and then makes them function as per His dictates and finally settles them in various positions. It is through the organisation of the Lord alone that this vast Universe comes into being. O Nanak ! It is the Lord alone, in whom finally all the beings merge and become one with the Creator. (9-2-36)

Majh Mahala - 5 ("Prabh abnasi ta kia ka'ra.")

The ever lasting (Deathless) Lord bestows His Grace on us, so we have nothing to worry. O Lord ! If You are the destroyer of all miseries, then I am the happiest person in this world. You are the bestower of all life, honour and happiness on us and whatever You give us, we enjoy all these comforts and pleasures, as Your true followers. (1)

I offer myself as a sacrifice, nay my life even, to those Guru-minded persons, who love the Lord with (body and soul) sincerity and devotion. O Lord ! You are my staunch support like a rock and my cover against all evils and none else could equal You. (Pause-1)

O Lord ! Whosoever loves and obeys Your Will (without questioning) finds You prevalent in all Your Creation in equal measure; infact everywhere, in every nook and corner of this Universe Your Will prevails. (2)

O Lord ! You are the only one to fulfil all our desires and wishes and Your saints are full to the brim with Your worship and devotion. You have saved Your followers, on whom Your Grace and benediction is bestowed. (3)

O Lord ! The Guru-minded persons, favoured with Your Grace, have been saved from the darkness of ignorance; infact, the recipients

ਸੁਣਿ ਤੋਟਿ ਨ ਆਵਣਿਆ ॥ ੪ ॥ ਐਥੈ
ਓਥੈ ਤੂੰਹੈ ਰਖਵਾਲਾ ॥ ਮਾਤ ਗਰਭ ਮਹਿ
ਤੁਮ ਹੀ ਪਾਲਾ ॥ ਮਾਇਆ ਅਗਨਿ ਨ ਪੋਰੈ
ਤਿਨ ਕਉ ਰੀਗਿ ਰਤੇ ਗੁਣ ਗਾਵਣਿਆ ॥
੫ ॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਸਮਾਲੀ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਧੁ ਨਦਰਿ ਨਿਹਾਲੀ ॥
ਤੂੰ ਮੇਰਾ ਮੀਤੁ ਸਾਜਨੁ ਮੇਰਾ ਸੁਆਮੀ ਤੁਧੁ
ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਣਿਆ ॥ ੬ ॥ ਜਿਸ
ਕਉ ਤੂੰ ਪ੍ਰਭ ਭਇਆ ਸਹਾਈ ॥ ਤਿਸੁ ਤਤੀ
ਵਾਉ ਨ ਲਗੈ ਕਾਈ ॥ ਤੂੰ ਸਾਹਿਬੁ ਸਰਣਿ
ਸੁਖਦਾਤਾ ਸਤਸੰਗਤਿ ਜਪਿ ਪ੍ਰਗਟਾਵਣਿਆ
॥ ੭ ॥ ਤੂੰ ਉਚ ਅਥਾਹ ਅਪਾਰੁ ਅਮੋਲਾ ॥
ਤੂੰ ਸਾਰਾ ਸਾਹਿਬੁ ਦਾਸੁ ਤੇਰਾ ਗੋਲਾ ॥ ਤੂੰ
ਮੀਰਾ ਸਾਖੀ ਠਕੁਰਾਈ ਨਾਨਕ ਬਲਿ ਬਲਿ
ਜਾਵਣਿਆ ॥ ੮ ॥ ੩ ॥ ੩੭ ॥

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

ਨਿਤ ਨਿਤ ਦਯੁ ਸਮਾਲੀਐ ॥ ਮੂਲਿ ਨ
ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ਰਹਾਉ ॥ ਸੰਤਾ ਸੰਗਤਿ
ਪਾਈਐ ॥ ਜਿਤੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਜਾਈਐ
॥ ਤੇਸਾ ਹਰਿ ਕਾ ਨਾਮੁ ਲੈ ਤੇਰੇ ਕੁਲਹਿ ਨ
ਲਾਗੈ ਗਾਲਿ ਜੀਉ ॥ ੧ ॥ ਜੇ ਸਿਮਰੰਦੇ
ਸਾਂਈਐ ॥ ਨਰਕਿ ਨ ਸੇਈ ਪਾਈਐ ॥ ਤਤੀ
ਵਾਉ ਨ ਲਗਈ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ
ਜੀਉ ॥ ੨ ॥ ਸੇਈ ਸੁੰਦਰ ਸੋਹਣੇ ॥ ਸਾਧ
ਸੰਗਿ ਜਿਨ ਬੈਰਣੇ ॥ ਹਰਿ ਧਨੁ ਜਿਨੀ

of Your favours and Grace have been blessed with perfect bliss and are fully satiated. O Lord ! You are beyond Death, and the Guru-minded persons, who sing and describe Your praises, always find no end to their efforts, as Your Greatness is beyond their grasp. (4)

O Lord ! You are the only saviour in this world and hereafter; even in the mother's womb You gave protection to us. The Guru-minded persons, ever immersed in Your love and devotion, sing Your praises alone; as such the ill effects of worldly desires do not affect them. (5)

O Lord ! Your favours and benedictions are too many, who am I to relate them ? In fact, I always perceive Your presence in my body and soul. O Lord , the bestower of all Grace! You alone are my friend and colleague, as such I know none else to look (upto) forward to. (6)

O Lord ! If You were the supporter of any person; he would have no fear of any hurdles or afflictions. O True Master ! You are the sole master of all support and bestower of all comfort on us; and in the company of true saints one could even perceive Your vision. (7)

O Lord ! You are the greatest King beyond our comprehension and are vast and invaluable; You are my True Master while I am Your Slave and follower. O Nanak ! I offer myself as a sacrifice to such a Master who is the greatest King and whose Kingdom is based on Truth. (8-3-37)

Majh Mahala - 5 Ghar 2 (Nit nit daie samaliai.....)

We should remember the Lord always who guides and goads us as our True Master and should never lose sight of Him. (from our minds) (Pause-1)

We should find the company of holy saints, so as to rid ourselves from the path of Yama (god of death) and the cycle of births and deaths. The Lord's True Name could be taken as our food (for thought) during our sojourn in the next world (after death). Once we start our journey (to the next world) with True Name as our support, no harm or damage will be done to our near and dear ones. (1)

The persons, who remember their Master and meditate on Him, are not thrown to the gates of Hell (tortures of hell). The persons, who have inculcated the love of the True Lord in their hearts, suffer no afflictions in this world. (2)

The persons, who are visiting the holy congregations (holy

ਸੰਜਿਆ ਸੇਈ ਰੰਭੀਰ ਅਪਾਰ ਜੀਉ ॥ ੩ ॥
 ਹਰਿ ਅਮਿਉ ਰਸਾਇਣੁ ਪੀਵੀਐ ॥ ਮੁਹਿ
 ਡਿਠੈ ਜਨ ਕੈ ਜੀਵੀਐ ॥ ਕਾਰਜ ਸਭਿ ਸਵਾਰਿ
 ਲੈ ਨਿਤ ਪੂਜਹੁ ਗੁਰ ਕੇ ਪਾਵ ਜੀਉ ॥ ੪ ॥
 ਜੇ ਹਰਿ ਕੀਤਾ ਆਪਣਾ ॥ ਤਿਨਹਿ ਗੁਸਾਈ
 ਜਾਪਣਾ ॥ ਸੋ ਸੂਰਾ ਪਰਧਾਨੁ ਸੋ ਮਸਤਕਿ
 ਜਿਸ ਦੈ ਭਾਗੁ ਜੀਉ ॥ ੫ ॥ ਮਨ ਮੰਧੇ ਪ੍ਰਭੁ
 ਅਵਗਾਹੀਆ ॥ ਏਹਿ ਰਸ ਭੋਗਣੁ
 ਪਾਤਿਸਾਹੀਆ ॥ ਮੰਦਾ ਮੂਲਿ ਨ ਉਪਜਿਓ
 ਤਰੇ ਸਚੀ ਕਾਰੈ ਲਾਗਿ ਜੀਉ ॥ ੬ ॥ ਕਰਤਾ
 ਮੰਨਿ ਵਸਾਇਆ ॥ ਜਨਮੈ ਕਾ ਫਲੁ ਪਾਇਆ
 ਮਨਿ ਭਾਵੰਦਾ ਕੰਤੁ ਹਰਿ ਤੇਰਾ ਥਿਰੁ ਹੋਆ
 ਸੋਹਾਗੁ ਜੀਉ ॥ ੭ ॥ ਅਟਲ ਪਦਾਰਥੁ
 ਪਾਇਆ ॥ ਭੈ ਭੰਜਨ ਕੀ ਸਰਣਾਇਆ ॥
 ਲਾਇ ਅੰਚਲਿ ਨਾਨਕ ਤਾਰਿਆਨੁ ਜਿਤਾ
 ਜਨਮੁ ਅਪਾਰ ਜੀਉ ॥ ੮ ॥ ੪ ॥ ੩੮ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ।

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

ਹਰਿ ਜਪਿ ਜਪੇ ਮਨੁ ਧੀਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰਦੇਉ ਮਿਟਿ ਗਏ ਭੈ
 ਦੂਰੇ ॥ ੧ ॥ ਸਰਨਿ ਆਵੈ ਪਾਰਬ੍ਰਹਮ ਕੀ
 ਤਾ ਫਿਰਿ ਕਾਹੇ ਬੂਰੇ ॥ ੨ ॥ ਚਰਨ ਸੇਵ
 ਸੰਤ ਸਾਧ ਕੇ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ ੩ ॥
 ਘਟਿ ਘਟਿ ਏਕੁ ਵਰਤਦਾ ਜਲਿ ਥਲਿ

saints) daily, are truly beautiful and honourable; in fact those Guru-minded persons, who have amassed the wealth of True Name, are to be considered highly clever and worthy. (3)

We should always drink the nectar of True Name, the real and satisfying drink, thus satiating our thirst, spending this life in the company of holy saints. If we start all our daily activities by worshipping the Guru's lotus feet, then we shall find all our desires fulfilled and completed successfully. (4)

Whosoever has been made the slave of the Master, really serves and meditates on the Lord. He is considered to be really brave and the chosen leader of all, as he has been pre-distined by the Lord's Will to attain the nectar of True Name. (5)

The persons, who have pondered over the conceived vision of the Master, have been honoured with the wealth of enjoying the bliss of partaking the nectar of True Name, thus leading a blissful life. They never get haunted with vicious thoughts and cross this ocean of life successfully, by engaging themselves in the true worship of the Lord. (6)

The Guru-minded persons, who have inculcated the love of the Lord in their hearts, have really availed themselves of the benefit of a successful life in this world. Such a person enjoys the permanent bliss of life in the Lord's embrace like the bride who is ensured a life of permanent bliss in the company of her spouse. (7)

The person, who has sought refuge at the lotus feet of the fearless Lord, enjoys the real bliss of a successful life. O Nanak ! The persons who have been enabled to lead a successful life, by the Lord under His patronage and protection, have really and truly won this battle of life and proceeded with honour to the (Kingdom of Heaven). Lord's Presence. (8-4-38)

Ik onkar satgur prasad

Majh Mahala - 5 Ghar 3 (*Har jap japai ma'n dhirai....*)

"By the Grace of the Lord, attainable through the Guru's Grace."

By meditating on the True Name of the Lord, one gets peace of mind and contentment. (Pause-1)

By meditating and remembering the Lord's True Name with body and soul, we have dispelled all our fear. (1)

Why should the person, who has sought refuge at the lotus feet of the Lord, have any fear or worry ? (2)

By serving the holy saints, who have disciplined their mind,

ਮਹੀਅਲਿ ਪੂਰੇ ॥ ੪ ॥ ਪਾਪ ਬਿਨਾਸਨੁ
ਸੇਵਿਆ ਪਵਿਤ੍ਰੁ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥ ੫ ॥
ਸਭ ਛਡਾਈ ਖਸਮਿ ਆਪਿ ਹਰਿ ਜਪਿ
ਭਈ ਨਰੂਰੇ ॥ ੬ ॥ ਕਰਤੈ ਕੀਆ
ਤਪਾਵਸੈ ਦੁਸਟ ਮੁਏ ਹੋਇ ਮੂਰੇ ॥ ੭ ॥
ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਇ ਹਰਿ ਵੇਖੈ ਸਦਾ
ਹਜੂਰੇ ॥ ੮ ॥ ੫ ॥ ੩੯ ॥ ੧ ॥ ੩੨
॥ ੧ ॥ ੫ ॥ ੩੯ ॥

ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ

੫ ਘਰੁ ੪ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਰਤ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ
ਮੇਲਹੁ ਰਾਮ ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ
ਭ੍ਰਮੇ ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ ॥ ਧੇਨੁ
ਦੁਖੈ ਤੇ ਬਾਹਰੀ ਕਿਤੈ ਨ ਆਵੈ ਕਾਮ ॥
ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ਉਪਜਹਿ
ਨਾਹੀ ਦਾਮ ॥ ਹਰਿ ਨਾਹ ਨ ਮਿਲੀਐ
ਸਾਜਨੈ ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ ॥ ਜਿਤੁ
ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ਭਠਿ ਨਗਰ
ਸੇ ਗ੍ਰਾਮ ॥ ਸ੍ਰਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ
ਸਣੁ ਦੇਹੀ ਸਭ ਖਾਮ ॥ ਪ੍ਰਭ ਸੁਆਮੀ
ਕੰਤ ਵਿਹੂਣੀਆ ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ
॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਕਰਿ ਕਿਰਪਾ

one could fulfil one's desires and needs. (3)

The Lord is prevalent in all His Creation in equal measure and He is omni-present all over, including lands, oceans, skies and the nether regions with equal strength. (4)

By taking the dust of the saint's lotus feet, and getting purified by it we have served the Master, destroying all our sins. (5)

The whole Universe has attained an air of calm and coolness by remembering the Lord, with the mind at peace. (6)

Infact the Lord has saved the world Himself from all ills. The Lord has done full justice in this world so that all the vicious, devilish and mad persons have been exterminated.

O Nanak ! The person, who is immersed in the True Name, (imbued with the love of True Name) always perceives the Lord next to him or within him. (8-5-39-32-1-5-39)

Bara Maha Majh Mahala - 5 Ghar 4 ik onkar satgur prasad (Kirat karam ke veechhra)

"By the Grace of the Lord, attainable through the Guru's Grace."

It is only due to our past actions and their after- effects that we have been separated from the Lord. O Lord ! I would seek Your Grace and request You for uniting me with the True Master. O Lord ! We have come to You for support after being disappointed from all other directions and being tired of our roaming around for some solace, though in vain, and would seek Your Grace. The human life is worthless without imbibing True Name, just as the cow without yielding milk, is of no use to us, or the fields get parched without the supply of water, and it does not fetch any income, being useless. In exactly the same manner, during the human life if we do not get a chance to have a glimpse of the Lord we will not get any other support for rest and consolation. In case the Lord has not revealed Himself (in the heart of) to a person, then the whole body should be considered like a burning cauldron. (like the village/town burning like a furnace) All the worldly pleasures like ornaments, embellishments, and other similar types of tasteful items, due to which man is apt to become forgetful of the Lord, are false and transitory like the human body which is also going to be destroyed (by death) sooner or later. All the friends, colleagues, except the Lord-spouse, are temporary and appear painful and dreadful like the Yama (god of Death).

(Like a woman having relations with men other than her

ਜੈ ਨਾਮੁ ॥ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ

੩ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ ॥ ੧ ॥

ਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ

ਣਾ ॥ ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ

ਸਹਿ ਗਣਾ ॥ ਇਕੁ ਥਿਨੁ ਤਿਸੁ ਥਿਨੁ

ਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥ ਜਲਿ ਥਲਿ

ਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ

ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖ

ਣਾ ॥ ਜਿਨੀ ਰਾਵਿਆ ਸੇ ਪ੍ਰਭੁ ਤਿਨਾ

ਪਾਗੁ ਮਣਾ ॥ ਹਰਿ ਦਰਸਨ ਕੰਊ ਮਨੁ

ਚੰਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ ॥ ਚੇਤਿ

ਮਲਾਏ ਸੇ ਪ੍ਰਭੁ ਤਿਸ ਕੈ ਪਾਇ

ਗਾ ॥ ੨ ॥

ਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ

ਮੁ ਥਿਛੋਹੁ ॥ ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ

ਵਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ ॥ ਪ੍ਰਭੁ

ਲੜ੍ਹ ਨ ਸੰਗਿ ਧਨਾ ਹਰਿ ਅਵਿਨਾਸੀ

ਹੋਹੁ ॥ ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ

ਫੂਟੈ ਧੰਧੈ ਮੋਹੁ ॥ ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮੁ

spouse, would find herself forsaken by those loving friends, who would appear causes of misery.)

O Nanak ! I have only one prayer to the Lord. May the Lord bestow on me through His Grace, the nectar of True Name, so that I may also be united with the Lord and enjoy the bliss of life.(1)

(Chet) (*Chet Govind a'aradhiai...*)

During the month of Chet, we should meditate and pray to the Lord, so as to attain the real bliss of life. In the company of saints, one should recite with the tongue, the True Name of the Lord, so as to unite with Him. Whosoever, has merged with the Lord, and visualised His Presence; his life in this world would be considered worthwhile; as without the remembrance of the Lord, even a moment of life becomes without purpose and this life appears a total loss or waste. The Lord is omnipresent, and is immanent everywhere, whether land, sea, air, sky or nether regions or even forests as one could perceive His Presence everywhere. (Lord's Nature is to be seen at work everywhere) The Person, who does not remember such a Lord, is really suffering from the greatest malady, while the persons, who have actually enjoyed the company of the Lord and have meditated on True Name, have enjoyed the full measure of a blissful life, and they are really fortunate and blessed with the Lord's Grace.

O Nanak ! My mind is only thirsty (longing) for the glimpse of the Lord, and I am infact, madly in search of His Perception and vision of the Lord. I would rather fall at the lotus feet of the friend who would enable me to meet the Lord and unite with Him and worship Him, as He has enabled me to fulfil my only desire.

(Baisakh) (*Vaisakh dhiran kiun vadia.*)

During the month of Baisakh how could the persons, who have been separated from their Lord spouse and His love, rest in peace ? (how could the bride separated from her lover rest in peace?) Infact, we are engulfed by the snare of Maya, (Worldly falsehood) being totally forgetful of the real friend, the True Lord, and are engaged in worldly pleasures. We do not understand that the worldly things like son, wife or wealth will not be of any help at the end of this life, except the True Lord, the everlasting and imperishable one, who would be our only support. By forgetting the Lord, the world is engaged in false pleasures and engulfed in worldly attractions and love, and will end up in complete destruction.

ਬਿਨੁ ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ ॥ ਦਯੁ
ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਇ ॥ ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੋ ਲਗੈ ਤਿਨ
ਕੀ ਨਿਰਮਲ ਸੋਇ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ
ਬੇਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ ॥
ਵੈਸਾਖ ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੋਟੈ
ਹਰਿ ਸੋਇ ॥ ੩ ॥

ਹਰਿ ਜੇਨਿ ਜੁੜਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ
ਸਭਿ ਨਿਵੰਨਿ ॥ ਹਰਿ ਸਜਣ ਦਾਵਣਿ
ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ ॥ ਮਾਣਕ
ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ ॥
ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥
ਜੋ ਹਰਿ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥
ਜੋ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੋਈ ਕਹੀਅਹਿ
ਧੰਨਿ ॥ ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ
ਕਿਉ ਰੋਵੰਨਿ ॥ ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ
ਰੰਗ ਮਾਣੰਨਿ ॥ ਹਰਿ ਜੇਨੁ ਰੰਗੀਲਾ ਤਿਸੁ
ਧਣੀ ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥ ੪ ॥

ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ
ਜਿੰਨਾ ਪਾਸਿ ॥ ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ

(without realising any thing worthwhile). The fact of life is that in the end of our onward journey to the next world, rest is all snatched away (by the god of Death) except the True Name, which will be our companion and allowed to accompany us to the world hereafter. (The treasures of wealth will be all left behind) So, by forgetting the Merciful Lord, it is just like losing our goal and being led astray to miseries enroute, as except the Lord nothing shall be for our moral support which could be of any avail. The persons, who are immersed in the Lord's remembrance and spend their life in meditation, are received with honour and dignity here and hereafter, getting approbation everywhere.

O Nanak ! My only supplication to the Lord is that I may be united with the Lord, after getting physical vision of the Master so that this life ends in real and worthwhile realisation of the goal. The month of Baisakh will be really pleasant and enjoyable, if one could serve the Master in the company of holy saints and finally merge with Him. (3)

(Jeth) (*Har jeth j.r'anda lorai jis agai sabh niva'n.*)

During the month of Jeth, we should try to imbibe the love of the Lord in our hearts, before whom the whole world bows. If we attach ourselves to the Lord's lotus feet; the Lord will bestow everything on us, as He is known for His mercy and care for those who seek refuge at His (lotus feet) door and He does not force any of His benedictions on us. (who do not seek) The Lord's True Name is an invaluable gem which cannot be stolen away even by a thief.

Whatever pleasures and enjoyments, we seek in this world, are available from the Lord, but whatever He wills He makes us do accordingly. The persons, whom the Lord makes as His followers and slaves, are really deserving of our approbation. If everything were within the grasp of Man and one could take anything one loved, then why should he feel sorry at losing some coveted thing ? (as He could take it back again, if He wanted)

O Nanak ! The holy saints, who have been blessed with the company of the Guru, enjoy the bliss of life in the Lord's embrace. So this month of Jeth is really enjoyable for those persons, who are pre-destined with good fortune and the Lord bestows His Grace on them. (4)

(Asa'r) (*Asar tapanda tis lagai har naho na jina paas.*)

The month of Asar is really hot and miserable for those beings, who are bereft of the Lord's love and True Name; as they

ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ ॥ ਦੂਜੈ ਭਾਇ
ਵਿਗੁਚੀਐ ਗਲਿ ਪਈ ਸੁ ਜਮ ਕੀ ਫਾਸ
॥ ਜੇਹਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ
॥ ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਨਿ ਚਲੀ
ਗਈ ਨਿਰਾਸ ॥ ਜਿਨ ਕੋ ਸਾਧੂ ਭੇਟੀਐ
ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ
॥ ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ
ਕੀ ਅਰਦਾਸਿ ॥ ਆਸਾੜੁ ਸੁਹੰਦਾ ਤਿਸੁ
ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ
ਨਿਵਾਸ ॥ ੫ ॥

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ
ਸਿਉ ਪਿਆਰੁ ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ
ਰੰਗਿ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ॥ ਬਿਖਿਆ
ਰੰਗ ਕੂੜਾਵਿਆ ਦਿਸਨਿ ਸਭੇ ਛਾਰੁ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਮਿਲਿ ਸਾਧੂ
ਜੀਵਣਹਾਰੁ ॥ ਵਣੁ ਤਿਨੁ ਪ੍ਰਭ ਸੰਗਿ
ਮਉਲਿਆ ਸੰਮ੍ਰਿਤ ਪੁਰਖ ਅਪਾਰੁ ॥ ਹਰਿ
ਮਿਲਣੈ ਨੋ ਮਨੁ ਲੋਚਦਾ ਕਰਮਿ
ਮਿਲਾਵਣਹਾਰੁ ॥ ਜਿਨੀ ਸਖੀਏ ਪ੍ਰਭ

pin their hopes on others (sons, family, wealth) forgetting the merciful Lord, the bestower of this life even. They suffer miseries during their lives due to their dual-mindedness (forgetting the Lord) and finally land up in the bondage of Yama. (cycle of births and deaths) Whatever one sows, one reaps (like the farmer), so everyone begets in this world according to one's actions, based on the fortune predestined by the Lord's Will. Man spends this life without the love and the care of the Lord-spouse and while leaving this world (at the time of death) repents and totally feels disappointed. (just as the bride who spends the night without the love of her spouse, repents and feels disappointed) But the persons, who come in contact with the holy saints (the Guru), proceed to the next world without any encumbrances and are saved from the gallows of the god of death. (Yama) O Lord ! Pray grant me through Your Grace the boon of Your embrace and vision for which I am yearning. O Nanak ! I have only one prayer to the Lord to grant me the favour of His Grace and vision, as I have none else to support me. The month of Asar is enjoyable and useful for the person who inculcates the love of the Lord in his heart and meditates on the True Name of the Lord.

(Savan) (*Savan sarsi kamani charan kamal siu pyar.*)

During the month of Sawan, man becomes devoted to the love of the Lord's lotus feet and enjoys the bliss of life. (like the bride who loves her spouse and enjoys in his company) whosoever has taken the support of True Name, gets imbued with the hue of True love of the Lord, thus enjoying a blissful life. While the vicious acts of those, engulfed in the worldly veil of falsehood (Maya) have no real existence and finally face destruction. In case we become interested in the nectar of True Name, in the company of holy saints (through the Guru's guidance) then this drop of nectar becomes really beautiful and worthwhile. During this month, due to the strength and power of the Lord and Nature, all trees, jungles and grass undergo a change to greenery and growth all around as if in praise of the Lord's Greatness. (the whole Universe sings the praises of the Lord, blossoming into greenery and beauty all around) Though everyone longs to get a glimpse of the Lord, yet this is possible only through the Grace of the Lord. I offer myself as a

ਪਾਇਆ ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥
ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ
ਸਵਾਰਣਹਾਰੁ ॥ ਸਾਵਣੁ ਤਿਨਾ ਸੁਹਾਗਣੀ
ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ ॥ ੬ ॥

sacrifice to all my friends and colleagues who have attained the love and devotion of their spouse, the Lord. O Nanak! The Lord is ever bestowing His Grace and favours and beautifies His Creation through the Guru's guidance. So this month of Savan is really beautiful and enjoyable for those, who have inculcated the love of the True Name of the Lord in their hearts, and spend it successfully in His Devotion. (6)

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ
ਹੇਤੁ ॥ ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ
ਨਾਹੀ ਕੇਤੁ ॥ ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ
ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥ ਪਕੜਿ
ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥
ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ
ਹੇਤੁ ॥ ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ
ਸੇਤੁ ॥ ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ
ਖੇਤੁ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ
ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥ ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ
ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ
ਹੇਤੁ ॥ ੭ ॥

(Bhadon) (Bhadon bharam bhulania' doojai laga hait)

During the month of Bhadon, man is totally engulfed in the worldly veil of falsehood (Maya) due to his dual-mindedness and is busy enjoying worldly pleasures, without achieving anything worthwhile in spite of their lavish beautification and embellishments, which are of no avail, and his actions will not be fruitful. In fact, once life comes to an end, people will declare your body as that of a demon. All the near relations and family members, whom you loved, will feel alienated from you and desert you. The body will be taken possession of by the god of death, Yama, and those responsible for evil actions in this world, will be taken to the hell, without giving any clue. The person concerned repents for his vicious deeds and trembles at the sight of Yama converting his body from black to white(pale) with fear. One should realise now that this body is like a field where whatever you sow, you shall reap similar (fruit) result accordingly, so whatever types of deeds man performs in this world, he begets similar reward.

O Nanak ! The persons who have sought refuge at the Lord's feet, will be saved by the Lord's ship of support so as to enable them to cross this ocean of life successfully. So during the month of Bhadon, the persons, who have the support of their loving Guru, will not be thrown at the gates of Hell. (7)

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ
ਜਾਇ ॥ ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ
ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥ ਸੰਤ ਸਹਾਈ
ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥ ਵਿਣੁ
ਪ੍ਰਭ ਕਿਉ ਸੁਖ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ

Asun (Asun prem omahra kiu miliai har jaeai.)

During the month of Asun, the love of the Lord has sprouted out like a fountain. How could we meet the Lord ? O my friend ! May someone unite me with my Lord-spouse, as I have developed a great longing in my heart (body and mind) for meeting the Lord! I bow at the lotus feet of the holy saints, who could help me in developing this love. We cannot enjoy peace of mind without

॥ ਜਿੰਨੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੈ
ਆਘਾਇ ॥ ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ
ਲੇਹੁ ਪ੍ਰਭੁ ਲੜਿ ਲਾਇ ॥ ਜੇ ਹਰਿ ਕੰਤਿ
ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ ॥
ਪ੍ਰਭੁ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਹਰਿ
ਸਰਣਾਇ ॥ ਅਸੂ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ
ਮਇਆ ਹਰਿ ਰਾਇ ॥ ੮ ॥

meeting the Lord, and there is no second place for me to get support. The persons, who have realised the nectar of True Name and its love are satiated with it. O Lord ! May You bestow me with Your unison ! I pray to You having rid myself of my egoism. The persons who are once united with the Lord-Spouse are never separated again. O Nanak ! There is no other power apart from the Lord, whose support we could seek ! During the month of Asun, those persons enjoy the eternal bliss, who are blessed with the Lord's Grace ! (8)

(Katak) (*Katak Karam Kamavanai*)

ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੋਸ ਨ ਕਾਹੂ ਜੋਗੁ
॥ ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ
ਰੋਗੁ ॥ ਵੇਖੁ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ
ਵਿਜੋਗੁ ॥ ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ
ਜਿਤੜੇ ਮਾਇਆ ਭੋਗੁ ॥ ਵਿਚੁ ਨ ਕੋਈ
ਕਰਿ ਸਕੈ ਕਿਸ ਥੈ ਰੋਵਹਿ ਰੋਜੁ ॥ ਕੀਤਾ
ਕਿਛੁ ਨ ਹੋਵਈ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ ॥
ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲੈ ਤਾਂ ਉਤਰਹਿ
ਸਭਿ ਬਿਓਗੁ ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਰਾਖਿ
ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚੁ ॥ ਕਤਿਕੁ
ਹੋਵੈ ਸਾਧਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚੁ ॥ ੯ ॥

During the month of Kartik, man enjoys the fruit of his actions, as one reaps whatever one sows; so it is not wise to blame others for our miseries. Due to the separation from the Lord, all the ills have befallen us and being forgetful of the Lord, we get separated from Him for many ages. Whatever pleasures one desires from Maya (Worldly veil of falsehood); have suddenly become bitter and painful in no time. There is none who could act as a go-between (intermediary) me and the Lord to end this misery, so whom should I approach for all my ills every day ? Infact, whatever is destined for us, we get in life and nothing happens with our efforts alone; as all our meetings (union) and separations are pre-destined. Due to good fortune, when I happen to meet my Lord, I forget all my worries and miseries of separation.

O Nanak ! My prayer to the Lord, who is called my saviour is that I may be saved from the pangs of this bondage of worldly attachments. If one meets the company of holy saints during Kartik, one gets relieved from all other thoughts and feels the permanent bliss. (9)

(Maghar) (*Manghar mahein sohandian har pir sung bai therian.*)

ਮੰਘਿਰਿ ਮਾਹਿ ਸੋਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ
ਬੈਠੜੀਆਹ ॥ ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ
ਜਿ ਸਾਹਿਬ ਮੇਲੜੀਆਹ ॥ ਤਨੁ ਮਨੁ
ਮਉਲਿਆ ਰਾਮ ਸਿਉ ਸੰਗਿ ਸਾਧ

During the month of Maghar, persons who are enjoying the company and bliss of Lord's embrace are really beautiful and praise worthy. We cannot count the blessings of such persons, who are united with the Lord, as their greatness is really superb with the company of holy saints. Their body and soul is fully united with

ਸਹੇਲੜੀਆਹ ॥ ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ
ਹਰਨਿ ਇਕੋਲੜੀਆਹ ॥ ਤਿਨ ਦੁਖੁ ਨ
ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ ॥
ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭ ਆਪਣਾ ਸੇ ਦਿਸਨਿ
ਨਿਤ ਖੜੀਆਹ ॥ ਰਤਨ ਜਵੇਹਰ ਲਾਲ
ਹਰਿ ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ ॥ ਨਾਨਕ ਬਾਣੈ
ਧੂੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ ॥
ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ
ਜਨਮੜੀਆਹ ॥ ੧੦ ॥

ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ
ਹਰਿ ਨਾਹੁ ॥ ਮਨੁ ਬੋਧਿਆ ਚਰਨਾਰਬਿੰਦ
ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ ॥ ਓਟ ਗੋਵਿੰਦ
ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ ॥
ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਧੂ ਗੁਣ
ਗਾਹੁ ॥ ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ
ਪ੍ਰੀਤਿ ਸਮਾਹੁ ॥ ਕਰੁ ਗਹਿ ਲੀਨੀ
ਪਾਰਬ੍ਰਹਮਿ ਬਹੁੜਿ ਨ ਵਿਛੁੜੀਆਹੁ ॥ ਬਾਰਿ
ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ
ਅਗਾਹੁ ॥ ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ
ਦਰਿ ਪਈਆਹੁ ॥ ਪੋਖੁ ਸ੍ਰੇਹੰਦਾ ਸਰਬ ਸੁਖ
ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥ ੧੧ ॥

ਮਾਘਿ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਧੂੜੀ ਕਰਿ

the Lord, and enjoy the bliss of True Name. But the self-willed persons, separated from the company of the Guru, suffer the pangs of separation from the Lord-spouse and undergo all sorts of privations being deserted. Now this misery has no end as they are in the clutches of Yama (god of death) while the Guru-minded persons, who have enjoyed the bliss of unity with the Lord, always appear active and sublime in their meditation. Infact, their heart is full of the love and devotion (the gems of life) to their Master, with their soul completely immersed in True Name, and they remember the True Lord all the time.

O Nanak ! I would like to seek the dust of the lotus feet of such Guru-minded persons, who have surrendered themselves to the Lord completely. So during the month of Maghar, we should remember the Lord; as those persons, who have served the True Master, never suffer the pangs of transmigration. (1)

(Poh) (Po'kh tukhar na viapiee kanth milia har naho.)

If one is enjoying the warm and loving embrace of the Lord-spouse, one does not feel the pinching cold. The person whose mind is totally and squarely immersed and engaged at the lotus feet of the Lord, is concentrated at getting a glimpse of the Lord. They have taken the support of the Lord, (Gonbinda and Gopala) as such they are busy serving the Lord. They sing the praises of the Lord in the company of holy saints, so that they are not at all affected by even the thought of the vices. Man had been separated from the Lord from whom he had taken birth, and finally merges with Him again, as such he enjoys permanent bliss in complete unison with the Lord. (Whosoever has been taken care of by the Lord-Spouse, never gets separated again) I offer myself as a sacrifice to my friendly Lord a million times, who is beyond my comprehension, approach and my reach.

O Nanak ! If we fall at the lotus feet of the Lord, He has perforce to take care of us. So this month of Poh is beautiful and enjoyable for the person who has been blessed with His Grace and forgiveness and is given recognition. (11)

(Magh) (Magh majan sung sadhua'n)

During the month of Magh, it is worthwhile having a bath

ਦਸਨਾਨੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ
ਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥ ਜਨਮ ਕਰਮ ਮਲੁ
ਏਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥ ਕਾਮਿ ਕਰੋਧਿ
ਮੋਹੀਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥ ਸਚੈ
ਗਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ
ਅਨਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ
ਇਆ ਪਰਵਾਨੁ ॥ ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ
ਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥ ਜਿਨਾ ਮਿਲਿਆ
ਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥ ਮਾਘਿ
ਚੁੰ ਸੇ ਕਾਂਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰੂ
ਮਹਰਵਾਨੁ ॥ ੧੨ ॥

ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ
ਗੁਣੇ ਆਇ ॥ ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ
ਕਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥ ਸੇਜ ਸੁਹਾਵੀ
ਰਬ ਸੁਖ ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ ॥ ਇਛ
ਨੀ ਵਡਭਾਗਣੀ ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ
ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ਗੀਤ
ਗੋਵਿੰਦ ਅਲਾਇ ॥ ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ
ਦਸਈ ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ ॥ ਹਲਤੁ
ਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ
ਰਾਇ ॥ ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁਤਿ
ਜਨਮੈ ਧਾਇ ॥ ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ
ਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ ॥ ਫਲਗੁਣਿ ਨਿਤ
ਲਾਗੀਐ ਜਿਸ ਨੋ ਤਿਲੁ ਨ
ਮਾਇ ॥ ੧੩ ॥

with the dust of the saints' holy feet. During this month one should remember the Lord's True Name and arrange giving alms to the needy, which helps remove the filth of ages alongwith ridding oneself of the ego. So that one does not get engulfed in the vicious circle of lust and anger and the vice of dog-like greed also vanishes. The world also appreciates and praises those persons, who follow the true path of the Lord's love and meditation; which is equivalent to visiting and bathing at all the Hindu Centres of religion (sixty-eight in No.) in its effectiveness. The person, whom the Lord bestows His True Name through His Grace is really considered intelligent and wise.

O Nanak ! I would offer myself as a sacrifice to those Guru-minded persons; who have united with the True Master. During the month of Magh, the persons who have been blessed with the Lord's Grace and munificence, are considered truly pure and great. (12)

(Phagun) (*Phalgun anand upa'r jana har sajan*)

During the month of Phagun, the persons in whose heart the Lord's vision (light) has appeared, will feel elated and enjoy perfect harmony. With the help of dear holy saints of the Lord, I have also been enabled to unite with the Lord through their kindness. Now my heart is at peace and looks grand with the Lord's Presence all around, and I enjoy all comforts leaving no room for misery. Now I consider myself really fortunate in finding the Lord-spouse of my choice and in the company of my friends. I enjoy singing the praises of the Lord and glorify His Greatness. None else could be seen or found equivalent to the Lord's stature, and He has helped His Saints making their life peaceful here and hereafter, and bestowing a permanent place in the Universe, beyond destruction. They have been saved from the torture of this ocean of life, taking them out from the cycle of births and deaths.

O Nanak! The Lord's Greatness and qualities are beyond count while I have only one tongue, so how could I express His Grandeur and Vastness? The persons, whom the Lord has united with Himself, have really crossed this ocean of life successfully. So let us, praise the Lord, during this month of Phalgun, who is beyond all this praise even, without any greed. (13)

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ
ਕਾਜ ਸਰੇ ॥ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ
ਦਰਗਹ ਸਚਿ ਖਰੇ ॥ ਸਰਬ ਸੁਖਾ ਨਿਧਿ
ਚਰਣ ਹਰਿ ਭਉਜਲੁ ਥਿਖਮੁ ਤਰੇ ॥ ਪ੍ਰੇਮ
ਭਗਤਿ ਤਿਨ ਪਾਈਆ ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ
॥ ਕੂੜ ਗਏ ਦੁਬਿਆ ਨਸੀ ਪੂਰਨ ਸਚਿ ਭਰੇ
॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਵਦੇ ਮਨ ਅੰਦਰਿ ਏਕੁ
ਧਰੇ ॥ ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ
ਨਦਰਿ ਕਰੇ ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਰਸ ਦਾਨੁ
ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ॥ ੧੪ ॥ ੧ ॥

ਮਾਝ ਮਹਲਾ ੫ ਦਿਨ ਰੈਣਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵੀ ਸਤਿਗੁਰ ਆਪਣਾ ਹਰਿ ਸਿਮਰੀ ਦਿਨ
ਸਭਿ ਰੈਣ ॥ ਆਪੁ ਤਿਆਗਿ ਸਰਣੀ ਪਵਾਂ
ਮੁਖਿ ਬੋਲੀ ਮਿਠੜੇ ਵੈਣ ॥ ਜਨਮ ਜਨਮ ਕਾ
ਵਿਛੜਿਆ ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਸੈਣ ॥ ਜੋ
ਜੀਅ ਹਰਿ ਤੇ ਵਿਛੜੇ ਸੇ ਸੁਖਿ ਨ ਵਸਨਿ
ਭੈਣ ॥ ਹਰਿ ਪਿਰ ਬਿਨੁ ਚੈਨੁ ਨ ਪਾਈਐ
ਬੇਜਿ ਡਿਠੇ ਸਭਿ ਗੋਣ ॥ ਆਪ ਕਮਾਣੈ
ਵਿਛੜੀ ਦੋਸੁ ਨ ਕਾਹੂ ਦੇਣ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਹੋਰੁ ਨਾਹੀ ਕਰਣ ਕਰੇਣ ॥
ਹਰਿ ਤੁਧੁ ਵਿਣੁ ਖਾਕੂ ਰੂਲਣਾ ਕਹੀਐ ਕਿਖੈ

(jin jin na'am dhiaya tin ke' kaj sarai.)

The Guru-minded persons, who have remembered the Lord and meditated on His True Name, have been successful in all their efforts. Whosoever has remembered the Lord with faith and devotion, is received with honour in the Lord's Court as perfect. With the touch of the Lord's lotus feet, attaining the treasure of all bliss, such Guru-minded persons have crossed the troubled waters of the ocean of life successfully. They have been blessed with the love and devotion of the Lord, so that they are saved from burning in the fire of vices; and they have cleared their minds of dual-mindedness, and falsehood, thus filling their hearts with the true love of the Lord alone. They serve the True Master with single-mindedness and taking Him as their only support, they meditate on Him. But the fact remains that once the Lord bestows His Grace on any person, all months, days and times are auspicious and successful for Him.

O Nanak ! Pray grant me the boon of Your Grace and a glimpse of Your vision; and I only have one request (desire) that I may be united with You for ever, O Lord!

Majh Mahala-5 Din Rein Ik onkar satgur prasad (Sewa Satgur Apna Har Simri Din...)

(This verse contains the routine of good deeds which any individual should perform)

"By the grace of one supreme being, eternal, the enlightener and attainable through the Guru's Grace"

I have only one wish that I should be serving the Master day and night by meditating on the Lord then I would like to fall at the lotus feet of the Lord by ridding myself of egoism and speak in a sweet language. (Then I would make a request to the Lord), O Lord! My soul has been separated from You for ages, Pray merge it with Yourself now. O friend! Please understand it clearly that beings, separated from the Lord, will never rest in peace. Infact I have searched all the paths, lands, skies and spheres and concluded that without meeting the Lord, Man cannot find any other solace; for this I cannot blame anybody else, but my own actions which have resulted in all this misery, and separation from the Lord. O Lord! Pray save me from this predicament with Your Grace! As none else could help me, and none has the control. O Lord! Without Your Grace, it is just like rolling in dust; whom should I

ਵੈਣ ॥ ਨਾਨਕ ਕੀ ਬੇਨਤੀਆ ਹਰਿ ਸੁਰਜਨੁ
ਦੇਖਾ ਨੈਣ ॥ ੧ ॥ ਜੀਅ ਕੀ ਬਿਰਥਾ ਸੇ
ਸੁਣੇ ਹਰਿ ਸੰਮਿਥ ਪੁਰਖੁ ਅਪਾਰੁ ॥ ਮਰਣਿ
ਜੀਵਣਿ ਆਰਾਧਣਾ ਸਭਨਾ ਕਾ ਆਧਾਰੁ ॥
ਸਸੁਰੈ ਪੇਈਐ ਤਿਸੁ ਕੰਤ ਕੀ ਵਡਾ ਜਿਸੁ
ਪਰਵਾਰੁ ॥ ਊਚਾ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਕਿਛੁ
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ । ਸੇਵਾ ਸਾ ਤਿਸੁ ਭਾਵਸੀ
ਸੰਤਾ ਕੀ ਹੋਇ ਛਾਰੁ ॥ ਦੀਨਾ ਨਾਥ ਦੈਆਲ
ਦੇਵ ਪਤਿਤ ਉਧਾਰਣਹਾਰੁ ॥ ਆਦਿ ਜੁਗਾਦਿ
ਰਖਦਾ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥ ਕੀਮਤਿ ਕੋਇ
ਨ ਜਾਣਈ ਕੇ ਨਾਹੀ ਤੋਲਣਹਾਰੁ ॥ ਮਨ
ਤਨ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ਨਾਨਕ ਨਹੀ ਸੁਮਾਰੁ
॥ ਦਿਨੁ ਰੈਣਿ ਜਿ ਪ੍ਰਭ ਕੰਉ ਸੇਵਦੇ ਤਿਨ ਕੈ
ਸਦ ਬਲਿਹਾਰ ॥ ੨ ॥ ਸੰਤ ਅਰਾਧਨਿ ਸਦ
ਸਦਾ ਸਭਨਾ ਕਾ ਬਖਸਿੰਦੁ ॥ ਜੀਉ ਪਿੰਡੁ
ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਕਿਰਪਾ ਦਿਤੀਨੁ ਜਿੰਦੁ
॥ ਗੁਰ ਸਬਦੀ ਆਰਾਧੀਐ ਜਪੀਐ ਨਿਰਮਲ
ਮੰਤ੍ਰੁ ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਪਰਮੇ
ਸੁਰੁ ਬੇਅੰਤੁ ॥ ਜਿਸੁ ਮਨਿ ਵਸੈ ਨਰਾਇਣੇ ਸੇ
ਕਹੀਐ ਭਗਵੰਤੁ ॥ ਜੀਅ ਕੀ ਲੋਚਾ ਪੂਰੀਐ
ਮਿਲੈ ਸੁਆਮੀ ਕੰਤੁ ॥ ਨਾਨਕੁ ਜੀਵੈ ਜਪਿ
ਹਰੀ ਦੇਖ ਸਭੇ ਹੀ ਹੰਤੁ ॥ ਦਿਨੁ ਰੈਣਿ ਜਿਸੁ
ਨ ਵਿਸਰੈ ਸੇ ਹਰਿਆ ਹੋਵੈ ਜੰਤੁ ॥ ੩ ॥
ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਪੂਰਣੇ ਮੰਤ੍ਰੁ ਨਿਮਾਣੀ ਥਾਉ

approach for improving my lot except You?

O Nanak ! My only supplication is that I may be enabled to have a glimpse of the Lord, the perfect being, with my own eyes and perceive Him alone, wherever my vision goes. (1)

The Lord, who is all powerful, omnipresent and the Perfect Being, alone realises and appreciates our problems and miseries and listens to them, as such we should meditate on Him alone, so that He could be our support at the time of our births and deaths. The whole creation is a big grand family of the Lord-spouse and Man (the bride) stays put, as willed by the Lord-spouse, wherever He maintains us. The Lord is so great, vast, deep and His knowledge is beyond our grasp and nothing is known about His barriers but He accepts our service, which He likes, performed excepts in the company of holy saints, being their dust (with humility). The Lord is the Master of the poor, being very kind to them, and really looks after the upliftment of the down trodden. The Lord is the Creator, eternal and the sustainer of all creation throughout the ages. But He cannot be evaluated in worldly terms as there is none, knowing Him fully, who could measure His Greatness.

O Nanak ! The Lord's worship and service is beyond any limits and bounds as He abides in our hearts. I would offer myself as a sacrifice to those Guru-minded persons, who are at the service of the Lord day and night. (2)

The saints always praise the Lord, as He is the benefactor and saviour of us all. The Lord, who has created the man's body and bestowed life on him through His Grace, should be remembered by us, through the Guru's guidance. We should meditate on True Name, His True gospel. Infact, the Lord is so great, that we cannot even imagine or measure His Greatness, as there is no end to His Vastness. The person, who inculcates the love of such a Lord in his heart, is to be considered fortunate and praise-worthy. He meets such a Lord-spouse, that He could fulfil all his desires and finally unite with Him. (like the bride who gets such a spouse, who fulfils all her desires) O Nanak! The persons who live by the remembrance of the Lord, rid themselves of all their worries and vices. The person, who never forgets the Lord day and night, really enjoys a blissful life, being intoxicated with His True Name and its immense joy. (3)

The Lord, who is perfect in all respects, with all the powers in full measure, is the support of a humble person like myself; as

॥ ਹਰਿ ਓਟ ਗਹੀ ਮਨ ਅੰਦਰੇ ਜਪਿ ਜਪਿ
ਜੀਵਾਂ ਨਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ
ਜਨ ਧੂੜੀ ਸੀਗਿ ਸਮਾਉ ॥ ਜਿਉ ਤੂੰ ਰਾਖਹਿ
ਤਿਉ ਰਹਾ ਤੇਰਾ ਦਿਤਾ ਪੈਨਾ ਖਾਉ ॥ ਉਦਮੁ
ਸੇਈ ਕਰਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਉ
॥ ਦੂਜੀ ਜਾਇ ਨ ਸੁਝਈ ਕਿਥੈ ਕੂਕਣ ਜਾਉ
॥ ਅਗਿਆਨ ਬਿਨਾਸਨ ਤਮ ਹਰਣ ਊਰੇ
ਅਗਮ ਅਮਾਉ ॥ ਮਨੁ ਵਿਛੜਿਆ ਹਰਿ
ਮੇਲੀਐ ਨਾਨਕ ਏਹੁ ਸੁਆਉ ॥ ਸਰਬ
ਕਲਿਆਣਾ ਤਿਤੁ ਦਿਨਿ ਹਰਿ ਪਰਸੀ ਗੁਰ
ਕੇ ਪਾਉ ॥ ੪ ॥ ੧ ॥

ਵਾਰ ਮਾਝ ਕੀ ਤਥਾ ਸਲੋਕ

ਮਹਲਾ ੧ ॥ ਮਲਕ ਮੁਰੀਦ ਤਥਾ
ਚੰਦ੍ਰਹੜਾ ਸੋਹੀਆ ਕੀ ਧੁਨੀ ਗਾਵਣੀ ॥

**ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥**

ਸਲੋਕੁ ਮ: ੧ ॥ ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ
ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥
ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ
ਸੁਖੁ ਹੋਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ
ਦੁਧਿ ॥ ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ ॥ ਤੀਜੈ
ਭਯਾ ਭਾਬੀ ਬੇਬ ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪਨੀ
ਖੇਡ ॥ ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥

such I only live by remembering Him (in my heart), having taken Him as my mainstay. O Lord! May I be granted this boon, that I should ever remain the dust of Your Saitns! I always remain happy and satisfied in the state in which You are pleased to keep me, and I live by what You give me as food and clothes.

O Lord ! Give me the strength to carry out those functions, that I could praise You in the company of Your holy saints. There is no other place, except Your Door (Palace) where I could express my requirements or shortcomings. The Lord has removed my ignorance, darkness and greed as He is really Great, and beyond description or measure.

O Nanak ! I only beseech the Lord that my separated soul be united with Him as this is the only mission of my life, and the highest gain in life. I will consider myself satisfied and fortunate the day I get a glimpse of the Lord, through the healing touch of the Guru's lotus feet. (4-1)

Var Majh ki & Slok Mahala -1 (Malik Murid and Chanderha'ra sohia ki Dhuni gavni.) ***Ik onkar satnam karta purakh gūrparsad***

"By the Grace of one sublime Lord whose Name is Truth, is our Creator and is attainable through the Guru's guidance."

Slok M - 1 : (*Gur Data Gur hivai ghar*)

The Guru is the bestower of all virtues and benevolence and as calm and peaceful as snow and the ever-shining light of the three ages; O Nanak ! The Guru is the giver of True Name, a symbol of Salvation, in whose love the mind enjoys perfect peace and tranquillity. (1)

M-1: The Man's first love is with the milk of mother's breast; further leading to the love of the mother and father in the second stage; leading to some realisation of the love of brother, sister and sister-in-law in the third stage, in the fourth stage develops love of the fun and frolic; leading to an interest in food and drinks in the fifth stage; and then he gets intoxicated with sexual pleasures irrespective of the caste of the partner (in the sixth stage). In the next seventh stage; man gets involved in wealth collection and

ਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥ ਸਤਵੈ ਸੰਜਿ
ਆ ਘਰ ਵਾਸੁ ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ
ਸੁ ॥ ਨਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ ॥ ਦਸਵੈ
ਹੋਆ ਸੁਆਹ ॥ ਗਏ ਸਿਰੀਤ ਪੁਕਾਰੀ
ਹ ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ ॥
ਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ ॥ ਪਿਛੈ
ਤਲਿ ਸਦਿਹੁ ਕਾਵ ॥ ਨਾਨਕ ਮਨਮੁਖਿ
ਧੁ ਪਿਆਰੁ ॥ ਬਾਝੁ ਗੁਰੂ ਭੁਬਾ
ਸਾਰੁ ॥ ੨ ॥

੧ ॥ ਦਸ ਬਾਲਤਣਿ ਬੀਸ ਰਵਣਿ
ਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ ॥ ਚਾਲੀਸੀ ਪੁਰੁ
ਏ ਪਰਾਸੀ ਪਗੁ ਖਿਸੈ ਸਠੀ ਕੇ ਬੋਢੇਪਾ
ਵੈ ॥ ਸਤਰਿ ਕਾ ਮਤਿਹੀਨੁ ਅਸੀਹਾਂ ਕਾ
ਉਹਾਰ ਨ ਪਾਵੈ ॥ ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ
ਲ ਨ ਜਾਣੈ ਅਪ ਬਲੁ ॥ ਢੰਢੋਲਿਮੁ
ਢਮੁ ਡਿਠੁ ਮੈ ਨਾਨਕ ਜਗੁ ਧੂਏ ਕਾ
ਲਹਰੁ ॥ ੩ ॥

ੲੜੀ : ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਆਪਿ
ਜਟਿ ਉਪਾਤੀ ॥ ਰੰਗ ਪਰੰਗ ਉਪਾਰਜਨਾ
ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥ ਤੂੰ ਜਾਣਹਿ ਜਿਨਿ
ਯਾਈਐ ਸਭੁ ਖੇਲੁ ਤੁਮਾਤੀ ॥ ਇਕਿ
ਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਬਿਨੁ ਨਾਵੈ ਮਰਿ
ਤੀ ॥ ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਰੰਗਿ
ਤ ਰੰਗਿ ਰਾਤੀ ॥ ਸੇ ਸੇਵਹੁ ਸਤਿ ਨਿਰੰਜਨੋ
ਤ ਪੁਰਖੁ ਬਿਧਾਤੀ ॥ ਤੂੰ ਆਪੇ ਆਪਿ

family life; while the eighth stage finds man's energy being spent up in anger and rage; while in the ninth stage his hair become white (grey) and he has difficulty in breathing even; and finally in the tenth stage he disintegrates into dust after death. Those who accompany the dead body wail and lament vehemently and the soul leaves the body, finding an outlet to Eternity. So the man who takes birth, and finally dies, leaves no trace even to be remembered by others, after him. After man's death, his relatives serve food to others (Brahmins) and even look for crows to feed them (as if to satisfy the hunger of the departed soul.)

O Nanak ! Such a self-willed (faithless) person ever remains engulfed in ignorance and lack of true knowledge (of the Lord), it seems as if without the Guru's guidance the whole world sinks to the lowest level, and gains nothing during this life, and spends this life in disgust. (2)

M-1: The human being spends first ten years of life in childhood, upto twenty years in growth and at thirty years he blossoms forth into a smart handsome youth, and at forty years of age he attains full growth as a youngman; at fifty he starts feeling weak and at sixty he feels old; and at seventy years he feels the weakening of his senses and at eighty he is not capable of doing any work and at ninety years he always keeps lying down (being weak and decapitated) but does not understand the basic reason of all his weakness.

O Nanak ! I have seen and found after lot of research that this world is like a mountain of smoke, and a house of nothingness.

Pour'i : O Lord ! You are Great, unfathomable and indescribable and perfect being who has created this Universe and given birth to this multi-faceted and multi-coloured world. None except You, knows the secrets of all this Creation as this is Your own drama of life. Some are being born and some are destroyed while the world wastes itself, without realising True Name.

The Guru-minded persons are immersed in Your true love, and are intoxicated with The True Name of the Lord. (They have been interested in Lord's love and devotion, leaving all other worldly pleasures) So let us serve the Lord, who is all powerful, Truth Personified, Creator of all, and without any worldly attachments and Perfect Being. O Lord ! You alone are the

ਸੁਜਾਣੁ ਹੈ ਵਡ ਪੁਰਖੁ ਵਡਾਤੀ ॥ ਜੋ ਮਨਿ
ਚਿਤਿ ਤੁਧੁ ਧਿਆਇਦੇ ਮੇਰੇ ਸਚਿਆ ਬਲਿ
ਬਲਿ ਹਉ ਤਿਨ ਜਾਤੀ ॥ ੧ ॥

ਸਲੋਕ ਮਹਲਾ ੧ ॥

ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ
ਬਣਾਇ ॥ ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ
ਸੁਰਤਿ ਸਮਾਇ ॥ ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ
ਦਿਤਾ ਪੈਨੈ ਖਾਇ ॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ
ਤਿਸਹਿ ਨ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥ ਜਾ
ਭਜੈ ਤਾ ਠੀਕਰੁ ਹੋਵੈ ਘਾੜਤ ਘੜੀ ਨ ਜਾਇ
॥ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ
ਪਾਰਿ ਨ ਪਾਇ ॥ ੧ ॥

ਮ: ੨ ॥ ਦੇਂਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ
ਐਸਾ ਜਾਣੀਐ ॥ ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ
ਤਾ ਕੀ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ॥
ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋਚਹੁ ਕੁੰਡੀ
ਜਾਣੀਐ ॥ ਜੋ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ
ਨਾਉ ਹੋਵੈ ॥ ਪਾਪਿ ਕਮਾਵੈ ਪਾਪੀ ਜਾਣੀਐ
॥ ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ
ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ ॥ ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ
ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ ਵਿਣੁ ਜੋਤੀ
ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ
ਇਕੋ ਸੁਘੜ ਸੁਜਾਣੀਐ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ
ਤੁਧੁ ਆਪੇ ਧੰਧੈ ਲਾਇਆ ॥ ਮੋਹ ਠਗਉਲੀ
ਪਾਇ ਕੈ ਤੁਧੁ ਆਪਹੁ ਜਗਤੁ ਖੁਆਇਆ
॥ ਤਿਸਨਾ ਅੰਦਰਿ ਅਗਨਿ ਹੈ ਨਹ ਤਿਪਤੈ

Greatest, perfect and most Intelligent (wise) Being. I would offer myself as a sacrifice to those persons who meditate on Your True Name with love, faith and devotion, O my True Lord ! (1)

Slok Mahala -1 (jio pai ta'n sajia rakhia bant banai.....)

The Lord has created this body of five elements and the placing the soul within, has enabled it to function. The eyes could see things, the tongue could speak, and the ears could hear others. This human being moves around with feet and uses hands for doing various functions and enjoys food and clothes offered by the Lord. But it is rather unfortunate that Man does not recognize the Lord who has created the whole Universe but wastes his life in ignorance and darkness. When this body disintegrates, then none could remould it back to life. O Nanak ! Without the Guru, this man has no value in this world and without honour and knowledge, he cannot cross this ocean of life successfully. (1)

M - 2 This faithless person, prefers the gifts of Nature to the bestower of these favours; so what could one say about the wisdom of such a foolish person ? Whatever man does even under cover becomes known throughout; and the person, who performs good deeds is known as a saint while the other person engaged in sins, is known as a Sinner. O Lord ! You are the force behind all this drama and there is none else, whom one could mention. O Lord ! So long Your light remains in the body, You speak through human body; as without Your light nothing happens let some one try and prove otherwise. O Nanak ! Only the Guru minded person perceives the Lord everywhere and he is the only sensible person, who realises the Truth and perceives the Lord everywhere. (2)

Pour'i : O Lord ! You have created this Universe, then You have engaged everyone in various functions of worldly pleasure thus distracting every one from the righteous path through May (Worldly falsehood). Man has a burning desire to acquire more

ਖਾ ਤਿਹਾਇਆ ॥ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ
ਰਿ ਜੰਮੈ ਆਇਆ ਜਾਇਆ ॥ ਬਿਨੁ
ਤਿਗੁਰ ਮੋਹੁ ਨ ਤੁਟਈ ਸਭਿ ਥਕੇ ਕਰਮ
ਮਾਇਆ ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਧਿਆਈਐ
ਖਿ ਰਜਾ ਜਾ ਤੁਧੁ ਭਾਇਆ ॥ ਕੁਲੁ ਉਧਾਰੇ
ਪਾਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ ॥ ਸੋਭਾ
ਰਤਿ ਸੁਹਾਵਣੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ
ਮਾਇਆ ॥ ੨ ॥

ਸਲੋਕੁ ਮ: ੨ ॥

ਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
ਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
ਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ
ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ
ਮਲਣਾ ॥ ੧ ॥

੨ ॥ ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ
ਮਾਇਆ ਜਾਇ ॥ ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ
ਮਲਿ ਲਗੈ ਧਾਇ ॥ ਭੈ ਕੇ ਚਰਣ ਕਰ
ਮਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥ ਨਾਨਕੁ
ਜੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ
ਇ ॥ ੨ ॥

ਉਤੀ ॥ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੁ ਹੈ ਤੁਧੁ ਦੂਜਾ
ਮਲੁ ਰਚਾਇਆ ॥ ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ
ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ ॥ ਜਿਉ
ਮਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ

which never gets satiated and he exerts for more and more possessions without satisfaction. Thus this world gets a doubtful posture with man taking birth then facing death but without the Guru's guidance man cannot realise Truth and rid himself of worldly love, inspite of all his efforts. Once Man remembers the Lord, with the Guru's guidance and when it pleases Him, he finds solace in His True Name and gets satiated. Such a Guru-minded person helps his colleagues as well, towards righteousness, and his mother deserves all praise, who gave birth to such a noble soul. Thus he finds favour and acceptance at the Lord's Court and everyone appreciates him, who has merged with the Lord. (2)

Slok M - 2 ("Akhi bajhon vekhna vin kana sunn'a.")

The real life consists in having the eyes of knowledge and the ears which could hear Lord's praises, (so that we could perceive the whole Universe as Lord's praises are being sung) the feet to tread on Lord's path and the hands that would engage in good deeds. (All the senses are running after worldly pleasures, but instead these should concentrate on the Lord) The tongue which could speak the sweet language of inner soul, with all the senses thus diverted from outerworld to inner depths, would amount to dying while living in this life. (leading a real life of humility) O Nanak ! If we were to accept the Will of the Lord, then we could attain the Lord. (1)

M - 2 The Lord could be perceived, also Lord is heard to exist through the holy saints, and we know fully well that the Lord exists; but still we have never tasted Lord's vision personally. The human being is practically lame, with no helping hands and is blind, (without knowledge) so how could he rush forward and embrace the Lord ? If we possess the feet of Lord's fear; hands of love, and eyes of Lord's knowledge then only O Nanak ! This being could meet the Lord-spouse; O clever sister! Just think about it and meditate on the Lord. (The Lord could be seen, could be heard and could be understood, inspite of all this we have never tasted His Presence. The reason being that Man is lame, handless, and blind so how could he clasp the Lord's embrace?) (2)

Pour'i : O Lord ! You are the only one, and has created this drama through Your Nature. After creating man You have filled

॥ ਇਕਨਾ ਬਖਸਹਿ ਮੇਲਿ ਲੈਹਿ ਗੁਰਮਤੀ
ਤੁਧੈ ਲਾਇਆ ॥ ਇਕਿ ਖੜੇ ਕਰਹਿ ਤੇਰੀ
ਚਾਕਰੀ ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਨ ਭਾਇਆ ॥
ਹੋਰੁ ਕਾਰ ਵੇਕਾਰ ਹੈ ਇਕਿ ਸਚੀ ਕਾਰੈ
ਲਾਇਆ ॥ ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਇਕਿ
ਅਲਿਪਤੁ ਰਹੇ ਜੋ ਤੁਧੁ ਭਾਇਆ ॥ ਓਹਿ
ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੈ ਨਾਇ
ਸਮਾਇਆ ॥ ੩ ॥

ਸਲੋਕ ਮ : ੧ ॥

ਸੁਇਨੇ ਕੈ ਪਰਬਤਿ ਗੁਫਾ ਕਰੀ ਕੈ ਪਾਣੀ
ਪਇਆਲਿ ॥ ਕੈ ਵਿਚਿ ਧਰਤੀ ਕੈ ਆਕਾਸੀ
ਉਰਧਿ ਰਹਾ ਸਿਰਿ ਭਾਰਿ ॥ ਪੁਰੁ ਕਰਿ
ਕਾਇਆ ਕਪੜੁ ਪਹਿਰਾ ਧੋਵਾ ਸਦਾ ਕਾਰਿ
॥ ਬਗਾ ਰਤਾ ਪੀਅਲਾ ਕਾਲਾ ਬੇਦਾ ਕਰੀ
ਪੁਕਾਰ ॥ ਹੋਇ ਕੁਚੀਲੁ ਰਹਾ ਮਲੁ ਧਾਰੀ
ਦੁਰਮਤਿ ਮਤਿ ਵਿਕਾਰ ॥ ਨਾ ਹਉ ਨਾ ਮੈ
ਨਾ ਹਉ ਹੋਵਾ ਨਾਨਕ ਸਬਦੁ
ਵੀਚਾਰਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਵਸਤੁ ਪਖਾਲਿ ਪਖਾਲੇ ਕਾਇਆ
ਅਪੇ ਸੰਜਮਿ ਹੋਵੈ ॥ ਅੰਤਰਿ ਮੈਲੁ ਲਗੀ
ਨਹੀ ਜਾਣੈ ਬਾਹਰਹੁ ਮਲਿ ਮਲਿ ਧੋਵੈ ॥
ਅੰਧਾ ਭੂਲਿ ਪਇਆ ਜਮ ਜਾਲੇ ॥ ਵਸਤੁ
ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਣੈ ਹਉਮੈ ਵਿਚਿ
ਦੁਖ ਘਾਲੇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਉਮੈ ਤੁਟੈ
ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਨਾਮੁ ਜਪੇ
ਨਾਮੇ ਆਰਾਧੇ ਨਾਮੇ ਸੁਖਿ ਸਮਾਵੈ ॥ ੨ ॥

ਪਉੜੀ ॥ ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ

him with ego, greed, lust and deviated him from the true path
But O Lord! Pray keep us as it pleases You, as everything functions
as per Your Will. Some Guru-minded persons have been merged
with You by forgetting their shortcomings as they follow the Guru's
teachings. Some serve You alone, as they only love Your True
Name and nothing else, and such persons consider all else as
fruitless effort. The family consisting of son and wife, is all a
snare but persons, who are favoured by You, live among them a
detached life. They are pure both inside and outside (of heart and
body) as they are immersed in Your True Name with dedication
(3)

Slok M -1 (*Soenai ke'parbat gupha kari kai pani pial.....*)

So long as man's mental make-up and innerself is not clean
all efforts are wasteful including penance like staying in a golden
Cave in a sealed corner; staying upside down (with head downwards
and feet upwards) whether in the sky or on land; cover the body
fully with clothes (so that no portion is naked) and wash the body
and continue doing such things endlessly; read the four Vedas viz.
white, red, yellow or black (representing Sam, Rig, Yujar and
atharban Vedas) staying dirty and filthy (like the jains) but with an
unclean and impure mind, all the above efforts (penances) are
fruitless and wasteful. O Nanak ! Man should consider himself
(as nothing) with humility and ponder only on the Guru Word's.
(One should say - I was nothing, I am nothing and in future even
I shall be worth nothing) (1)

M - 1 Even if some-one were to wash his clothes, his body
or keep him-self clean with (discipline) religious fervour, it is
useless as he does not wash his innerself and looks only to
outworldly cleanliness, like the blind Man, being ignorant of Truth,
and god of death (Yama)

The body is not his own, though man considers his body as
his own possession and suffers due to his egoism.

O Nanak ! If Man were to rid himself of his ego in the
company of holy saints, then he could concentrate and meditate
on Lord's True Name; and enjoy the bliss of life, by meditating on
True Name and immersing himself in Lord's loving care and True
Name. (2)

ਮਿਲਾਇਆ ॥ ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ
ਜਿਨਿ ਉਪਾਇਆ ॥ ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ਦੁਖ
ਸਬਾਇਆ ॥ ਸੁਖਹੁ ਉਠੇ ਰੋਗ ਪਾਪ
ਕਮਾਇਆ ॥ ਹਰਖਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇ
ਖਪਾਇਆ ॥ ਮੂਰਖ ਗਣਤ ਗਣਾਇ ਝਗੜਾ
ਪਾਇਆ ॥ ਸਤਿਗੁਰ ਹਥਿ ਨਿਬੇੜੁ ਝਗੜੁ
ਦੁਕਾਇਆ ॥ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਨ ਚਲੈ
ਚਲਾਇਆ ॥ ੪ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥ ਅਵਰੀ ਨੋ
ਸਮਝਾਵਣਿ ਜਾਇ ॥ ਮੁਠਾ ਆਪਿ ਮੁਹਾਏ
ਸਾਥੈ ॥ ਨਾਨਕ ਐਸਾ ਆਗੂ ਜਾਪੈ ॥ ੧ ॥

ਮਹਲਾ ੪ ॥ ਜਿਸ ਦੇ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੇ
ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥ ਓਹੁ ਹਰਿ
ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ
ਮਾਰਗਿ ਪਾਏ ॥ ਜੇ ਅਗੈ ਤੀਰਥੁ ਹੋਇ ਤਾ
ਮਲੁ ਲਹੈ ਛਪੜਿ ਨਾਤੈ ਸਗਵੀ ਮਲੁ ਲਾਏ
। ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੇ ਅਨਦਿਨੁ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥ ਓਹੁ ਆਪਿ ਛੁਟਾ
ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ ਸ੍ਰਿਸਟਿ
ਛਡਾਏ ॥ ਜਨ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੇ
ਆਪਿ ਜਪੈ ਅਵਰਾ ਨਾਮੁ ਜਪਾਏ ॥ ੨ ॥

ਪਉੜੀ ॥ ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ
ਵਣ ਖੰਡਿ ਵਾਸਾ ॥ ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ
ਫੇਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ ॥ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ

Pour'i : The body was accompanied by the soul and finally both were again separated by the Lord, (at the time of death) who had created them. But this foolish man performs such actions in life, due to which he suffers badly. Infact, he comes to grief by doing certain sinful actions in search of worldly comforts and pleasures, and he develops disease also. Joy brings sorrow in its train, and separation results from meeting together; in the same way, the Lord destroys this world after creation. The foolish man himself has got engulfed in the cycle of births and deaths after entering into the calculations of his actions and rewards, but those persons, who have been cleared by the True Guru, (due to their meditation of True Name) have rid them-selves of all this botheration. Man gets whatever the Lord Creator Wills and this pre-destined Will of the Lord cannot be altered by any body. (4)

Slok M - I (*Koor bole murdar kha'ei avri nu samjha'van jaie'.....*)

When a person, who leads a dishonest life, by sticking to untruthfulness and falsehood, but is always ready to give sermons to others; leads a life of hypocrisy and is supposed to have squandered his life-span along with others in company. O Nanak ! Such a person is a useless leader who is worth nothing. (1)

Mahala - 4 Whosoever possesses true love of the Lord, always speaks the truth with a true tongue; and follows the true path of the Lord while exhorting others to follow the same path. If he gets good company of holy saints, he could wash away his sins, while he will collect more vices in bad company. The only holy place is the True Guru Himself, who is immersed in True Name day and night, as such He has rid himself of all bondage alongwith others, and enables the whole world to attain Salvation with the help of True Name of the Lord. O Nanak ! I offer myself as a sacrifice to such a Guru-minded person, who not only meditates on True Name himself but helps others as well to remember the Lord's True Name.

Pour'i : Some persons have made their abode in the jungle, and manage to live on fruits, green and leafy vegetable growth, while some others roam around in the garb of Yogis and with saffron coloured clothes on. They still are greedy and have wasted their human life completely; neither they enjoy the life of a householder

ਬਹੁਤ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥ ਬਿਰਥਾ
ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥
ਜਮਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ
॥ ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੈ ਨੇੜੈ ਜਾ ਹੋਵੈ
ਦਾਸਨਿ ਦਾਸਾ ॥ ਸਚਾ ਸਬਦੁ ਸਚੁ ਮਨਿ
ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ
ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ ॥੫॥

ਸਲੋਕ ਮ: ੧ ॥

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥
ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ
ਨਿਰਮਲੁ ਚੀਤੁ ॥ ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ
ਕਾ ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੇਹੁ ॥ ਅਵਰਿ
ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ਝੂਠੇ ਅਮਲ
ਕਰੇਹੁ ॥ ੧ ॥

ਮ: ੧ : ਜਾ ਹਉ ਨਾਹੀ ਤਾ ਕਿਆ ਆਖਾ
ਕਿਹੁ ਨਾਹੀ ਕਿਆ ਹੋਵਾ ॥ ਕੀਤਾ ਕਰਣਾ
ਕਹਿਆ ਕਥਨਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵਾਂ
॥ ਆਪਿ ਨ ਬੁਝਾ ਲੋਕ ਬੁਝਾਈ ਐਸਾ ਆਗੂ
ਹੋਵਾਂ ॥ ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਦਸੇ ਰਾਹੈ
ਸਭਸੁ ਮੁਹਾਏ ਸਾਥੈ ॥ ਅਗੈ ਗਇਆ ਮੁਹੇ
ਮੁਹਿ ਪਾਹਿ ਸੁ ਐਸਾ ਆਗੂ
ਜਾਏ ॥ ੨ ॥

ਪਉੜੀ ॥ ਮਾਹਾ ਰਤੀ ਸਭ ਤੂੰ ਘੜੀ ਮੂਰਤ
ਵੀਚਾਰਾ ॥ ਤੂੰ ਗਣਤੈ ਕਿਨੈ ਨ ਪਾਇਓ ਸਚੇ
ਅਲਖ ਅਪਾਰਾ ॥ ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ
ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥ ਨਾਉ ਪੜੀਐ

nor they achieve anything worthwhile like the Yogis. They still have the desires and urges based on the three-pronged worldly falsehood (based on lust, greed and peace) with all the urges of worldly vices and the fear of the god of death ever remains alive. Instead, if they were to live like the slave of the Master, through the Guru's teachings, they may rid themselves of the fear of death. Whosoever has accepted the true message (of the Lord) in the true perspective, remains unattached (with worldly pleasures) while being a householder even.

O Nanak ! The Guru-minded persons who serve the True Guru rightly, remain detached from all worldly desires and remain immersed in Lord's remembrance. (5)

Slok M -1 (*je ra't lage' kapr'e jama hoi pleet.....*)

If the clothes of any person are spoiled by blood, (then) his dress is considered impure. What about those persons who quench their thirst with human blood ? How could their mind and conscience be clean ? (How could the mind of persons, who take bribe by causing misery and torture to others, be pure and trust worthy?) O Nanak! First cleanse your mind of impure thoughts, and then remember the Lord with your tongue. There are others, who follow the path of false achievements, but why do they do so? (I fail to understand). (1)

M - 1 : I am worth nothing now and in future also I would be worth nothing, then what could I say? O Lord ! I am only bound by Your Will and perform those functions as ordained by You; I speak what You make me to speak; infact I am full of sins and always try to wash them away.

I have become a leader of men; though I know nothing about Lord's secrets yet I continue to try and explain all this to others. O Nanak! The person, who himself is blind though, yet goes on explaining the path to others; such a person gets thrashed in the Kingdom of Heaven. (gets bad name in the Lord's Court) though posing as a leader. (2)

Pour'i : O Lord ! All the months, seasons, moments and all the auspicious beginnings have I remembered You; and none has succeeded in limiting You and describing Your Vastness; as You are beyond our comprehension. If any learned and educated person is

ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥
ਗੁਰਮਤੀ ਨਾਮੁ ਧਨੁ ਖਟਿਆ ਭਗਤੀ ਭਰੇ
ਭੰਡਾਰਾ ॥ ਨਿਰਮਲੁ ਨਾਮੁ ਮੰਨਿਆ ਦਰਿ
ਸਚੈ ਸਚਿਆਰਾ ॥ ਜਿਸ ਦਾ ਜੀਉ ਪਰਾਣੁ
ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰਾ ॥ ਸਚਾ ਸਾਹੁ
ਇਕੁ ਤੂੰ ਹੋਰੁ ਜਗਤੁ
ਵਣਜਾਰਾ ॥ ੬ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ
ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ
ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ ਕਰਣੀ ਕਾਬਾ
ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥
ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ
ਲਾਜ ॥ ੧ ॥

ਮ: ੧ ॥ ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ
ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ
ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥ ਗਲੀ
ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ
॥ ਮਾਰਣੁ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ
ਹਲਾਲੁ ਨ ਜਾਇ ॥ ਨਾਨਕ ਗਲੀ
ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ ਪਾਇ ॥ ੧ ॥

ਮ: ੧ ॥ ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ
ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ
ਦੁਇ ਤੀਜਾ ਖੈਰੁ ਖੁਦਾਇ ॥ ਚਉਥੀ
ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ

engulfed by the love of worldly attachments, greed and egoism; he would be considered a fool; while those persons, with Guru's teachings who have pondered over all these issues and followed the path of True Name, have realised the efficacy of True Name. The Guru-minded persons have earned the treasure of True Name and they have amassed the wealth of True Name through prayer and meditation. O True Lord ! Such persons have accepted Your True Name and proved their true worth at Your court, as You have bestowed life and the inner light to them. O Lord ! You are the only true merchant and all others follow Your dictates just like ordinary traders. (6)

Slok M -1 ("Mehar masit sidak musala hak halal koran.")

(How to become a True Muslim)?

One should practice benevolence (to others) which is the mosque, the carpet of faith and one's honest day's labour as equal to reading of Koran. Alongwith this, a disciplined and restrained life should be considered your incision (of the male organ), good nature should be your fast, then you could become a true muslim. Consider good actions as your (Haj) visit to Mecca, truthfulness as your Master (Pir), good behaviour as your short prayer and helping the poor as the main prayer. O Nanak ! Whatever pleases the Lord, should be made as the beads of your rosary, thus the Lord will protect you under His care. (1)

M -1 O Nanak ! To usurp some one else's right is equivalent to eating pork for a musulmaan or beef for a Hindu (forbidden in their religions). The Guru or leader could ensure for the safety and betterment of an individual, if he does not earn his livelihood through unfair and dishonest means. (If one does not cause misery to the poor, then only the Guru could recommend him as a worthy person, taking his side.) No one could imagine going to paradise (Heaven) just by talking big or through cleverness, as it is possible only through truthfulness, thus ridding oneself of the bondage of worldly falsehood. By adding the spice of cleverness to the food from impure means, one cannot make it pure. O Nanak ! With false and impure means one cannot earn a good name but falsehood only. (1)

M - 1 There are five prayers for the Muslims at five different times and with different names, but the real five names for these should be truth, honest living, alms-giving, with a clean heart and

ਸਨਾਇ ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ
ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ ਨਾਨਕ ਜੇਤੇ
ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥ ੩ ॥

ਪਉੜੀ ॥ ਇਕਿ ਰਤਨ ਪਦਾਰਥ ਵਣਜਦੇ
ਇਕਿ ਕਚੈ ਦੇ ਵਾਪਾਰਾ ॥ ਸਤਿਗੁਰਿ ਤੁਨੈ
ਪਾਈਅਨਿ ਅੰਦਰਿ ਰਤਨ ਭੰਡਾਰਾ ॥ ਵਿਣੁ
ਗੁਰ ਕਿਨੈ ਨ ਲਧਿਆ ਅੰਧੇ ਭਉਕਿ ਮੁਏ
ਕੂੜਿਆਰਾ ॥ ਮਨਮੁਖ ਦੂਜੈ ਪਚਿ ਮੁਏ ਨਾ
ਬੂਝਹਿ ਵੀਚਾਰਾ ॥ ਇਕਸੁ ਬਾਝੁ ਦੂਜਾ ਕੇ
ਨਹੀ ਕਿਸੁ ਅਗੈ ਕਰਹਿ ਪੁਕਾਰਾ ॥ ਇਕਿ
ਨਿਰਧਨ ਸਦਾ ਭਉਕਦੇ ਇਕਨਾ ਭਰੇ
ਤੁਜਾਰਾ ॥ ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਹੋਰੁ
ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ ॥ ਨਾਨਕ ਆਪਿ ਕਰਾਏ
ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥ ੭ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ
ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ
ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ
॥ ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣੁ
ਜੀਵਣੁ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਰਬ ਕੀ ਰਜਾਇ
ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ
॥ ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰਮਤਿ

singing praises of the Lord. The first morning prayer should consist of speaking Truth, honest living being the second one, third one is the meditation of True Name, and alms-giving, fourth one should be honesty of purpose and the fifth prayer is praising the Lord, alongwith these good actions should form the introductory (Muslim) Prayer; with all these traits one could be called a True Muslim. O Nanak ! People who are untruthful and practise falsehood, are having a false sense of prestige. (3)

Pour'i : Some people earn a good name by paying its price in terms of dedicated love, whilst others follow the path of vicious circles leading to misery. But it is through the Guru's pleasure and acceptance that our treasure of goodwill and qualities are revealed. The blind and untruthful persons make unnecessary noise (like the dog) and none has achieved anything in life like real happiness, without the Guru's guidance. The self-willed (faithless) persons have always been engulfed by dual-mindedness, without having better understanding of life. There is none else except the Lord, whom we could approach for help.

Some poor people (in character) are always talking ill of others, while some others have a treasure of good qualities. Except True Name, there is no other wealth, as all other possessions of vices will be transient and liable to destruction.

O Nanak ! The Lord, whose Will prevails everywhere, is the Creator of all beings, and makes us function as it pleases Him, and then showers His blessings and honour on us all.

Slok M -1 (Musalmaan Kahavan mushqil.....)

It is rather difficult to be a true Muslim, and a true Musalmaan should be such that he accepts the path of holy saints, and washes away his egoism, with the help of pondering over (True Name of) the Lord and giving away his wealth in charity. First he should accept the guidance of holy saints who help us to cross this ocean of life successfully and then he should help others to cross this ocean of life. He should understand clearly the real meaning of birth and death and rid himself of all doubts and misgivings about life and death. The Lord's Will, governing the whole Universe, should be clearly realised and accepted by him, (accepting His Will with pleasure) and should rid himself of egoism accepting the Lord as the creator and destroyer of this Universe. O Nanak !

ੲ ਤ ਮੁਸਲਮਾਨੁ ਕਹਾਵੈ ॥ ੧ ॥

He can be called a true Muslim provided he shows equal benevolence and mercy to all human beings. (1)

ਗਲਾ ੪ ॥ ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧ ਝੂਠੁ

ਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ ॥

ਜੋ ਕਾਮੁ ਕਾਮਿਨੀ ਮੋਹੁ ਤਜੈ ਤਾ ਅੰਜਨ

ਹਿ ਨਿਰੰਜਨੁ ਪਾਵੈ ॥ ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ

ਤਿ ਸੁਤ ਦਾਰਾ ਤਜਿ ਪਿਆਸ ਆਸ ਰਾਮ

ਵ ਲਾਵੈ ॥ ਨਾਨਕ ਸਾਚਾ ਮਨਿ ਵਸੈ

ਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥ ੨ ॥

ਤ੍ਰੇੜੀ ॥ ਰਾਜੇ ਰਯਤਿ ਸਿਕਦਾਰ ਕੋਇ

ਰਹਸੀਓ ॥ ਹਟ ਪਟਣ ਬਾਜਾਰ ਹੁਕਮੀ

ਹਸੀਓ ॥ ਪਕੇ ਬੰਕ ਦੁਆਰ ਮੂਰਖੁ ਜਾਣੈ

ਪਾਣੇ ॥ ਦਰਬਿ ਭਰੇ ਭੰਡਾਰ ਰੀਤੇ ਇਕਿ

ਏ ॥ ਤਾਜੀ ਰਬ ਤੁਖਾਰ ਹਾਥੀ ਪਾਖਰੇ ॥

ਗ ਮਿਲਖ ਘਰ ਬਾਰ ਕਿਥੈ ਸਿ ਆਪਣੇ

ਤੰਬੂ ਪਲੰਘ ਨਿਵਾਰ ਸਰਾਇਚੇ ਲਾਲਤੀ

ਨਾਨਕ ਸਚ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ

ਦਰਤੀ ॥ ੮ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਦੀਆ ਹੋਵਹਿ ਧੋਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧੁ

ਹੋਇ ॥ ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ

ਰੇ ਨਿਤ ਜੀਉ ॥ ਪਰਬਤੁ ਸੁਇਨਾ ਰੁਪਾ

ਵੈ ਹੀਰੇ ਲਾਲ ਜੜਾਉ ॥ ਭੀ ਤੂੰਹੈ

ਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥ ੧ ॥

Mahala - 4 One should get rid of vices like greed and lust, stay away from falsehood and backbiting and throw away the egoism of worldly greatness. One should leave the desire of any sexual pleasures and attachment of the wife, and rid oneself of worldly love and leading a life of a householder even, by remembering the True Name, one could attain the Lord.

One should rise above the thoughts of prestige and honour or disrespect (of others), get rid of egoism and love of the son or wife and forgetting the hope of any worldly achievements, one should concentrate on Lord's remembrance. O Nanak ! If we could inculcate the true message and teachings of the Guru in our hearts, we could unite with the True Lord with the help of the Guru's Word. (2)

Pour'i : This world is all transitory and all people including the King, the public, and leaders are all temporary, in fact all the shops, towns and bazars will be destroyed by Lord's Will though the foolish man considers the beautiful houses with modern doors as permanent and his own. All the treasure houses, full of wealth and worldly comforts could be emptied out in no time. Horses, elephants, Camels and chariots with protective coverings, all the gardens, costly dresses, palaces which man considers as his own, remain no longer with him along with tents, niwar cots, beautiful canopies, which are all perishable. O Nanak ! All these costly wares of comforts are bestowed on man by the True Lord only, who could be realised and appreciated through the expanse of Nature all around.

Slok M -1 (*Nadian hoven dhe'nva....*)

O Lord ! If all the rivers were full of milk (like the milk yielding cows) and that milk could be converted into ghee like the fountain heads of ghee, the whole earth were full of sweet sugar and invaluable wealth of pleasures, the mind was full of joy, and the mountains were of gold and silver studded with diamonds and precious stones; I would not be swayed away from singing Your praises. In spite of all comforts and wealth, the urge for praising Your Greatness should never lessen but gather more momentum instead. (1)

ਮ: ੧ ॥ ਭਾਰ ਅਠਾਰਹ ਮੇਵਾ ਹੋਵੈ ਗਰੁੜਾ
ਹੋਇ ਸੁਆਉ ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਫਿਰਦੇ
ਰਖੀਅਹਿ ਨਿਹਚਲੁ ਹੋਵੈ ਥਾਉ ॥ ਭੀ ਤੂੰ ਹੈ
ਸਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥ ੨ ॥

ਮ : ੧ ॥ ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਪਾਪ
ਗਰਹ ਦੁਇ ਰਾਹੁ ॥ ਰਤੁ ਪੀਣੇ ਰਾਜੇ ਸਿਰੈ
ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੈ ਜਾਏ ਭਾਉ ॥ ਭੀ ਤੂੰ
ਹੈ ਸਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥ ੩ ॥

ਮ : ੧ ॥ ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ਖਾਣਾ
ਹੋਵੈ ਵਾਉ ॥ ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ
ਇਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੇ ਜਾਉ ॥
ਭੀ ਤੂੰ ਹੈ ਸਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ
ਚਾਉ ॥ ੪ ॥

ਪਵੜੀ ॥ ਬਦਫੈਲੀ ਗੈਬਾਨਾ ਖਸਮੁ ਨ
ਜਾਣਈ ॥ ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ਆਪੁ ਨ
ਪਛਾਣਈ ॥ ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ਵਾਦੇ
ਖਪੀਐ ॥ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰਿ ਭਰਮੇ ਪਚੀਐ
॥ ਰਾਹ ਦੇਵੈ ਇਕੁ ਜਾਣੈ ਸੇਈ ਸਿਝਸੀ ॥
ਕੁਫਰ ਗੋਅ ਕੁਫਰਾਣੈ ਪਇਆ ਦਝਸੀ ॥
ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥
ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ ॥ ੯ ॥

ਮ : ੧ ਸਲੋਕ ॥

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੇਇ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥ ਜੇ ਜੀਵੈ

M - 1 The whole vegetation were converted into fruits, tastin
delicious like rice cooked in boiling water, and we were to becom
so powerful as to control the movement of the sun, and, moon
with all this strength I wish I would continue singing Your praise
and the urge for praising Your Greatness should never cease. (2)

M - 1 O Lord ! If I were to become so powerful that I coul
make others suffer under the influence of Mars and Saturn (Rah
& Ketu) at Will; if I were to have control over despotic King
even, who torture their subjects, even then I wish I may continu
praising Your Greatness, and this urge will never diminish. (3)

M - 1 If we were to become so powerful that the heat o
summer months (like June) or snow of winter had no effect on us
our food were to consist of air only. O Nanak ! If the beautifu
women of heaven were surrounding us (trying to distract us) w
would still continue praising Your Greatness as all else is transitor
and perishable. The only urge should be to meditate on Your Tru
Name, and that desire should never diminish. (4)

Pour'i : The person, who performs vicious actions like
devil, does not understand the Greatness of the Lord. The person
who does not have self-realisation and does not know his true
worth (importance), is considered to be mad, and half-crack. The
worst thing in the world is a quarrel or wrangling (for nothing
which spoils one's life. Infact, without practising True Name, one
wastes his life in useless actions and wastes himself in vices.
Whosoever considers Hindus and Muslims as one and the same
in fact will be successful in life. Whosoever is a non-believer (in
God) and tells lies, will burn in hell. All the persons in the world
who are immersed in the one and only one True Lord and consider
the Lord pervading all beings, are really praise-worthy and
welcome. Whosoever gets rid of his egoism, will find salvation in
the Lord's presence. (in the Kingdom of Heaven) (9)

M-1 Slok (So jivia jis ma'n vasia soi.....)

The person, who inculcates the love of the Lord in his heart,
lives a true life. O Nanak ! Except the person who remembers the
Lord, none else leads a real worthwhile life. If a person lives

੩ ਲਬੀ ਜਾਇ ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ
ਏ ॥ ਰਾਜਿ ਰੰਗੁ ਮਾਲਿ ਰੰਗੁ ਰੰਗਿ ਰਤਾ
ਨੰਗੁ ॥ ਨਾਨਕ ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥
੪ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ ॥ ੧ ॥

੧ ॥ ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ ॥ ਜਾ
ਨਾਹੀ ਸਚਾ ਸੋਇ ॥ ਕਿਆ ਮੇਵਾ ਕਿਆ
ਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ
ਕੋਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ
॥ ਬਿਲਾਸ ॥ ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ
ਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥ ਨਾਨਕ ਸਚੇ
ਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥ ੨ ॥

੩੩ ॥ ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ
ਮਹੁਰਾ ਹੋਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ ॥ ਸਚੇ
ਸਿਰਕਾਰ ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ ॥ ਹੁਕਮੁ
ਸਿਰਦਾਰੁ ਦਰਿ ਦੀਬਾਣੀਐ ॥ ਫੁਰਮਾਨੀ
ਕਾਰ ਖਸਮਿ ਪਠਾਇਆ ॥ ਤਬਲਬਾਜ
ਚਾਰ ਸਬਦਿ ਸੁਣਾਇਆ ॥ ਇਕਿ ਹੋਏ
ਸਵਾਰ ਇਕਨਾ ਸਾਖਤੀ ॥ ਇਕਨੀ ਬਧੇ
ਰ ਇਕਨਾਂ ਤਾਖਤੀ ॥ ੧੦ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ
੩ ॥ ਸਣੁ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ
ਇਆ ਤਨੁ ਝਾੜਿ ॥ ਦੁਇ ਪੁੜ ਚਕੀ
੩ ਕੈ ਪੀਸਣ ਆਇ ਬਹਿਨੁ ॥ ਜੋ ਦਰਿ

without the support of True Name, he leaves this world dishonoured, and whatever he eats even is not worth it and is rather wasteful. The person, who takes to enjoying worldly pleasures, and wealth, and spends his life engrossed in worldly comforts and materialistic values, is really a shameless creature. O Nanak ! Such a person finally leaves the world, lost in sexual pleasures and without True Name, loses all respect and honour. (1)

M - 1 If our mind is not immersed in True Name of the Lord, then our food and clothes are of no avail; or eating and enjoying of fruits, ghee, sugar, wheat flour, and even meat is also useless. What is the use of good clothes; or the comforts of beautiful beds; what is the enjoyment of worldly pleasures ? There is no joy of having large troops, worldly kingdoms with memials, or living in palaces. O Nanak ! All else except True Name, is perishable and there is no value of worldly honour. (2)

Pour'i : Finally it would be important to know how much truth and genuine love (of the Lord) was there in a person and no value will be attached to one's caste. For example, (whatever be the caste of any person) the result of taking poison would be sure death. It is the law of the Lord which functions and dictates the man's role in life at all times. Whosoever follows the Will of the Lord, gets the highest position in the Lord's presence. When the Lord created Man in this world he was given the command to follow Lord's Will and the Guru has proclaimed this eternal truth with the Guru's Word through the beat of drum. Some listened to the Guru's dictate and carried it out with devotion, while some others went further to unite with the Lord. (Listening to the Guru's order some mounted the horse, some prepared themselves for riding by pulling up the seat or by carrying the material and some even started moving the horses at speed) (10)

Slok M - 1 (*Ja' pacca ta' katia rehi so palar war'.....*)

When the farmer finds the crop ready ripe then he cuts it leaving behind chaff and the protecting wiremesh. The wheat crop was then treated for removal of the wheat, which was removed from the chaff; and then the process of grinding the wheat between the two stones of the chaki was set in operation. O Nanak ! It was a wonderful sight to see that the wheat which was hanging on to

ਰਹੇ ਸੁ ਉਬਰੇ ਨਾਨਕ ਅਜਬੁ
ਡਿਠੁ ॥ ੧ ॥

ਮ: ੧ ॥ ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ ਕਟਿ
ਕੁਟਿ ਬਧਾ ਪਾਇ ॥ ਖੁੰਢਾ ਅੰਦਰਿ ਰਖਿ ਕੈ
ਦੇਨਿ ਸੁ ਮਲ ਸਜਾਇ ॥ ਰਸੁ ਕਸੁ ਟਟਰਿ
ਪਾਈਐ ਤਪੈ ਤੈ ਵਿਲਲਾਇ ॥ ਭੀ ਸੇ ਫੋਗੁ
ਸਮਾਲੀਐ ਦਿਚੈ ਅਗਿ ਜਾਲਾਇ ॥ ਨਾਨਕ
ਮਿਠੈ ਪਤਰੀਐ ਵੇਖਹੁ ਲੋਕਾ ਆਇ ॥ ੨ ॥

ਪਵਤੀ ॥ ਇਕਨਾ ਮਰਣੁ ਨ ਚਿਤਿ ਆਸ
ਘਣੇਰਿਆ ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਨਿਤ ਕਿਸੈ
ਨ ਕੇਰਿਆ ॥ ਆਪਨੜੈ ਮਨਿ ਚਿਤਿ ਕਹਨਿ
ਚੰਗੇਰਿਆ ॥ ਜਮਰਾਜੈ ਨਿਤ ਨਿਤ ਮਨਮੁਖ
ਹੋਰਿਆ ॥ ਮਨਮੁਖ ਲੂਣ ਹਾਰਾਮ ਕਿਆ ਨ
ਜਾਣਿਆ ॥ ਬਧੇ ਕਰਨਿ ਸਲਾਮ ਖਸਮ ਨ
ਭਾਣਿਆ ॥ ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ਸਾਹਿਬ
ਭਾਵਸੀ ॥ ਕਰਸਨਿ ਤਖਤਿ ਸਾਲਾਮੁ
ਲਿਖਿਆ ਪਾਵਸੀ ॥ ੧੧ ॥

ਮ: ੧ ਸਲੋਕੁ ॥

ਮਛੀ ਤਾਰੂ ਕਿਆ ਕਰੇ ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ
॥ ਪਥਰ ਪਾਲਾ ਕਿਆ ਕਰੇ ਖੁਸਰੇ ਕਿਆ
ਘਰ ਵਾਸੁ ॥ ਕੁਤੇ ਚੰਦਨੁ ਲਾਈਐ ਭੀ ਸੇ
ਕੁਤੀ ਧਾਤੁ ॥ ਬੋਲਾ ਜੇ ਸਮਝਾਈਐ ਪੜੀਅਹਿ
ਸਿੰਮ੍ਰਿਤਿ ਪਾਠ ॥ ਅੰਧਾ ਚਾਨਣਿ ਰਖੀਐ ਦੀਵੇ
ਬਲਹਿ ਪਚਾਸ ॥ ਚਉਣੇ ਸੁਇਨਾ ਪਾਈਐ
ਚੁਣਿ ਚੁਣਿ ਖਾਵੈ ਘਾਸੁ ॥ ਲੋਹਾ ਮਾਰਣਿ
ਪਾਈਐ ਢਰੈ ਨ ਹੋਇ ਕਪਾਸ ॥ ਨਾਨਕ
ਮੂਰਖ ਏਹਿ ਗੁਣ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ ॥੧॥

the central iron-rod of the chaki was saved from grinding. (S
those persons who take the Lord for their support in this world
are saved from the worldly falsehood and other involvements, thus
enabling them to attain salvation.) (1)

M - 1 You would see that the sugar cane which was cut from
the field, was tied in bundles, and then passed through the moving
drums for crushing the sugar-cane. Then the cane juice is placed
in big kettles, when the juice warms up and makes a hissing sound
(as if it weeps) Even the residue is collected and burnt in fire. (O
Nanak ! Just see the fate of this sweet sugar cane and its plight.

Pour'i : Some people do not remember death and have
great expectation of a longer life. They undergo the cycle of birth
and deaths time and again, and are not worth anything. (not
believing in any saint) They only consider themselves to be good
and great, (thinking in their mind); and such people have been
passed through this cycle of Rebirths by the god of death. Such
self-willed and thankless persons, have never appreciated the Lord's
favour and benevolence. Those persons who salute Him under
compulsion, are not appreciated by Him; it is only those persons
who always have inculcated the Lord's True Name in their hearts
and recite it with their tongues are really liked by the Lord. Such
persons will get a vision of the Lord's Throne (Palace) and will
unite with the Lord as per His pre-destined Will. (11)

M : 1 Slok (Machhi taru kia karai pankhi kia akas.....)

The fish swirling in deep waters, cannot grasp the extent of
its depth; the same way the birds cannot grasp the extent of the
sky with its vastness. The stone is not affected by the cold, and
what is the use of an eunuch living a householder's life ? The dog
will not change his habits even by applying scent (Chandan) on
his body; if we were to read out Smritis to a deaf person, he would
not understand; or burn fifty lamps before a blind person it would
not brighten his surroundings. If we were to mix gold in grass and
place it before a herd of cows, they would only pick up grass and
eat it; if we were to treat iron by beating it, it would never turn into
soft cotton. O Nanak ! The fools possess such bad qualities that
they always speak the language which leads to destruction
(heart-rending) (1)

ਮ: ੧ ॥ ਕੈਹਾ ਕੰਚਨੁ ਤੁਟੈ ਸਾਰੁ ॥ ਅਗਨੀ
ਗੰਢੁ ਪਾਏ ਲੋਹਾਰੁ ॥ ਗੋਰੀ ਸੇਤੀ ਤੁਟੈ ਭਤਾਰੁ
॥ ਪੁੰਤੀ ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ ॥ ਰਾਜਾ ਮੰਗੈ
ਦਿਤੈ ਗੰਢੁ ਪਾਇ ॥ ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ਜਾ
ਖਾਇ ॥ ਕਾਲ੍ਹਾ ਗੰਢੁ ਨਦੀਆ ਮੀਹ ਝੋਲ
॥ ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਲ ॥ ਬੇਦਾ ਗੰਢੁ
ਬੋਲੇ ਸਚੁ ਕੋਇ ॥ ਮੁਇਆ ਗੰਢੁ ਨੇਕੀ ਸਤੁ
ਹੋਇ ॥ ਏਤੁ ਗੰਢਿ ਵਰਤੈ ਸੰਸਾਰੁ ॥ ਮੂਰਖ
ਗੰਢੁ ਪਵੈ ਮੁਹਿ ਮਾਰ ॥ ਨਾਨਕੁ ਆਖੈ ਏਹੁ
ਬੀਚਾਰੁ ॥ ਸਿਫਤੀ ਗੰਢੁ ਪਵੈ
ਦਰਬਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ
ਕਰੇ ਬੀਚਾਰੁ ॥ ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ
ਪਰਖਣਹਾਰੁ ॥ ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ
ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥ ਖੋਟੇ ਸਚੀ
ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ ਕਰਹਿ
ਪੁਕਾਰ ॥ ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ
ਏਹਾ ਕਰਣੀ ਸਾਰੁ ॥ ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ
ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥ ਸਚੀ
ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ
॥ ਗਣਤ ਤਿਨਾ ਦੀ ਕੇ ਕਿਆ ਕਰੇ ਜੋ
ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥ ੧੨ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਹਮ ਜੇਰ ਜਿਮੀ ਦੁਨੀਆ ਪੀਰਾ ਮਸਾਇਕਾ
ਰਾਇਆ ॥ ਮੇਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ

M - 1 : If brass, gold or iron gets damaged, it could be joined again with the help of fire; if the love of man and wife breaks up, then the love of the son can bind them again; if the King asks for some thing from the public, then this could get him love of his subjects.

The hungry person's life has a link with food; if the rivers and rivulets start over-flowing due to heavy rains, then the persons affected by famine get a link with the life, in the same way the link between love and sweet language develops. If anyone speaks the truth, then the bond between him and the saintly person develops. The dead have a link with the world through their good deeds and truth, i.e. their name becomes immortal. Such bonds exist in the world normally; similarly the fool gets a bond by being hit on the face.

O Nanak ! I have pondered over this and concluded that there is a bond between us and the Lord through singing praises of the Lord.(which gives us a place of honour with the Lord). (2)

Pour'i : The Lord after creation of this world with the help of Nature, looks after its upkeep also; some persons are real and true while others are false, but He is the one to decide on their worth and the true ones, the Guru-minded persons, are retained in His Palace and the false ones, self-willed, faithless are thrown out; and they are literally driven out of the Kingdom of Heaven; to whom should they complain ? The best way for them would be to rush and fall at the lotus feet of the Guru. The Guru could mould them back with the Guru's Word, from false to real ones. Whosoever have developed love for the Lord, are accepted in the Lord's Court; and they cannot be enumerated as they have been forgiven by the Lord Himself. (12)

Slok M -1 (*Hum je'r jimi duniya pira masaika ra'iya.....*)

The big saints, hard-working persons, Kings and wealthy persons, all get buried under the earth. Everyone, including the Kings, will perish except the Lord who is ever-lasting. O Lord!

ਖੁਦਾਇ ॥ ਏਕ ਤੂਹੀ ਏਕ ਤੁਹੀ ॥ ੧ ॥

You are the only one, omni-present, ever-existent throughout the three Ages. (1)

ਮ: ੧ ॥ ਨ ਦੇਵ ਦਾਨਵਾ ਨਰਾ ॥ ਨ ਸਿਧ
ਸਾਧਿਕਾ ਧਰਾ ॥ ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ
॥ ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ ॥ ੨ ॥

M - 1 : No man could be considered helpful or justice loving; neither there is anyone in the seven netherlands (below the earth) nor there is anyone else who is ever-lasting, whom else to name then. You are the only one, who is ever-lasting. (2)

ਮ: ੧ ॥ ਨ ਦਾਦੇ ਦਿਹੰਦ ਆਦਮੀ ॥ ਨ
ਸਪਤ ਜੇਰ ਜਿਮੀ ॥ ਅਸਤਿ ਏਕ ਦਿਗਰਿ
ਕੁਈ ॥ ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥ ੩ ॥

M - 1 : O Lord ! Neither the gods, demons, men, Sidhas and Yogis nor the saints or Earth are permanent and ever-lasting. O Lord ! You are the only one ever-lasting and permanent in this Universe, but there is none else, as rest is all transitory; You are the only permanent one. (3)

ਮ: ੧ ॥ ਨ ਸੂਰ ਸਸਿ ਮੰਡਲੇ ॥ ਨ ਸਪਤ
ਦੀਪ ਨਹ ਜਲੇ ॥ ਅੰਨ ਪਉਣ ਥਿਰੁ ਨ
ਕੁਈ ॥ ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥ ੪ ॥

M - 1 : Neither the sun, the moon, men, seven continents nor water, food, air are permanent and ever-lasting. O Lord ! You are the only one, who is ever-lasting in this Universe. (4)

ਮ: ੧ ॥ ਨ ਰਿਜਕੁ ਦਸਤ ਆ ਕਸੇ ॥
ਰਮਾ ਰਾ ਏਕੁ ਆਸ ਵਸੇ ॥ ਅਸਤਿ ਏਕੁ
ਦਿਗਰਿ ਕੁਈ ॥ ਏਕ ਤੁਈ ਏਕੁ
ਤੁਈ ॥ ੫ ॥

M - 1 : The Man's sustenance is only within Your Control and none else. It is the Lord's Support only which is permanent and there is none else. O Lord ! You are the only one, permanent and ever-existent power (authority). (5)

ਮ: ੧ ॥ ਪਰੰਦੇ ਨ ਗਿਰਾਹ ਜਰ ॥
ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥ ਦਿਹੰਦ ਸੁਈ
॥ ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥ ੬ ॥

M - 1 : The birds have no material wealth with them; and they support themselves on trees and water; and You are the only one, bestower of comforts to them. O Lord ! You are the only one and permanent ever-existent power. (6)

ਮ: ੧ ॥ ਨਾਨਕ ਲਿਲਾਰਿ ਲਿਖਿਆ
ਸੋਇ ॥ ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥ ਕਲਾ ਧਰੈ
ਹਿਰੈ ਸੁਈ ॥ ਏਕੁ ਤੁਈ ਏਕੁ
ਤੁਈ ॥ ੭ ॥

M - 1 : O Nanak ! Whatever is pre-destined for us, we get only that much and none has the power to alter it. He alone bestows the strength to us and withdraws it at Will. O Lord ! You are the only one permanent and ever-existent power and there is none else. (7)

ਪਉੜੀ ॥ ਸਰਾ ਤੇਰਾ ਹੁਕਮੁ ਗੁਰਮੁਖਿ
ਜਾਣਿਆ ॥ ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ
ਪਛਾਣਿਆ ॥ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ਸਬਦੁ

Pour'i : O Lord! Your Will (for controlling the Universe) is true which is realised by the Guru-minded persons alone; as they have realised and understood You and Your Greatness through the Guru's guidance, by ridding themselves of their egoism. It is through the Guru's Word that we get clear vision of the Lord's

ਜਾਣਿਆ ॥ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ
ਜਾਣਿਆ ॥ ਮਨਮੁਖ ਸਦਾ ਕੂੜਿਆਰ
ਮਿ ਭੁਲਾਇਆ ॥ ਵਿਸਟਾ ਅੰਦਰਿ
ਸੁ ਸਾਦੁ ਨ ਜਾਣਿਆ ॥ ਵਿਣੁ ਨਾਵੈ
ਪਾਇ ਆਵਣੁ ਜਾਣਿਆ ॥ ਨਾਨਕ
ਤਖੁ ਆਪਿ ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ
੧੩ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ
ਝਾਲੇ ਘਾਹ ॥ ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ
ਝਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥ ਨਦੀਆ
ਚਿ ਟਿਥੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ
ਕੀੜਾਂ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ
ਤੇ ਸੁਆਹ ॥ ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ
ਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ ॥ ਨਾਨਕ
ਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਦੇਇ
ਰਾਹ ॥ ੧ ॥

੧ ॥ ਇਕਿ ਮਾਸ ਹਾਰੀ ਇਕਿ ਤ੍ਰਿਣੁ
ਹਿ ॥ ਇਕਨਾ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਾਹਿ ॥
ਕਿ ਮਿਟੀਆ ਮਹਿ ਮਿਟੀਆ ਖਾਹਿ ॥
ਕਿ ਪਉਣੁ ਸੁਮਾਰੀ ਪਉਣੁ ਸੁਮਾਰਿ ॥
ਕਿ ਨਿਰੰਕਾਰੀ ਨਾਮੁ ਆਧਾਰਿ ॥ ਜੀਵੈ

Palace (vision). The Guru-minded persons, having carefully pondered over the Guru's Word, have finally merged with Him (True Lord) The faithless persons have never tasted the bliss of True Name as such they are always engaged in vices and vicious circles. (like worms) They are taken through the cycle of transmigration (births and deaths) and suffer its pangs. O Nanak ! The Lord is the only evaluator of all our good and bad deeds and appreciates the true ones from false ones, thus merging the true with Himself and casting others away. (13)

Slok M -1 (*Sihan ba'jan charga'n kuhian ehna khawale ghah.....*)

The Lord is so powerful and Great that if it pleases Him, all the carnivorous animals like lions, leopards, eagles, and birds who only eat meat, be made to live on grass, while those animals and birds who live on grass, may be made to live on meat; as He manages the worldly drama with such variations. The Lord, through His Nature, produces high grounds inside streams and tons of water in sandy tracts. Sometimes He makes a poor man to function as a King or destroys the whole lot of armies, converting them into dust. Normally all the beings live by breathing, but if it pleases Him, a person could survive even when his breath ceases to function; and there would be nothing unusual or extra-ordinary for Him to do this. O Nanak ! The Lord provides with sustenance to all according to His Will. (1)

M - 1 : Some beings live on meat while some others sustain on grass; while there are some others, who are provided with all types of delicious foods like the nectar of True Name. (Thirty's Six in number) There are some beings, who live in earth and are sustained by using dust for their food; there are some beings, who live on air (some persons who manage to live by stopping their breath-and increase their life-span) and are sustained on air only. On the other hand, there are some persons, who are only fond of the Lord and worship Him, (the formless Creator), and live by meditating on True Name alone. While the Lord, sustainer of all the Creation, is alive and active, how could any being die of hunger.

ਦਾਤਾ ਮਰੈ ਨ ਕੋਇ ॥ ਨਾਨਕ ਮੁਠੇ ਜਾਹਿ
ਨਾਹੀ ਮਨਿ ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਰਮਿ
ਕਮਾਈਐ ॥ ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਨਾਮੁ
ਧਿਆਈਐ ॥ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ਜਨਮੁ
ਗਵਾਈਐ ॥ ਵਿਨੁ ਨਾਵੈ ਸਭ ਵਿਸੁ ਪੈਝੈ
ਖਾਈਐ ॥ ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ਸਚਿ
ਸਮਾਈਐ ॥ ਵਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੈ ਨਾਹੀ ਸੁਖਿ
ਨਿਵਾਸੁ ਫਿਰਿ ਫਿਰਿ ਆਈਐ ॥ ਦੁਨੀਆ
ਖੋਟੀ ਰਾਸਿ ਕੂੜੁ ਕਮਾਈਐ ॥ ਨਾਨਕ ਸਚੁ
ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਓ
ਜਾਈਐ ॥ ੧੪ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ
ਜਲਿ ਨਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ
ਬਿਭੂਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥ ਜਾ ਤੁਧੁ
ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ
ਸੇਖ ਕਹਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ
ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥ ਜਾ ਤੁਧੁ
ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ
ਜਾਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ
ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ
ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥
ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ
ਕਮਾਵਹਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਈਆਂ
ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥ ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ

(He provides food to all, while He is there to look after us) So everyone is assured of food and sustenance at all times.

O Nanak ! Whosoever has not been able to inculcate the love of the True Lord, the Giver of food and wealth, in their hearts will suffer and be robbed of everything in life. (2)

Pour'i : The service of the True Guru is given to us as reward for our past actions and we meditate on True Name, ridding ourselves of egoism with the Guru's guidance. If we were to engage ourselves in other jobs, then we would be wasting this life. Whatever we wear or eat, besides True Name, is like poison whereas by praising the Lord through the Guru's guidance we may merge with Truth. We have to pass through the cycle of births and deaths if we do not serve the Guru and suffer all sorts of miseries. By leading an untruthful life the world becomes a source of amassing useless possessions. O Nanak ! If we were to sing the praises of the True Lord we will be received with honour in the Lord's Presence. (14)

Slok M-1 (*Tudh bha've ta'n va'veh ga'veh.....*)

O Lord ! The blowing of trumpets or singing songs is worth while only if it pleases You, or similarly bathing at holy places is good if it pleases You. If it pleases You, even smearing ashes all over the body (like Yogis and Sadhus) is also good. If it pleases You, reading of Koran is equally good or proclaiming oneself as a learned Muslim (Mullahs and Sheikhs) is good if it is as per Your Will. Even being a King and enjoying worldly pleasures would be equally good, provided it pleases You, as it is all as per Your Will. According to Your Will, some people behead some others and even that would be equally acceptable. Some others visit distant lands to learn and earn various customs and come back home which would be also good if it pleases You. If it pleases You, some persons engage themselves in meditating on True Name but whosoever accepts Your Will is liked and loved by You most. O Nanak ! I only beseech the Lord with one prayer that except His Will, rest all we do is trash and worthless. (so let us accept His Will) (1)

M - 1 : O Lord ! Since You are the Greatest; all virtues and honours spring from You; and since You are virtuous, all good things take birth from You. Once we meet the True Lord, the

ਕੋ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਇ ॥ ਆਖਣੁ
ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣੁ
ਧਾਤੁ ॥ ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ
ਨਾਨਕ ਸਚਾ ਆਪਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ਭਰਮੁ
ਚੁਕਾਈਐ ॥ ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ਸੁ
ਕਾਰ ਕਮਾਈਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ
ਦਇਆਲੁ ਤ ਨਾਮੁ ਧਿਆਈਐ ॥ ਲਹਾ
ਭਗਤਿ ਸੁ ਸਾਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥
ਮਨਮੁਖਿ ਕੂੜੁ ਗੁਬਾਰੁ ਕੂੜੁ ਕਮਾਈਐ ॥
ਸਚੈ ਦੈ ਦਰਿ ਜਾਇ ਸਚੁ ਚਵਾਈਐ ॥
ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਚਿ ਬੁਲਾਈਐ ॥
ਨਾਨਕ ਸਚੁ ਸਦਾ ਸਚਿਆਰੁ ਸਚਿ
ਸਮਾਈਐ ॥ ੧੫ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ
ਕਰਿ ਉਡਰਿਆ ॥ ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ
ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥ ਹਉ
ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥ ਆਧੈਰੈ ਰਾਹੁ ਨ
ਕੋਈ ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥
ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਥਿਧਿ ਗਤਿ ਹੋਈ ॥੧॥

ਮ: ੩ ॥ ਕਲਿ ਕੀਰਤਿ ਪਰਗਟੁ
ਚਾਨਣੁ ਸੰਸਾਰਿ ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ

everyone appears to us as truthful and we do not see any false or untrue being.

Speaking, Viewing, Talking, Walking, living and dying are all transitory and temporary phases in this world but the Timeless Lord keeps everything as directed by His Will.

O Nanak ! The True Lord Himself creates everything as per His Will, and then maintains everything according to His Will. (2)

Pour'i : We can get rid of our doubts and misgivings by serving the True Guru without hesitation, and perform those actions only which the Guru directs. When the Guru blesses us with His Grace then only we could meditate on True Name, and the bliss of the company of holy saints is also attained through the Guru's guidance. While the self-willed persons wander around in complete darkness due to lack of knowledge and indulge in telling lies. On the other hand, we should speak the Truth and recite True Name, in the company of holy saints. Those persons, who speak the Truth and meditate on True Name, are received with honour in the Lord's Court. O Nanak ! The person, who meditates on True Name, is always Truthful and finally merges with Truth, the True Lord. (15)

Slok M -1 (*Kal Kati raje Ka'saiee Dharam Pankh Kar Uderia.....*)

The Kalyug (which is represented by Present Times) is really very dark and awful like a knife and the rulers are like butchers. It seems as if true religion had taken to wings and was not to be seen around us; falsehood is prevalent like the dark night on the New Moon day. It is rare like the Moon-lit night that anybody speaks the truth, which cannot be seen or experienced, and I have become mad searching for Truth all around. There is none, who could lead us on the right path, in this dark night and the whole world is crying and wailing, being in great pain due to egoism. O Nanak ! How to get over this darkness of ignorance and falsehood? (1)

M - 3 : (The answer to above is provided by Guru Amar Das as follows). There is only one illuminating and brilliant diamond which could dispel this darkness of falsehood, which emits a visible light in the form of Lord's Praises which illuminates the whole

ਪਾਰਿ ॥ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਤਿਸੁ
ਦੇਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਤਨੁ ਸੇ
ਲੇਵੈ ॥ ੨ ॥

ਪਉਤੀ ॥ ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋਤੁ ਕਦੇ
ਨ ਆਇਆ ॥ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ
ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥ ਭਗਤ ਆਪੇ
ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥
ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ
ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ॥ ਚਲਣ ਸਾਰ
ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੇਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥
ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥ ਦਾਸਨਿ
ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਇਆ ॥ ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ
ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥ ੧੬ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ
ਮਨਿ ॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ
ਲੜਿ ਮੁਏ ॥ ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ
ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥ ਬਹੁਤੁ ਪਏ
ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥
ਤੀਜੈ ਮੁਹੀ ਗਿਰਾਹ ਭੁਖ ਤਿਖਾ ਦੁਇ
ਭਉਕੀਆ ॥ ਖਾਧਾ ਹੋਇ ਸੁਆਹ ਭੀ

Universe. Some Guru-minded persons only, with the Guru's guidance, can cross this ocean successfully but this gem is provided, to the person favoured with the Lord's Grace.

O Nanak ! Some few Guru-minded persons partake of this gem of (singing) Lord's Praises and cross this ocean of life successfully. (2)

Pour'i : There is no meeting ground between the saints and the worldly people, engrossed in worldly falsehood (Maya). The Lord is not capable of committing any mistakes and with false (artificial) efforts cannot be led astray; so He unites with Himself those saints, who have earned truthful existence. On the other hand, He has forgotten all those persons who have been engaged in worldly falsehood (maya) and interested in the poison of the worldly pleasures. Such self-willed persons, who do not recollect their day of departure (death) from this world, amass the poison of sexual desires, anger and lust; while the saintly persons, who have meditated on True Name day and night, serve the Lord, having shed their egoism by being lowest of the lowly and humblest of the humble. Such Guru-minded persons approach the Lord's Presence with flying colours and are received with honour and dignity here and hereafter. (16)

Slok M -1 (*Saba'hi Salah jini dhia'ya ik ma'n.....*)

During the early morning hour (pre-dawn) the persons, who remember the Lord and meditate on True Name with concentration of mind, really utilise the ambrosial hours usefully and are considered as wealthy persons by winning the battle of life and remembering the Lord. During the day, one's mind is let loose and wanders around in various thoughts. Those persons, who are engrossed by many worldly upheavels and complications of this ocean of life find themselves almost drowning and unable to come out of them, and escape from the onslaught of (Maya) worldly falsehood.

During the noon when hunger and thirst pester you, one takes

ਖਾਣੇ ਸਿਉ ਦੇਸਤੀ ॥ ਚਉਥੈ ਆਈ ਉੱਘ
ਅਖੀ ਮੀਟਿ ਪਵਾਰਿ ਗਇਆ ॥ ਭੀ ਉਨਿ
ਰਚਿਓਨੁ ਵਾਦੁ ਸੈ ਵਰਿਆ ਕੀ ਪਿੜ ਬਧੀ
॥ ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ਜੇ ਅਨੀ ਭਉ
ਹੋਇ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਰਾ
ਨਾਵਨੁ ਹੋਇ ॥ ੧ ॥

ਮ: ੨ ॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ
ਪਾਇਆ ॥ ਅਨੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ
ਰੰਗਿ ॥ ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹਿ ਵਿਰਲੇ
ਪਾਈਅਹਿ ॥ ਕਰਮਿ ਪੂਰੈ ਪੂਰਾ ਗੁਰੁ ਪੂਰਾ
ਜਾ ਕਾ ਬੋਲੁ ॥ ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ
ਨਾਹੀ ਤੋਲੁ ॥ ੨ ॥

ਪਉੜੀ : ਜਾ ਤੂੰ ਤਾ ਕਿਆ ਹੋਰਿ ਮੈ ਸਚੁ
ਸੁਣਾਈਐ ॥ ਮੁਨੀ ਧੰਧੈ ਚੋਰਿ ਮਹਲੁ ਨ
ਪਾਈਐ ॥ ਏਨੈ ਚਿਤਿ ਕਠੋਰਿ ਸੇਵ
ਗਵਾਈਐ ॥ ਜਿਤੁ ਘਟਿ ਸਚੁ ਨ ਪਾਇ ਸੁ
ਭੰਨਿ ਘੜਾਈਐ ॥ ਕਿਉ ਕਰਿ ਪੂਰੈ ਵਟਿ
ਤੋਲਿ ਤੁਲਾਈਐ ॥ ਕੋਇ ਨ ਆਖੈ ਘਟਿ
ਹਉਮੈ ਜਾਈਐ ॥ ਲਈਅਨਿ ਖਰੇ ਪਰਖਿ
ਦਰਿ ਬੀਨਾਈਐ ॥ ਸਉਦਾ ਇਕਤੁ ਹਟਿ
ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ॥ ੧੭ ॥

ਸਲੋਕ ਮ: ੨ ॥

ਅਨੀ ਪਹਰੀ ਅਨ ਖੰਡ ਨਾਵਾ ਖੰਡੁ
ਸਰੀਰੁ ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ
ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥
ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ

food and when it is digested, one further develops the urge for eating more. Afterwards, during the fourth stage, when one feels sleepy, then one goes to sleep (like a dead person) and after sleep again the Man starts the same busy routine of activities, as if he is fighting a war of hundred years of life. If anyone has the love and fear of the Lord during the whole day, then apart from morning hours, all other time is equally pure and holy. O Nanak ! Once anyone can inculcate the love of the Lord in his heart, then it is as good as a purification of the soul. (1)

M - 2 : The persons, who have recited the Lord's True Name are truly wealthy, and remain imbued with His love all the time but few Guru-minded persons get a glimpse of the Lord. O Nanak! Whatever the perfect Lord does, has no shortcomings, as with perfect actions through perfect Lord's pre-destined Will, we get united with the perfect Guru, whose Words are also perfect. (2)

Pour'i : O Lord ! I am telling the truth that man does not need anything else, once he gets united with the Lord, as the persons engrossed in worldly pleasures cannot attain the Lord, having been robbed by the five robbers like sexual desires. The person, devoid of the Lord's True Name, undergoes the cycle of births and deaths, as he has forgotten the service of the holy saints. The person, who gets rid of his egoism, cannot be evaluated, (weighed by correct weights) as he cannot be underestimated now having got over his egoism. In the Lord's Court, the right and virtuous type of persons are selected, since they have attained the Lord's True Name as their merchandise from the shop of holy congregations through the perfect Guru's guidance. (17)

Slok M -2 (Athi pehri ath khand nava khand sarir)

Man is always in search of Nature's Secrets and the real worth of the world, but does not bother about exploring the ninth component (ninth khand) the human body itself. (which consists of vast resources.)(8 khand, are-five vices like sexual desires, anger, greed and the three-pronged Maya-lust for power, greed

ਗੁਰੂ ਪੀਰੁ ॥ ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ
ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥ ਤਿਨਾ
ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ
ਸਚਾ ਨਾਉ ॥ ਓਥੇ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ
ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥ ਕੰਚਨ ਕਾਇਆ
ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥ ਜੇ ਹੋਵੈ
ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ
ਤਾਉ ॥ ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ
ਬੀਐ ਪੜਿਆ ਪਾਸਿ ॥ ਓਥੈ ਪਾਪੁ
ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥
ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ
ਸਾਬਾਸਿ ॥ ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ
ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥

ਮ: ੨ ॥ ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ
ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ
ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ
ਹਦੂਰਿ ॥ ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ
ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ
ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ
ਹੋਰ ਕੋਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਤਿਗੁਰਿ
ਦਸਿਆ ॥ ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚੀ
ਵਿਗਸਿਆ ॥ ਸਚੈ ਕੋਟਿ ਗਿਰਾਇ ਨਿਜ
ਘਰਿ ਵਸਿਆ ॥ ਸਤਿਗੁਰਿ ਤੁਠੈ ਨਾਉ

and peace.)

The Lord's True Name is the fountain-head of all treasures in the body, which is explored by few virtuous persons alone. O Nanak ! Some fortunate Guru-minded persons, who serve the Guru, have sung the praises of the Lord. During the early hours of the morning, the Lord-conscious persons, feel the thrill and urge for remembering the Lord; such God-fearing saints develop love for (the rivers of) the company of holy saints, where they bathe with the recitation of True Name in mind and speech. In the company of holy saints, the nectar of True Name is being distributed, but this benediction can be had by few fortunate persons as per Lord's Will. The person, who recites True Name, attains True knowledge and gets imbued with the love of the Lord, just like the gold being purified with heating and then getting valued correctly. If the Lord were to bestow His Grace on some one, then he does not face the torture of the cycle of Rebirths. (just like the gold being approved by the gold smith). We should always speak the Truth, being in the company of learned people, as there they consider the effects of virtues and sins, and the capital of investment of falsehood diminishes. The false (faithless) persons get discarded and the true ones are accepted like the coins in a mint. O Nanak ! The custody of sufferings and joy (comforts) is maintained by the Lord Himself, which are bestowed on us, as per Lord's Will, based on our own actions; so there is no need to question His authority in the allocation of joy or sorrow. (1)

M - 2 : The Air is the Guru of all human beings, water is the father and the land is the mother; days and nights are like the care takers (maids) in whose lap the whole world plays its part. The actions of all beings, whether good or bad, are being watched by the god of justice (Dharam Raj) and then weighed, some become nearer to God and some become distant (away) from God, depending upon their actions.

O Nanak ! The persons, who have remembered the Lord and meditated on True Name; proceed to the Lord's presence with flying colours, and in their company many more people of the world have escaped the torture of the cycle of births and deaths. (2)

Pour'i : The True Guru has considered Lord's love as the real food (for thought): the true sikhs are having full faith in the efficacy of the Guru's love and their heart is rejoicing at Truth. The body and mind of the person is true, who has gained self-realisation through concentration of mind. The Sikh rejoices with joy when the Guru is pleased with him due to his love for the

ਮੇ ਰਹਸਿਆ ॥ ਸਚੈ ਦੈ ਦੀਬਾਣਿ ਕੂੜਿ
ਜਾਈਐ ॥ ਬੂਠੇ ਬੂਠੁ ਵਖਾਣਿ ਸੁ ਮਹਲੁ
ਆਈਐ ॥ ਸਚੈ ਸਬਦਿ ਨੀਸਾਣਿ
ਕ ਨ ਪਾਈਐ ॥ ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ
ਹਲਿ ਬੁਲਾਈਐ ॥ ੧੮ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਹੋਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰੁ ਬਾਧਾ ਭੋਜਨੁ
ਰੁ ਕਰਾਈ ॥ ਸਗਲੇ ਦੂਖ ਪਾਣੀ ਕਰਿ
ਵਾ ਧਰਤੀ ਹਾਕ ਚਲਾਈ ॥ ਧਰਿ ਤਾਰਾਜੀ
ਬਹੁ ਤੇਲੀ ਪਿਛੈ ਟੰਕੁ ਚੜਾਈ ॥ ਏਵਡੁ
ਸਾ ਮਾਵਾ ਨਾਹੀ ਸਭਸੈ ਨਥਿ ਚਲਾਈ ॥
ਤਾ ਤਾਣੁ ਹੋਵੈ ਮਨ ਅੰਦਰਿ ਕਰੀ ਭਿ ਆਖਿ
ਗਈ ॥ ਜੇਵਡੁ ਸਾਹਿਬੁ ਤੇਵਡੁ ਦਾਤੀ ਦੇ
ਕਰੇ ਰਜਾਈ ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜਿਸੁ
ਪਰਿ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥ ੧ ॥

੨ ॥ ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ
ਰਜੇ ਕੰਨ ॥ ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ਗੁਣ
ਹਕ ਇਕ ਵੰਨ ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ
ਲੀ ਭੁਖ ਨ ਜਾਇ ॥ ਨਾਨਕ ਭੁਖਾ ਤਾ
ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥ ੨ ॥

ਤ੍ਰੇੜੀ ॥ ਵਿਣੁ ਸਚੇ ਸਭੁ ਕੂੜੁ ਕੂੜੁ
ਪਾਈਐ ॥ ਵਿਣੁ ਸਚੇ ਕੂੜਿਆਰੁ ਬੰਨਿ
ਭਾਈਐ ॥ ਵਿਣੁ ਸਚੇ ਤਨੁ ਛਾਰੁ ਛਾਰੁ
ਪਾਈਐ ॥ ਵਿਣੁ ਸਚੇ ਸਭੁ ਭੁਖ ਜਿ ਪੈਝੈ
ਈਐ ॥ ਵਿਣੁ ਸਚੇ ਦਰਬਾਰੁ ਕੂੜਿ ਨ
ਈਐ ॥ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ਮਹਲੁ

True Name. No false person could reach the Lord's Palace. (Court)
The persons who tell lies, are forbidden from entering the Lord's
Court while the staff-bearers of Truth and Guru's Word are
admitted without any check. The persons, who listen to Truth,
understand Truth and speak the Truth, are ushered in the Lord's
Presence (with respect) and are received with honour. (18)

Slok M - 1 (Pehra agan hive' ghar badha bhojan sar)

O Sidhas ! (Yogis) If I were to wear the fire as my dress;
make my dwelling in snow; start eating iron instead of normal
food, take all the miseries of life in my train as water, push the
earth before me at Will; weigh all the skies in a small balance,
with a small weight on the other side; make myself so large in size
that I could not be contained anywhere; push everyone before me
like animals (tied with a rope); develop such powers that I could
carry out myself or get it done by others all the functions listed
above at Will; in spite of all this I would bow myself before the
Lord whose greatness and powers are beyond my comprehension.
The Lord is ever so great, and He enjoys bestowing all this on
us. (Keeping us under His Will) O Nanak ! Whosoever is favoured
by the Grace of the Lord, receives the True Name of the Lord as
His greatest favour. (1)

M - 2 : Our senses are enamoured, each with a different
fervour, for example the eyes are interested in enjoying beautiful
scenes, the ears are fond of enjoying listening to beautiful music
or talk; in fact our senses are not satiated with these things and
seek more and more always. By sheer talk one cannot satiate
one's thirst or hunger. O Nanak ! The hunger or thirst can only be
quenched and one's inner satisfaction comes through singing the
praises of the Lord, thus uniting with Him finally. (2)

Pour'i : Apart from True Name, rest all the worldly honours
or greatness is all false and transitory; without the support of True
Name, the men of worldly falsehood have no power and could be
pushed around; in fact the body is also just like (ash) dust without
the True Name and finally mingles with the dust without any
consequence. Whatever one eats or dresses up, without the help
of True Name, is just forming (fanning) of our desires; and without
True Name one cannot be acceptable in the Lord's Court by telling
lies or doing false deeds. In fact we lose the sight of Lord's presence

ਖੁਆਈਐ ॥ ਸਭੁ ਜਗੁ ਠਗਿਓ ਠਗਿ
ਆਈਐ ਜਾਈਐ ॥ ਤਨ ਮਹਿ ਤ੍ਰਿਸਨਾ
ਅਗਿ ਸਬਦਿ ਬੁਝਾਈਐ ॥ ੧੯ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲ
ਗਿਆਨੁ ॥ ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ
ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ ॥ ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ
ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ॥ ੧ ॥

ਮ: ੧ ॥ ਸੁਇਨੇ ਕਾ ਬਿਰਖੁ ਪਤ ਪਰਵਾਲਾ
ਫੁਲ ਜਵੇਹਰ ਲਾਲ ॥ ਤਿਤੁ ਫਲ ਰਤਨ
ਲਗਹਿ ਮੁਖਿ ਭਾਖਿਤ ਹਿਰਦੈ ਰਿਦੈ ਨਿਹਾਲੁ
॥ ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ
ਲਿਖਿਆ ਹੋਵੈ ਲੇਖੁ ॥ ਅਨਿਸਨਿ ਤੀਰਥ
ਗੁਰ ਕੀ ਚਰਣੀ ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ ॥ ਹੰਸੁ
ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥
ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ
ਲਗਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ਨ
ਪਛੋਤਾਈਐ ॥ ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ
ਸਮਝਾਈਐ ॥ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ਧੰਧੈ
ਧਾਈਐ ॥ ਕਾਲੁ ਬੁਰਾ ਧੈ ਕਾਲੁ ਸਿਰਿ
ਦੁਨੀਆਈਐ ॥ ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ਮਾਰੇ
ਦਾਈਐ ॥ ਆਪੇ ਦੇਇ ਪਿਆਰੁ ਮੰਨਿ
ਵਸਾਈਐ ॥ ਮੁਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ ਭਰੀਐ

by getting attached to greed, worldly falsehood and the vices
that man is taken through the cycle of births and deaths. The
of passions and desires of the body can only be quenched by the
Guru's Word and one gets united with the Lord through the Guru
guidance. (19)

Slok M - 1 ("Nanak Gur Santokh rukh Dharam Phul Ph
gyan")

O Nanak ! The Guru is the tree of contentment, which
blossoms forth with the flower of righteousness and then produce
the fruit of knowledge. Since it is watered with love, it remain
ever green and with the deep devotion to the Lord, the fruit of
knowledge ripens. The best gift is received by one, who relishes
as the fruit of knowledge, and attains this bliss through the Grace
of the Lord at the time of merging with Him, through recitation of
True Name. (1)

M - 1 : The Guru is the tree of gold, along with the leaves of
detachment from worldly conflicts and laden with flowers of love
and this tree bears the fruit of knowledge. The persons, who recite
the Lord's True Name, always remain full of joy and eternal bliss.
O Nanak ! This privilege belongs only to the Guru-minded person
who is predestined by the Lord's Will with this fortune, and he
considers Guru's lotus feet holier than the holy places of worship
(sixty-eight in number according to Hindu belief)

O Nanak ! Violence, worldly love, greed and anger are the
form of streams of fire (in our body) and whosoever gets engulfed
by these vices, gets charred by them. It is really due to our good
actions that we may be saved and cross this ocean (of life)
successfully. (2)

Pour'i : While living (this life) one should rid oneself of all
the vices like sexual desires, and accept the challenge of death so
that we may not have to repent later. This world is all false and
transitory, but no one has realised this truth so far. Man never
loves Truth; instead he is always engulfed in worldly falsehood
and wanders in confusion; never realising the proximity of the
god of death over his head. It is through God's Will that the death
(god of death) challenges you suddenly, crushing you with force.
But when the Lord favours us with His love, then only we could

ਐ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ
ਤੀਐ ॥ ੨੦ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੁਰਾ ਨਿਮੁ ਫਲੁ ॥
ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ
ਹੀ ॥ ਨਾਨਕ ਕਹੀਐ ਕਿਸੁ ਹੰਢਨਿ
ਯ ਬਾਹਰੇ ॥ ੧ ॥

੧ ॥ ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ
੪ ਕਬਨੀਚ ॥ ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ
੪ ਕਬ ਉਚੀ ਪਰੀਤਿ ॥ ਨਾਨਕ ਹੁਕਮਿ
ਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ ॥ ੨ ॥

੩ ॥ ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ
ਣਾ ॥ ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ
ਣਾ ॥ ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ
ਣਾ ॥ ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ
ਵਣਾ ॥ ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ
ਵਣਾ ॥ ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ਦਰਗਹ
ਣਾ ॥ ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ
ਵਣਾ ॥ ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ
ਵਣਾ ॥ ੨੧ ॥

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

੧ ॥ ਹੋਇ ਅਭੂਹਿਆ ਨਾਗੀ ਲਗੈ ਜਾਇ
ਯਾਪਣ ਹਥੀ ਆਪਣੇ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ
੨ ॥ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੂ

inculcate His love in our hearts. We always reap the fruit of our own actions and that too, without delay. But if we were to realise it with the Guru's Grace, then we could unite with the Lord. (Truth) (20)

Slok M -1 ("Tumi Tu'ma vis ak dhatura nim phal")

The person, who does not remember the Lord, has a bitter taste in the mouth and the mind as well, just as some bitter things like Neem, ak, toombi and poison produce a bad taste. O Nanak ! Whom could we complain, as the unfortunate ones are wandering all over in distrust? (in dual-mindedness) (1)

M - 1 : Our mind is like a bird, soaring high in the sky at times while at other times it is depressed, (in low spirits) of course, it all depends on one's own actions. This mind is passing through different stages, some-times enamoured by heaven, (peaceful existence) sometimes troubled by hell (in pain and suffering) and at times in unison with the Lord. (like association with Chandan, Ak or a high large tree) O Nanak! The Lord's writ runs as per His Will throughout the Universe and we follow His Will and this is going on since ages. (2)

Pour'i : There are lots of people who have tried to give discourses but they have departed from this world in the end. Lot of learned people and pandits expound their views on Vedas, but none has been able to ascertain the extent of Lord's Greatness. It is not through studying books like Vedas that we could understand the Lord's secrets, as it is through understanding and pondering over the Lord's vastness that we may realise Him.

There are six types of sects like Yogis, Saniyasis but hardly any one out of them has united with the Lord after realising Truth. Whosoever has realised the Lord through the Guru's guidance, will get honour and recognition in this world and hereafter.

Whosoever has remembered the Lord and recited His Name, has attained the Lord through holy congregations. I am only a bard of the Lord, who salutes Him and sings His praises.

O Nanak ! We should inculcate the love of the Lord, who is established throughout the ages, in our hearts and thus unite with Him. (21)

Slok Mahala -2 (Mantri hoie' athuhia Na'gi lage' ja'eai.....)

If someone, knowing the mantar (the process) of overpowering scorpions, goes instead to catch hold of snakes, he would be endangering his life by inviting the wrath of burning

ਧਕਾ ਖਾਇ ॥ ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖ ਅੜੈ
ਡੁਬੈ ਹਕਿ ਨਿਆਇ ॥ ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ
ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ ॥ ਨਾਨਕ ਏਵੈ
ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥੧॥

ਮਹਲਾ: ੨ ॥ ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ
ਤਾ ਪਾਰਖੁ ਜਾਣੁ ॥ ਰੋਗੁ ਦਾਰੂ ਦੇਵੈ ਬੁਝੈ ਤਾ
ਵੈਦੁ ਸੁਜਾਣੁ ॥ ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ
ਜਾਣੈ ਮਿਹਮਾਣੁ ॥ ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ
ਹਾਣਿ ਲਾਏ ਹਾਣੁ ॥ ਲਬਿ ਨ ਚਲਈ ਸਚਿ
ਰਹੈ ਸੇਵਿਸਟੁ ਪਰਵਾਣੁ ॥ ਸਰੁ ਸੰਧੇ ਆਗਾਸ
ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ ॥ ਅਗੈ ਓਹੁ ਅਗੰਮੁ
ਹੈ ਵਾਹੇਦਤੁ ਜਾਣੁ ॥ ੨ ॥

ਪਉੜੀ ॥ ਨਾਰੀ ਪੁਰਖ ਪਿਆਰੁ ਪ੍ਰੇਮਿ
ਸੀਗਾਰੀਆ ॥ ਕਰਨਿ ਭਗਤਿ ਦਿਨੁ ਰਾਤਿ
ਨ ਰਹਨੀ ਵਾਰੀਆ ॥ ਮਹਲਾ ਮੰਤ੍ਰਿ ਨਿਵਾਸੁ
ਸਬਦਿ ਸਵਾਰੀਆ ॥ ਸਚੁ ਕਹਨਿ ਅਰਦਾਸਿ
ਸੇਵੇਚਾਰੀਆ ॥ ਸੋਹਨਿ ਖਸਮੈ ਪਾਸਿ ਹੁਕਮਿ
ਸਿਧਾਰੀਆ ॥ ਸਖੀ ਕਹਨਿ ਅਰਦਾਸਿ ਮਨਹੁ
ਪਿਆਰੀਆ ॥ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਵਾਸੁ ਫਿਟੁ
ਸੁ ਜੀਵਿਆ ॥ ਸਬਦਿ ਸਵਾਰੀਆਸੁ ਅੰਮ੍ਰਿਤੁ
ਪੀਵਿਆ ॥ ੨੨ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਮਾਰੂ ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ਅਗੀ ਲਹੈ ਨ
ਭੁਖ ॥ ਰਾਜਾ ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ਸਾਇਰ

fire himself as this is a definite dictate of Lord that whoso
commits excesses, shall suffer a fall. The self-willed person, who
quarrels with a Guru-minded person, will definitely perish as per
Lord's justice, the Lord Himself is the Master of both and watches
the true justice being meted out. O Nanak ! Everyone should
understand clearly that everything is happening as per Lord's Will.

Mahala-2 : O Nanak ! We should consider a person, who
attains self-realisation, as the true researcher (of Lord) just as a
doctor (vaid) who understands both the malady and the remedy
to be considered a good doctor. If man, leads a life, considering
himself a passenger only, and does not create any problems enroute,
considering Lord always beside him, performs noble deeds, mixes
up with his equals, and the mediator who is not greedy and mediates
with Truthful judgement, will always be respected by others.
It should also be clearly understood, that if anyone shoots an arrow
facing it upwards (skywards), it will never reach any destination
(but will hit back) and the arrow will hit the person concerned.
The sky is very far off and unapproachable. (So if anyone creates
jealousy or bitterness against holy saints, he will have to suffer).

Pour'i : The saints develop love of the Lord-spouse, and their
embellishment (ornaments) consist of True Name just like a woman
who, because of her love for the spouse, tries to wear ornaments
and beautifies herself. The saints worship their Lord day and night
and will never falter from this path in spite of others' efforts. They
are respected and revered because of the teachings of the Guru's
Word and they seek Lord's blessings with knowledge and true
understanding. They find respect and are known at the Lord's
Court, as they behave like His obedient servants, obeying His
dictates; just as the women attendants find favour with their Lord
spouse. Without True Name, life itself is a curse, and is not worth
living. They have been accepted by the Lord due to the Guru's
guidance and they partake of the nectar of True Name. (22)

Slok M -1 (Maru mienh na triptia agi lahai na bhukh....)

just as the sandy tract never gets satiated with rain water,
the fire never gets satisfied with the wood, (It demands more and
more of wood). The king is never satisfied with the length of his
kingdom (and wants to occupy more land), or the oceans are thirsty

ਭਰੇ ਕਿਸੁਕ ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਕੀ
ਕੇਤੀ ਪੁਛਾ ਪੁਛ ॥ ੧ ॥

ਮਹਲਾ ੨ ॥ ਨਿਹਵਲੰ ਤਸਿ ਜਨਮਸਿ
ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥ ਸਾਗਰੰ
ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ
ਬੀਚਾਰਿ ॥ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ
ਕਲ ਰਖੀ ਧਾਰਿ ॥ ੨ ॥

ਪਉੜੀ ॥ ਖਸਮੈ ਕੈ ਦਰਬਾਰਿ ਢਾਢੀ
ਵਸਿਆ ॥ ਸਚਾ ਖਸਮੁ ਕਲਾਣਿ ਕਮਲੁ
ਵਿਗਸਿਆ ॥ ਖਸਮਹੁ ਪੂਰਾ ਪਾਇ ਮਨਹੁ
ਰਹਸਿਆ ॥ ਦੁਸਮਨ ਕਢੇ ਮਾਰਿ ਸਜਣ
ਸਰਸਿਆ ॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਚਾ
ਮਾਰਗੁ ਦਸਿਆ ॥ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ
ਕਾਲੁ ਵਿਧਉਸਿਆ ॥ ਢਾਢੀ ਕਥੇ ਅਕਥੁ
ਸਬਦਿ ਸਵਾਰਿਆ ॥ ਨਾਨਕ ਗੁਣ ਗਹਿ
ਰਾਸਿ ਹਰਿ ਜੀਉ ਮਿਲੇ
ਪਿਆਰਿਆ ॥ ੨੩ ॥

ਸਲੋਕ ਮ: ੧ ॥

ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਕਰਨਿ ਤ ਖਤਿਆ
ਵਿਚਿ ਪਾਹਿ ॥ ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ਜੇ
ਸਉ ਧੋਵਣ ਪਾਹਿ ॥ ਨਾਨਕ ਬਖਸੇ
ਬਖਸੀਅਹਿ ਨਾਹਿ ਤ ਪਾਹੀ
ਪਾਹਿ ॥ ੧ ॥

ਮ: ੧ ॥ ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ
ਮੰਗੀਅਹਿ ਸੁਖ ॥ ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ

even after being filled up with water; the same way, those persons who meditate on True Name, never get satisfied with it. (and want to spend more time remembering the Lord) O Nanak ! The persons who are really hungry for the Lord's True Name, can never express the extent of their desire, as it is beyond limit.

Mahala-2: The life of a person is a total loss, until he realises the True Lord. Few persons have crossed the ocean of life successfully, with the Grace of the Guru. O Nanak ! I have to ponder over it and feel that the Lord, who is so powerful to create the universe and then bestowed life to various beings, alongwith the strength to perform certain actions under His directions, controls the cause and effect of everything.. (2)

Pour'i : I am the servant of the Lord, singing the praises of the Lord, in the company of Saints. The lotus of my heart has blossomed forth with singing of Lord's praises. When I received the guidance of a Perfect Guru, through the Lord's Grace, I had full peace of mind and joy. When I got rid of the enemies like sexual desires, my friend, contentment was very happy. Those persons who have served the True Guru, have been shown the true path of attaining the Lord by the Guru; and they have rid themselves of the god of death (cycle of births and deaths) through the Guru's Word. I am only a bard, singing the praises of the Lord, and have made my life fruitful by describing the indescribable Lord, through the Guru's guidance. O Nanak ! I have caught hold of the rein of righteous deeds and have attained the True Lord, O my friend! (23)

Slok M-1 (Khatih ja'me khatie' karan ta khatian vich)

The sinful man has been engaged in sinful actions since birth; even now, he is busy in sinful deeds and in future also, he would be doing the same. If we were to try a hundred times to wash away the dirt and filth of sinful and vicious acts, it would not be possible. O Nanak ! If the Lord's benevolence favours us, then our sins could be pardoned, else we will be dishonoured badly.

M - 1 : O Nanak ! If we were to ask for comforts and worldly pleasures from the Lord and to save us from misery, then it would be a futile talk, as comforts and miseries are like the clothes which

ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥ ਜਿਥੈ
ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ
ਚੁਪ ॥ ੨ ॥

ਪਉੜੀ ॥ ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ਅੰਦਰੁ
ਭਾਲਿਆ ॥ ਸਚੈ ਪੁਰਖਿ ਅਲਖਿ ਸਿਰਜਿ
ਨਿਹਾਲਿਆ ॥ ਉਝੜਿ ਭੁਲੇ ਰਾਹੁ ਗੁਰਿ
ਵੇਖਾਲਿਆ ॥ ਸਤਿਗੁਰੁ ਸਚੇ ਵਾਹੁ ਸਚੁ
ਸਮਾਲਿਆ ॥ ਪਾਇਆ ਰਤਨ ਘਰਾਹੁ
ਦੀਵਾ ਬਾਲਿਆ ॥ ਸਚੈ ਸਬਦਿ ਸਲਾਹਿ
ਸੁਖੀਏ ਸਚ ਵਾਲਿਆ ॥ ਨਿਡਰਿਆ ਡਰੁ
ਲਗਿ ਗਰਬਿ ਸਿ ਗਾਲਿਆ ॥ ਨਾਵਹੁ
ਭੁਲਾ ਜਗੁ ਫਿਰੈ ਬੇਤਾਲਿਆ ॥ ੨੪ ॥

ਸਲੋਕੁ ਮ: ੩

ਭੈ ਵਿਚੁ ਜੰਮੈ ਭੈ ਮਰੈ ਭੀ ਭਉ ਮਨ ਮਹਿ
ਹੋਇ ॥ ਨਾਨਕ ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ਸਹਿਲਾ
ਆਇਆ ਸੋਇ ॥ ੧ ॥

ਮ: ੩ ॥ ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ
ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ ॥ ਨਾਨਕ ਭੈ ਵਿਣੁ
ਜੇ ਮਰੈ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ
ਸਰਧਾ ਪੂਰੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ
ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੂਰੀਐ ॥ ਸਤਿਗੁਰੁ
ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥

every human being has to wear after being born in this world. When it is certain that we stand to lose by opening our mouth, then silence is the best discretion; moreover we have to accept the Lord's Will and bear with cheer all the comforts as well as miseries. (2)

Pour'i : I have wandered all over the place and realised that everything is placed within our body, so the best thing is to find the truth about Nature within us. Infact I have had the vision of the Lord within myself. The Lord who is beyond our comprehension finds joy in (looking after) the universe, created by Him. The persons, who were completely lost in the wilderness of this world, have been shown the right path towards attaining the Lord, through the Guru's guidance. We must thank the true Guru that through His grace, we have been enabled to realise the Lord and have meditated on Him, remembering Him always. As soon as the Guru lit the lamp of knowledge, there was light inside us. We are enlightened and the gem of Lord's presence was seen and realised. The Guru-minded persons, who have praised the Lord, through the Guru's guidance, have enjoyed peace and tranquillity on attaining the Lord; while those faithless persons, devoid of Lord's love, (and fear) are always afraid of the god of death; and perish under the weight of their egoism. The whole world, being forgetful of the True Name of the Lord, wanders in disgust and confusion, wasting this precious life. (24)

Slok M -3 (*Bhae' vich jamai bhae marie.....*)

Man is born in this world with the awe (love) of the Lord and dies also under the same awe (of death); finally when he lands up in the next world, he is still under the spell of the same awe and fear. O Nanak ! Whosoever lives a life, remembering death all the time, crosses this ocean of life successfully. (1)

M-3 : If man lives a long life, devoid of the love of the Lord, in great joy and ecstasy, it is not worth anything. O Nanak ! Whosoever dies without inculcating the love and awe of the Lord, goes with a defaced figure to the next world, in the company of (Yama) the god of death.

Pour'i : If the True Guru were kind and bestows His Grace on us, then our desires are fulfilled; if the Guru were kind, man never grumbles; and if the Guru were benevolent, one never comes across any miseries of life. If the Guru were really kind we would

ਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿਰੰਗੁ
ਪਾਣੀਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ
ਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥ ਸਤਿਗੁਰੁ ਹੋਇ
ਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥
ਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ
ਪਾਈਐ ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ
ਚਿ ਸਮਾਈਐ ॥ ੨੫ ॥

ਸਲੋਕੁ ਮ: ੧ ॥

ਜਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ
ਗਿਗਿ ਮੰਗਿ ਖਾਹੀ ॥ ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ
ਭੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥ ਭੇ
ਧ ਵਾਰੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ
ਆਹੀ ॥ ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ
ਬਰ ਰੋਵਨਿ ਧਾਹੀ ॥ ਓਨਾ ਪਿੰਡੁ ਨ
ਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ
ਹਾਹੀ ॥ ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ
ਹੁਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥ ਸਦਾ ਕੁਚੀਲ
ਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥
ਭੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ
ਭੀਬਾਣਿ ਨ ਜਾਹੀ ॥ ਲਕੀ ਕਾਸੇ ਹਥੀ
ਮਿਣ ਅਗੇ ਪਿਛੀ ਜਾਹੀ ॥ ਨਾ ਓਇ ਜੋਗੀ
ਨ ਓਇ ਜੰਗਮ ਨ ਓਇ ਕਾਜੀ ਮੁੰਲਾ ॥
ਯੋਗਿ ਵਿਗੋਏ ਵਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਡੈ
ਪਾਲਾ ॥ ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ
ਨ ਕੋਈ ਰਖੈ ॥ ਦਾਨਹੁ ਤੈ ਇਸਨਾਨਹੁ

enjoy the bliss of Lord's love; if the Guru were benevolent then we
would not bother about the god of death, and the body would
enjoy all worldly comforts. If the Guru were munificent, then we
will amass all the wealth (nine treasures of the world) of the world,
alongwith all the worldly desires fulfilled. If the Guru were to
shower His Grace, then we could finally manage to mingle with
the Lord (25).

Slok M -1 (*Sir khohaie' pieh malvani.....*)

If people (referring to followers of sarevias) get their hair
pulled up from the head, drink dirty water and eat only from
begging alms; some of them even trace their nightsoil and breathe
in from the dirty smell, but feel shy of water.(or try to see if any
worms could be saved from the night soil) They get their hair
plucked like the lamb gets its hair plucked (for wool) and the person
doing it, has his hands full of ash. They do not carry out their
parental profession while the family wails over their inaction; nor
they perform any religious function for the dead (like lighting a
lamp, giving food to needy, performing prayers) which would drive
their elders into hell. Neither the brahmins allow them to visit any
of the sixty-eight holy places of pilgrimage nor the brahmins take
any alms from them. They remain filthy day and night; nor they
put saffron marks (tilak) on their foreheads. They are always grief
stricken as if somebody had died, with their heads bent down, and
they never seek the company of holy saints, else they might become
wiser, and they remain aloof from such company. They carry
wooden utensils tied to their waist, alongwith a staff of cotton,
and move in a sequence of one step forward, the other backward.(so
as to avoid any living being from their path being killed)

Neither they are Yogis (saints) nor the followers of shiva
(called jangam) nor any muslim saints nor religious leaders.
(Mullahs) They are separated from the Lord, as such they suffer
miserably; cursed be such foolish people! What protection can
such people provide to the living creatures (who do not have faith

ਵੱਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਬੈ ॥ ਪਾਣੀ ਵਿਚਰੁ
ਰਤਨ ਉਪੰਨੇ ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ ॥
ਅਨਸਨਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ
ਬਾਣੀ ॥ ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ
ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ ॥ ਮੁਇਆ
ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ
ਪਾਣੀ ॥ ਨਾਨਕ ਸਿਰ ਖੁਬੈ ਸੈਤਾਨੀ ਏਨਾ
ਗਲ ਨ ਭਾਣੀ ॥ ਵੁਠੈ ਹੋਇਐ ਹੋਇ
ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥ ਵੁਠੈ
ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ
॥ ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾਧਨ
ਦਹੀ ਵਿਲੋਵੈ ॥ ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ
ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸੋਹੈ ॥ ਗੁਰੁ
ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ
ਵਡਿਆਈ ॥ ਨਾਨਕ ਜੇ ਸਿਰ ਖੁਬੈ ਨਾਵਨਿ
ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ ॥ ੧ ॥

ਮ: ੨ ॥ ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ
ਕੇਹੀ ਰਾਤਿ ॥ ਚੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣੁ
ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥ ਧਰਤੀ ਚੀਜੀ ਕਿ
ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਤੁ ਹੋਇ ॥ ਨਾਨਕ
ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੇ
ਸੋਇ ॥ ੨ ॥

ਪਉੜੀ ॥ ਤੁਧੁ ਸਰੇ ਸੁਭਾਨੁ ਸਦਾ
ਕਲਾਣਿਆ ॥ ਤੂੰ ਸਚਾ ਦੀਬਾਣੁ ਹੋਰਿ

in Lord) in fact, the Lord is responsible for the creatures as apart from the Lord, none else has any control over it. Neither they give alms to beggars, nor they take bath and remain filthy with ash all over, and are to be condemned by all. The gods and demons churned the seas and managed to produce fourteen jewels from the seas by churning with the same mountain as the churning. The gods have established sixty-eight holy places, where they have fairs during certain celebrations. This is an established truth. The muslims say their prayers after having a bath; while the Hindus perform their worship after a bath, as all intelligent people take bath always. Even at the time of birth and death of Man, we give the body a bath; so that man gains salvation. O Nanak ! Then considering all the above advantages of a bath, why these silly fellows with hair plucked, do not like to talk even about a bath. When it rains, the mind gets into a joyous mood, and living beings sustain themselves on water; it is with rain only that we get the crops of sugarcane and cotton which covers the body. With the rain, grass grows all over, which the cows eat willingly and then the women churn the curd; (from the milk of cows) and produce ghee, which is used in the Yagna and other functions which become respectable with its use. The Guru is like the ocean, and the followers are like the rivers which mingle with the ocean lending honour to those persons who bathe in it. O Nanak ! The persons (followers of Seravar'as) with plucked hair, who do not bathe even, get dishonoured and discredited.

M - 2 : Just as winter has no effect on fire, and the night cannot affect the light of Sun, darkness has no effect on moon light and the caste cannot harm the air or water in anyway. Nothing could affect the Earth which helps to grow everything from the land. O Nanak ! One could feel honoured provided the Lord bestows His Grace on us. (2)

Pour'i : O Wonderful Lord ! You are ever praise-worthy and are the permanent and ever-lasting support of all, while the rest are all subject to the cycle of births and deaths. Whosoever seeks

ਣ ਜਾਣਿਆ ॥ ਸਚੁ ਜਿ ਮੰਗਹਿ
 : ਸਿ ਤੁਧੈ ਜੇਹਿਆ ॥ ਸਚੁ ਤੇਰਾ
 ਮਾਨੁ ਸਬਦੇ ਸੋਹਿਆ ॥ ਮੰਨਿਐ
 ਮਾਨੁ ਧਿਆਨੁ ਤੁਧੈ ਤੇ ਪਾਇਆ ॥
 ਮੇ ਪਵੈ ਨੀਸਾਨੁ ਨ ਚਲੈ ਚਲਾਇਆ
 : ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ
 ਇਆ ॥ ਨਾਨਕ ਮੰਗੈ ਦਾਨੁ ਜੋ ਤੁਧੁ
 ਏਆ ॥ ੨੬ ॥

ਸਲੋਕੁ ਮ : ੨ ॥

ਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ
 ਉ ॥ ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ
 ੧ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥ ੧ ॥

੧ ॥ ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੁਝੈ ॥ ਜਿਸੁ
 ਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥ ਕਹਿ
 ੨ ਕਥਨਾ ਮਾਇਆ ਲੂਝੈ ॥ ਹੁਕਮੀ
 ੩ ਲ ਕਰੇ ਆਕਾਰ ॥ ਆਪੇ ਜਾਣੈ ਸਰਬ
 ੪ ਤਾਰ ॥ ਅਖਰ ਨਾਨਕ ਆਖਿਓ ਆਪਿ
 ੫ ਲਹੈ ਭਰਾਤਿ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥ ੨ ॥

੬੩ ॥ ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ
 ਇਆ ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਦੁ
 ਮਾਇਆ ॥ ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ
 ਭਾਇਆ ॥ ਸੁਚੀ ਸਿਫਤਿ ਸਾਲਾਹ
 ਫੜਾ ਪਾਇਆ ॥ ਸਚਾ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ

the boon of Your True Name, is as great as You are, and whosoever is blessed with the Guru's guidance, has accepted the Lord's Will in good faith. By following the Guru's teachings, we have attained all the knowledge and the meditation of True Name from You. O Lord ! Whosoever is bestowed with Your Grace as his insignia, can never falter from the true path. O Nanak ! The Lord is our true and greatest benefactor, and His favours always raise His status in our eyes every day. O Lord ! I only seek Your blessings to be showered on us, as and when it pleases You.

O Lord ! Whoever gets honoured with True Name, through the Guru's guidance, accepts Lord's Will fully which finally is rewarded with knowledge by You. Whosoever gets Your Grace and the symbol of Your love, never gets forsaken. You are the giver and bestower of all virtues, and Your blessings for bestowing on me, whatever pleases You; O Lord ! O Nanak ! I seek Lord's benevolence only. (26)

Slok M -2 (*Dikhya a'kh bujhaiya sifti sach same'on*)

Whosoever has been given guidance by Guru Nanak Dev, has mingled with the Lord, who is Praiseworthy and True; and the person who has followed Guru Nanak Dev's teachings, does not need any further guidance. (1)

M - 1 : Whosoever is guided by the Lord Himself, does not need any further instructions and if the Lord Himself bestows His vision to someone, he sees and realises everything. Man is unnecessarily engulfed in worldly falsehood (Maya) in trying to describe Him. The Lord has created all the persons as per His Will, so the Lord fully knows their thoughts also. O Nanak ! This sermon is given by the Lord Himself and whosoever is enlightened with this knowledge, gets rid of all his doubts and misgivings. (2)

Pouri : I was an unoccupied bard and had been summoned by the Guru through His Grace and assigned this job of praising the Lord. I was ordained to sing the Lord's praises day and night. When I was called in the Lord's Presence, I was bestowed with the honour of singing the Praises of the True Lord.

The Guru-minded persons, who received this nectar of True Name as their food, partook this to their full satisfaction and joy;

ਭੋਜਨੁ ਆਇਆ ॥ ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ
ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥ ਢਾਢੀ ਕਰੇ ਪਸਾਉ
ਸਬਦੁ ਵਜਾਇਆ ॥ ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ
ਪੂਰਾ ਪਾਇਆ ॥ ੨੭ ॥ ਸੁਧੁ ॥

ਰਾਗ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧
ਚਉਪਦੇ ਦੁਪਦੇ

ੴ ਸਤਿਨਾਮ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ

ਨਿਰਵੈਰ ਅਕਾਲਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ

ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ ॥ ਮਨ ਮਤਿ
ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ ॥ ਸਿਰਿ ਧਰਿ ਚਲੀਐ
ਸਹੀਐ ਭਾਰੁ ॥ ਨਦਰੀ ਕਰਮੀ ਗੁਰ
ਬੀਚਾਰੁ ॥ ੧ ॥ ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ
ਪਾਰਿ ॥ ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ
॥ ੧ ॥ ਰਹਾਉ ॥ ਭੈ ਤਨਿ ਅਗਨਿ ਭਖੈ
ਭੈ ਨਾਲਿ ॥ ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ
ਸਵਾਰਿ ॥ ਭੈ ਬਿਨੁ ਘਾੜਤ ਕਚੁ ਨਿਕਰ
॥ ਅੰਧਾ ਸਚਾ ਅੰਧੀ ਸਟ ॥ ੨ ॥ ਬੁਧੀ
ਬਾਜੀ ਉਪਜੈ ਚਾਉ ॥ ਸਹਸ ਸਿਆਣਪੁ
ਪਵੈ ਨ ਤਾਉ ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣੁ
ਵਾਉ ॥ ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ ॥ ੩
॥ ੧ ॥

while others in their company also enjoyed the same satisfaction. I, the Lord's bard, convey the Lord's message through these songs which I distribute wherever I go. (I only seek His blessings, sing His Praises) O Nanak ! We should praise the True Master and this enables us to attain the Perfect Lord, through singing His Praises. (27) (checked)

Rag Gouri Goareri Mahala - 1 Choupade Dupde *Ik onkar satnam karta purakh nirbhau nirvair akalmoorat ajoo saibhung gurbarsad (Bhau much bhara wada tol...)*

"The Lord is one, Truth personified, the sublime Creator, fearless with enmity towards none, with unperishable form, free from the cycle of Rebirths, Self-effulgent, and attained through the Guru's Grace."

The fear of the Lord is great, along with our thoughts of fear which are equally great. Man possesses little wisdom so he speaks in a crude, useless and unimpressive manner. He does not care for other's views, merely talks about everything without any practical experience. While we develop our thinking process through the Lord's Grace with the Guru's guidance. (1)

Without the fear of the Lord, none could ever cross this ocean of life successfully. With this fear in mind and a strong will to be free of its weight, we may be bestowed with the Grace of the Lord and the Guru's word for our guidance. (Whosoever has developed the fear of the Lord with proper realisation, finally gets the love of the Lord fully entrenched in his heart.) (Pause-1)

The fire of fear in our body, gets further rekindled with the fear; so we should inculcate the Lord's fear in our hearts, resulting in love of the Lord through the Guru's guidance. The character moulded without the fear of the Lord, is transient and frail and the heart, based on this mould, is also without a proper shape in the absence of knowledge; and takes a haphazard form without proper care; which strikes uneven resulting in an uneven shape. (2)

The mind of an ignorant person is engaged in worldly pleasures, who feels happy with such activities. In spite of a cleverness, his mind does not get the warmth of the Lord's fear (wonder awe), and is not moulded properly. (In spite of a cleverness the ignorant person, devoid of the warmth of meditation engages in the joy of worldly pleasure O Nanak ! The talk of self-willed, (faithless) persons is just like a jargon without any meaning (like air blowing), their discourses are meaningless and are like useless noise (trash) so it does not carry any weight. (3-1)

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ ॥
ਸੇ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥
ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥ ੧
॥ ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ ॥ ਡਰਿ
ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੋਰੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਨਾ ਜੀਉ ਮਰੈ ਨ ਭੂਥੈ ਤਰੈ ॥
ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇ ਕਿਛੁ ਕਰੈ ॥
ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥ ਆਗੈ ਪਾਛੈ
ਹੁਕਮਿ ਸਮਾਇ ॥ ੨ ॥ ਹੰਸੁ ਹੇਤੁ ਆਸਾ
ਅਸਮਾਨੁ ॥ ਤਿਸੁ ਵਿਚਿ ਭੂਖ ਬਹੁਤੁ ਨੈ
ਸਾਨੁ ॥ ਭਉ ਖਾਣਾ ਪੀਣਾ ਆਧਾਰੁ ॥
ਵਿਣੁ ਖਾਧੇ ਮਰਿ ਹੋਹਿ ਗਵਾਰ ॥ ੩ ॥
ਜਿਸ ਕਾ ਕੋਇ ਕੋਈ ਕੋਇ ਕੋਇ ॥ ਸਭੁ
ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਨਾ ਕੇ ਸੋਇ ॥ ਜਾ ਕੇ
ਜੀਅ ਜੰਤ ਧਨੁ ਮਾਲੁ ॥ ਨਾਨਕ ਆਖਣੁ
ਬਿਖਮੁ ਬੀਚਾਰੁ ॥ ੪ ॥ ੨ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ ॥ ਸਤੁ ਭਾਈ
ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ ॥ ੧ ॥ ਕਹਣਾ ਹੈ ਕਿਛੁ
ਕਹਣ ਨ ਜਾਇ ॥ ਤਉ ਕੁਦਰਤਿ ਕੀਮਤਿ

Gour'i Mahala - 1 (D'ar ghar gha'r dar da'r dar jai'e)

O Lord ! The persons, who have developed Your fear in their hearts, have rid themselves of the fear of god of death; due to this fear. (with the Lord's fear, they get such a vision and the fear complex that they lose sight and control of any other human fear). What is the good of the Lord's fear, if in its presence, any other fear complex enters our heart ? O Lord ! There is no other place to look for for my support and whatever is happening, is as per Your Will. (1)

We have no other fear-complex in our minds except the Lord's fear, as being afraid of any other fear is just imaginary and a sign of one's own restless mind. (Pause-1)

If we consider it thoroughly, we find that Man neither dies by himself nor gets drowned, nor swims across this ocean of life, but it all rests with the Lord who has created this universe and does as it pleases Him. Man, infact, is born and dies as per Lord's Will and always obeys the Will of the Lord, whether in this world or the next (world). (2)

It is rather impossible to kill someone, or develop love and attachment for some one or entertain high hopes just like reaching upto the sky. Whosoever develops the above vices like worldly attachment, carries his worldly desires so strongly as the fast flow of a stream. The Lord's fear is our mainstay like the food and drinks to sustain us, but the fools have to face death without inculcating Lord's love and fear in their hearts. (3)

The Lord belongs to every one, but without Him everyone has the support of a few and everyone does not support everyone else. (Without the Lord, none else belongs to anyone) O Lord ! You are the Master of all and everyone else is Your slave; and all the creation, big and small, including worldly treasures, belong to the Lord.

O Nanak? It is rather difficult and beyond our comprehension to describe the Lord's Greatness and favours. (4-2)

Gour'i Mahala -1 (Mata Mat pita santokh, sat bhaiee...)

Good sense is the mother and patience is like the father; speaking Truth is particularly like the brother. (1)

By singing the the praises of the Nature (of the Lord) or even saying something about Nature, one cannot extol the Lord's Grandeur. O Lord ! You are the Master of Your Nature, and it is beyond our power and strength to evaluate Your might. (Pause-1)

ਨਹੀ ਪਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਮ
ਸੁਰਤਿ ਦੁਇ ਸਸੁਰ ਭਏ ॥ ਕਰਣੀ
ਕਾਮਣਿ ਕਰਿ ਮਨ ਲਏ ॥ ੨ ॥ ਸਾਹ
ਸੰਜੋਗੁ ਵੀਆਹੁ ਵਿਜੋਗੁ ॥ ਸਚੁ ਸੰਤਤਿ
ਕਹੁ ਨਾਨਕ ਜੋਗੁ ॥ ੩ ॥ ੩ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥
ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ ॥ ਨਉ
ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥ ਬੁਝੁ ਰੇ
ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥ ੧ ॥ ਕਥਤਾ
ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ ॥ ਆਪੁ ਬੀਚਾਰੇ
ਸੁ ਗਿਆਨੀ ਹੋਈ ॥ ਰਹਾਉ ॥ ਦੇਹੀ
ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ
ਮੂਆ ਹੈ ਕਉਣੁ ॥ ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ
ਅਹੰਕਾਰੁ ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ
ਦੇਖਣਹਾਰੁ ॥ ੨ ॥ ਜੈ ਕਾਰਣਿ ਤਟਿ
ਤੀਰਥ ਜਾਹੀ ॥ ਰਤਨ ਪਦਾਰਥ ਘਟ
ਹੀ ਮਾਹੀ ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ
ਵਖਾਣੈ ॥ ਭੀਤਰਿ ਹੋਈ ਵਸਤੁ ਨ ਜਾਣੈ
॥ ੩ ॥ ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੁਈ
ਬਲਾਇ ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ ਰਹਿਆ
ਸਮਾਇ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮ

Strength and knowledge (or abstinence) are like mother-in-law and father-in-law; good actions are like the wife and the mind has inculcated such qualities. (2)

To join the association of holy saints is like the ominous time and day and avoiding self-willed person is like our marriage. (to certain ideals)

O Nanak ! Make Truth your children (alongwith above traits) then all these relations (associations) of ours are good. (3-3)

Gour'i Mahala - 1 (Pourai Pani agni ka mail")

This body is an amalgam of air, water and fire as these elements only combine to make this body. The mind, which is not stable, plays its role in the body, composed of various elements. (The whole drama consists of our mind and intelligence) There are nine visible outlets of this human body, like (eyes, mouth, ears) while the tenth opening is kept hidden (by the Lord) (the tenth door enables us to visualise the Lord Himself) O learned Man ! Try to understand these basic facts. (The mind is a representative of your soul). (1)

This body possesses the power to speak, or describe something, and to hear whatever goes on around us, and is really the power of the Lord Himself. The person, who attains self-realisation gaining an insight to his inner-self, is really a learned person, (Gyani); this should be fully understood by us. (Pause-1)

This body is built from (five) elements like earth and air in it, the power of speech is actually the function of air inside, so oh learned person ! Tell me at the time of death, who actually dies, the earth or air of which the body consists. At the time of death, the consciousness of this body disappears, the problem of ego goes away, but the power of the Lord, the soul, which was responsible for seeing everything around, the conscious power, does not die. (2)

The power in the body which you want to discover and proceed to holy places in its search, i.e. the gem of Lord, Master of all, in fact abides inside the human body. The learned Pandits after studying Vedas and Shastras are involved in arguments and discourses without achieving any results in unnecessary discussions, as they do not realise the real power inside the body, the Lord Himself, who resides inside the body and understand real Truth. (3)

In fact, our ego does not die, it is the lack of knowledge, which is overcome, the Lord who pervades everywhere and in all forms does not die. (The conscious soul, inside the body

ਖਾਇਆ ॥ ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ

ਆਇਆ ॥ ੪ ॥ ੪ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

ਣੇ ਸੁਣਿ ਬੂਝੈ ਮਾਨੈ ਨਾਉ ॥

ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਪਿ ਭੁਲਾਏ ਠਹੁਰ ਨ ਠਾਉ ॥

ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ

੫॥ ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ

੧ ॥ ਰਹਾਉ ॥ ਖੇਤੀ ਵਣਜੁ

ਵੈ ਕੀ ਓਟ ॥ ਪਾਪ ਪੁੰਨੁ

ਜਿ ਕੀ ਪੋਟ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ

ਅ ਮਹਿ ਚੋਟ ॥ ਨਾਮੁ ਵਿਸਾਰਿ

ਲੇ ਮਨਿ ਖੋਟ ॥ ੨ ॥ ਸਾਚੇ

ਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥ ਤਨੁ

ਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ ॥ ਜਲ

ਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥

ਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ ॥

॥ ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ

ਆਰ ॥ ਪੰਚ ਵਸਹਿ ਮਿਲਿ

ਤਿ ਅਪਾਰ ॥ ਆਪਿ ਤੁਲੈ ਆਪੇ

does not die, so ego does not finish).

O Nanak ! Once the Guru's Grace has enabled us to perceive the True Lord within us, we realise that nothing dies in actual fact. (as with the soul being alive, out of earth or air who could be seen as dead). (4-4)

Gour'i Mahala - 1 Dakhni (*Su'n su'n bujhai manai naou...*)

I would offer myself as a sacrifice to the person who understands and realises the real meaning of True Name by listening to it and following its dictates. O Lord ! whosoever is made to forget You by Yourself, does not find even a place for peace anywhere, as nobody cares for him. But the person, whom You enable to realise the Truth Yourself, is enabled to get into the company of holy saints. (thus knowing the secret of life). (1)

O Lord ! How I wish, I may attain Your True Name, which will be my support at the time of death, (and accompany me to the world hereafter) as all the other worldly possessions are subject to the authority of the god of death. (Pause-1)

(Pray bless me with Your True Name as all other things are subject to destruction).

O Lord ! The support of Your True Name is our main business in life (including agricultural or business activity) and the sins or virtues, responsible for this cycle of births and deaths, are just unnecessary burden on our heads and meaningless, as they hear the strikes of sexual desires or anger on their conscious or sub-conscious mind. Those persons, who engage themselves in worldly activities, forgetting the True Name, proceed from this world with an unclean mind (impure heart). (to the next world) (2)

The persons, who have accepted the Guru's True guidance or teachings, have attained self-realisation; and their body and mind are in peace and satisfied. We have satisfied ourselves that the Guru-minded persons remain aloof from the effects of (Maya) worldly falsehood, just as the lotus-flower remains unaffected in water or the water-grass remains unaffected by water. The persons, immersed in the love of the Guru's teachings, attain the spiritual bliss and enjoy the sweetness of the Guru's Word like the sugarcane. (3)

The human body is built like a fort as per Lord's Will, with ten outlets (of sense like eyes, ears) and the five elements are present in a combined form in the body, which makes the

ਵਣਜਾਰ ॥ ਨਾਨਕ ਨਾਮਿ

ਸਵਾਰਣਹਾਰ ॥ ੪ ॥ ੫ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਜਾਤੇ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ ॥ ਕਹ

ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ ॥ ਕਿਉ

ਬਾਧਿਓ ਕਿਉ ਮੁਕਤੀ ਪਾਵੈ ॥ ਕਿਉ

ਅਭਿਨਾਸੀ ਸਹਜਿ ਸਮਾਵੈ ॥ ੧ ॥

ਨਾਮੁ ਰਿਚੈ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ ॥

ਨਰਹਰ ਨਾਮੁ ਨਰਹਰ ਨਿਹਕਾਮੁ ॥ ੧

॥ ਰਹਾਉ ॥ ਸਹਜੇ ਆਵੈ ਸਹਜੇ ਜਾਇ

॥ ਮਨ ਤੇ ਉਪਜੈ ਮਨ ਮਾਹਿ ਸਮਾਇ

॥ ਗੁਰਮੁਖਿ ਮੁਕਤੋ ਬੰਧੁ ਨ ਪਾਇ ॥

ਸਬਦੁ ਬੀਚਾਰਿ ਛੁਟੈ ਹਰਿ ਨਾਇ ॥ ੨

॥ ਤਰਵਰ ਪੰਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸੁ ॥

ਸੁਖ ਦੁਖੀਆ ਮਨਿ ਮੋਹ ਵਿਣਾਸੁ ॥

ਸਾਝ ਬਿਹਾਗ ਤਕਹਿ ਆਗਾਸੁ ॥ ਦਹ

ਦਿਸਿ ਧਾਵਹਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥ ੩

॥ ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਥਾਟੁ ॥ ਕਾਮ

ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਹਾਟੁ ॥ ਬਿਨੁ ਵਖਰ

ਸੂਨੋ ਘਰੁ ਹਾਟੁ ॥ ਗੁਰ ਮਿਲਿ ਖੋਲੇ

ਬਜਰ ਕਪਾਟ ॥ ੪ ॥ ਸਾਧੁ ਮਿਲੈ

ਪੂਰਬ ਸੰਜੋਗ ॥ ਸਚਿ ਰਹਸੇ ਪੂਰੇ ਹਰਿ

human form, alongwith the soul. (or Lord's light) The Lord Himself is the seller and the buyer. (the merchant and the merchandise)

O Nanak ! The Lord's True Name is the only thing worth attaining, which could purify and make the human being great. (4-5)

Gour'i Mahala - 1 (Jatou jaie kaha tei avai...)

O Lord ! How could we know, whence this Man came into existence ? How is this Universe created and then where does it end? What are the causes of Man's bondage to Maya (worldly falsehood) and how could he free himself from it? How is Man finally united with the Ever-existent Lord ever lasting in the state of equipoise? (1)

We should inculcate True Name in our hearts, while repeating Lord's Name with the tongue. By meditating on True Name of the Lord, (with a form of half lion and half man), man rids himself of all desires and unites with the Lord. (Pause-1)

Man is born in this world according to the laws of Nature, and finally leaves this world (after death) in the natural manner. (as per natural laws). The world is created with our (minds') desires and wishes and finally merges in Lord as per our (mind's) thoughts; while the Guru-minded person is free from the bondage of worldly desires and gets salvation; Man gets detached from worldly falsehood and its bondage by pondering over and remembering True Name. (2)

(Men spend their lives in the world like the bird on a tree during night) Man like the bird, rests on the tree of the world, at night; some of them are happy while some others undergo sufferings; and due to worldly love they undergo the cycle of births and deaths. After the night is over and day dawns, they again look towards the sky (the same chase starts again) and as per pre-destined Lord's Will, man wanders around in all directions. (man chases worldly desires and is restless) (3)

The persons, who remember the Lord's Name, consider this world as a temporary abode and for them the vicious cycle of lust, anger or worldly desires comes to an end like the bird's nest which crumbles in no time. Without True Name as the merchandise, their heart is devoid of everything like the stockless warehouse and in the company of the Guru, their doors of ignorance have been thrown open (ajar). (4)

The unity with the Guru is achieved only through our past actions and the pre-destined Lord's Will; and the persons, enjoying the bliss on acquiring Truth, are really the dearest

ਭਗ ॥ ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ
ਭਾਇ ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗਉ
ਇ ॥ ੫ ॥ ੬ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ ॥ ਝੂਠ
ਵਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ । ਪੂੰਜੀ ਪਾਪ
ਭ ਕੀ ਕੀਤੁ ॥ ਤਰੁ ਤਾਰੀ ਮਨਿ ਨਾਮੁ
ਚੀਤੁ ॥ ੧ ॥ ਵਾਹੁ ਵਾਹੁ ਸਾਰੇ ਮੈ
ਰੀ ਟੇਕ ॥ ਹਉ ਪਾਪੀ ਤੂੰ ਨਿਰਮਲੁ
ਕ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਨਿ ਪਾਣੀ
ਲੈ ਭੜਵਾਉ ॥ ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਏਕੁ
ਆਉ ॥ ਦਿਸਟਿ ਵਿਕਾਰੀ ਨਾਹੀ ਭਉ
ਉ ॥ ਆਪੁ ਮਾਰੇ ਤਾ ਪਾਏ ਨਾਉ ॥ ੨
ਸਬਦਿ ਮਰੈ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ ॥
ਨ ਮੂਏ ਕਿਉ ਪੂਰਾ ਹੋਇ ॥ ਪਰਪੰਚਿ
ਆਪਿ ਰਹਿਆ ਮਨੁ ਦੋਇ ॥ ਬਿਰੁ
ਰਾਇਣੁ ਕਰੇ ਸੁ ਹੋਇ ॥ ੩ ॥ ਬੋਹਿਥਿ
ਤਉ ਜਾ ਆਵੈ ਵਾਰੁ ॥ ਠਾਕੇ ਬੋਹਿਥ
ਰਗਹ ਮਾਰ ॥ ਸਚੁ ਸਾਲਾਹੀ ਧੰਨੁ
ਰਦੁਆਰੁ ॥ ਨਾਨਕ ਦਰਿ ਘਰਿ
ਕੰਕਾਰੁ ॥ ੪ ॥ ੭ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥

ones enjoying Lord's love. By surrendering themselves to the Lord and keeping their body and mind at Lord's Will, they attain the True Lord effortlessly. O Nanak ! I would fall at the lotus-feet of such Guru-minded persons. (Thus seeking unity with God.) (5-6)

Gour'i Mahala -1 (Kam, Karod' Maya meh cheet')

My mind is fully engrossed in the love (pursuit) of sexual desires, anger, and Maya (worldly desires); and my mind remains awake in the pursuit of vicious thoughts and vices like falsehood. So we make all efforts to amass wealth through sins and greed. But we could cross this ocean of life successfully by remembering the Lord's True Name in our hearts. (1)

O True Lord ! I wonder at the vast expanse of Your Nature and I have only Your support.. I am a great sinner while You are the only pure and True Master. (Pause-1)

Fire, water and air, all the three elements together forming part of human body make lot of noise in Man and generate heat like a furnace; while the ten outlets (sub-elements) like the tongue are engaged in different-pleasures each in its own way. (each engaged in a vice) The person, who is engrossed in vices and sinful actions, neither remembers the Lord, nor he has any love or fear of the Lord. Whosoever rids himself of his ego, attains the Lord's True Name. (2)

The person, who controls his ego through the Guru's guidance, (lives a life outwardly like a dead person without caring for other's reactions) does not undergo the cycle of births and deaths. How could he attain perfection without being completely devoid of egoism? So long as man is engulfed in worldly pleasures (Maya) he remains segregated from the Lord due to dual-mindedness. O Lord ! The person, whom You help to stabilise his mind, gets peace and stability (tranquillity) through the Guru's guidance. (3)

I could try to cross this ocean (of life) by embarking the ship of True Name when my turn comes (when it pleases the Lord) but those persons, who are debarred from joining this ship, are under a curse from the Lord Himself, and could never swim across this ocean to safety. (from this world) Blessed is the Guru's place of worship where the Lord's praises are being sung! O Nanak ! I only perceive the Lord Almighty pervading everywhere when I look around. (4-7)

Gour'i Mahala - 1 (Ultio kamal brahm bichar...)

My mind was like a turned lotus flower, turned upside

ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ ॥
 ਤਿਭਵਣੁ ਬੋਧਿਆ ਆਪਿ ਮੁਰਾਰਿ ॥ ੧ ॥
 ਰੇ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥ ਮਨਿ
 ਮਾਨਿਐ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਜਨਮੁ ਜੀਤ ਮਰਣਿ ਮਨੁ ਮਾਨਿਆ ॥
 ਆਪਿ ਮੂਆ ਮਨੁ ਮਨ ਤੇ ਜਾਨਿਆ ॥
 ਨਜਰਿ ਭਈ ਘਰੁ ਘਰ ਤੇ ਜਾਨਿਆ ॥ ੨ ॥
 ॥ ਜਤੁ ਸਤੁ ਤੀਰਥੁ ਮਜਨੁ ਨਾਮਿ ॥ ਅਧਿਕ
 ਬਿਥਾਰੁ ਕਰਉ ਕਿਸੁ ਕਾਮਿ ॥ ਨਰ
 ਨਾਰਾਇਣ ਅੰਤਰਜਾਮਿ ॥ ੩ ॥ ਆਨ
 ਮਨਉ ਤਉ ਪਰ ਘਰ ਜਾਉ ॥ ਕਿਸੁ
 ਜਾਚਉ ਨਾਹੀ ਕੋ ਥਾਉ ॥ ਨਾਨਕ ਗੁਰਮਤਿ
 ਸਹਜਿ ਸਮਾਉ ॥ ੪ ॥ ੮ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਮਰਣੁ ਦਿਖਾਏ ॥
 ਮਰਣੁ ਰਹਣੁ ਰਸੁ ਅੰਤਰਿ ਭਾਏ ॥
 ਗਰਬੁ ਨਿਵਾਰਿ ਗਗਨਪੁਰੁ ਪਾਏ ॥ ੧ ॥
 ॥ ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਰਹਣਾ
 ॥ ਹਰਿ ਜਪਿ ਜਾਪਿ ਰਹਣੁ ਹਰਿ ਸਰਣਾ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ
 ਦੁਬਿਧਾ ਭਾਗੈ ॥ ਕਮਲੁ ਬਿਗਾਸਿ ਮਨੁ

down and when it was tilted in the right position through the Guru's Grace, then only I thought of remembering the Lord and the drops of nectar of True Name started flowing into my conscious mind. Then the Lord, who is pervading in all forms of creation, appeared to me also, as omni-present. (1)

O my mind ! Why are you having doubts and misgiving about Lord due to your dual-mindedness? If you really want to taste the nectar of True Name, you must first develop the right approach, with love and devotion for the Lord (Pause-1)

Once the mind is satiated with the Guru's guidance by ridding oneself of ego, one attains self-realisation, (once the truth of death is realised within oneself, one sheds one's ego and practically behaves humble like a dead man) and with Guru's Grace, one realises the true self within one's innerself. (2)

All the formal practices of worship, prayer, bathing at holy places and other religious (practices) rituals are all covered by remembering Lord's True Name. Except remembering True Name all other actions leading to show and exhibition of one's virtues and good deeds are not really worthwhile. The Lord knows the inner feelings of all individuals, being omni-scient.

If I were to follow the authority of any other power than that of the Lord, then only I would worship the other gods but there is no other power from whom I should seek my requirements to be met. O Nanak ! Let us merge with the Lord in the state of 'Equipose, through the Guru's guidance. (4-8)

Gour'i Mahala - 1 (Satgur mila'e so marn dikhai...)

Whosoever meets the true Guru, gets clarified about the cycle of births and deaths. They live a life devoid of their ego (as if they were already dead in their lives) and enjoy the pleasure of this bliss; and also enjoy being favoured by the ecstasy. They overpower their ego, and attain the perfect Lord, the highest power. (1)

Every person, at the time of birth, gets a mandate from Nature about his death, as this body will never live for ever (permanently). Whosoever has meditated on True Name and taken refuge at the Lord's lotus feet has rid himself of the cycle of births and deaths. (Pause-1)

If one meets the True Guru, one gets rid of dual-mindedness, thus the lotus of one's heart blossoms forth and the mind gets concentrated at the holy feet of the Lord. The

ਹਰਿ ਪ੍ਰਭ ਲਾਗੈ ॥ ਜੀਵਤੁ ਮਰੈ ਮਹਾ
ਰਸੁ ਆਗੈ ॥ ੨ ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ
ਸਚ ਸੰਜਮਿ ਸੂਚਾ ॥ ਗੁਰ ਕੀ ਪਉੜੀ
ਉਚੈ ਉਚਾ ॥ ਕਰਮਿ ਮਿਲੈ ਜਮ ਕਾ
ਭਉ ਮੂਚਾ ॥ ੩ ॥ ਗੁਰਿ ਮਿਲਿਐ ਮਿਲਿ
ਅੰਕਿ ਸਮਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਘਰੁ
ਮਹਲੁ ਦਿਖਾਇਆ ॥ ਨਾਨਕ ਹਉਮੈ
ਮਾਰਿ ਮਿਲਾਇਆ ॥ ੪ ॥ ੯ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ ॥ ਕਿਆ
ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ ॥ ਜੇ ਤਿਸੁ
ਭਾਣਾ ਸੋਈ ਹੁਆ ॥ ਅਵਰੁ ਨ ਕਰਣੈ
ਵਾਲਾ ਦੂਆ ॥ ੧ ॥ ਨਾ ਜਾਣਾ ਕਰਮ ਕੇ
ਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ
ਨਾਮ ਕੀ ਜਾਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੂੰ
ਏਵਡ ਦਾਤਾ ਦੇਵਣਹਾਰੁ ॥ ਤੋਟਿ ਨਾਹੀ
ਤੁਧੁ ਭਗਤਿ ਭੰਡਾਰ ॥ ਕੀਆ ਗਰਬੁ ਨ
ਆਵੈ ਰਾਸਿ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ
ਪਾਸਿ ॥ ੨ ॥ ਤੂੰ ਮਾਰਿ ਜੀਵਾਲਹਿ ਬਖਸਿ
ਮਿਲਾਇ ॥ ਜਿਉ ਭਾਵੀ ਤਿਉ ਨਾਮੁ ਜਪਾਇ
॥ ਤੂੰ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ ॥

one rids oneself of one's ego (one dies in worldly outlook, being alive though) and one enjoys practically the vision of eternal bliss. (2)

Once anyone meets the True Guru, he lives a truthful life, making him pure at heart. Whosoever has accepted the Guru's guidance, climbs the (stair) steps towards true worship (has realised the meaning of true prayers) and has attained greater heights than the god Brahma even. Whosoever has met the true Guru, because of his good fortune and Lord's predestined Will, gets rid of the fear of the god of death. (3)

Such a Guru-minded person has merged with the Lord by inculcating Lord's love in his heart and has realised (the vision of) the Lord, through the Guru's Grace in the human body (life) itself. O Nanak ! Whosoever has got rid of his ego, merges with the Lord through the Guru's Grace. (4-9)

Gour'i Mahala - 1 (*Kirt peya nah metai koi*)

O Lord ! Whatever has been pre-destined for us (by You) based on our actions; none could ever alter it or cancel it. How could we know as to what fate awaits us in Your Court as per Your Will? Whatever pleases the Lord, comes to pass as there is none else except the Lord, who could ordain it. (1)

O Lord ! I cannot visualise the greatness and depth of Your Grace and Your favours. Your True Name and its love is all the action, prayer, and worship for me. (which I could perform) (Pause-1)

(O Lord ! I cannot visualise the greatness of Your favours as compared to my actions; in fact all my actions, and prayers are worthwhile only if Your True Name is there).

O Lord, Bestower of all virtues ! You are such a great benevolent giver that there is no dearth of Your worship in Your treasure; and if we are proud of anything, then it does not behove us as our body and soul are all under Your control. (2)

O Lord ! You are responsible for giving us life and for our death as well; also You merge us with Yourself through Your kindness and forgiveness. Pray grant me the boon of Your True Name through Your Grace and as it pleases You.

O Lord ! You only know whatever is in our mind and You only help us in our actions as Your protective Hand is always over our head.

I am always depending on Your support and my earnest

ਗੁਰਮਤਿ ਦੇਇ ਭਰੋਸੈ ਤੇਰੈ ॥ ੩ ॥ ਤਨ
ਮਹਿ ਮੈਲੁ ਨਾਹੀ ਮਨੁ ਰਾਤਾ ॥ ਗੁਰ ਬਚਨੀ
ਸਚੁ ਸਬਦਿ ਪਛਾਤਾ ॥ ਤੇਰਾ ਤਾਣੁ ਨਾਮ
ਕੀ ਵਡਿਆਈ ॥ ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ
ਸਰਣਾਈ ॥ ੪ ॥ ੧੦ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਜਿਨਿ ਅਕਬੁ ਕਹਾਇਆ ਅਪਿਉ
ਪੀਆਇਆ ॥ ਅਨ ਭੈ ਵਿਸਰੈ ਨਾਮਿ
ਸਮਾਇਆ ॥ ੧ ॥ ਕਿਆ ਡਰੀਐ ਡਰੁ
ਡਰਹਿ ਸਮਾਨਾ ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ
ਪਛਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸੁ ਨਰ
ਰਾਮੁ ਰਿਦੈ ਹਰਿ ਰਾਸਿ ॥ ਸਹਜਿ ਸੁਭਾਇ
ਮਿਲੇ ਸਾਬਾਸਿ ॥ ੨ ॥ ਜਾਹਿ ਸਵਾਰੈ
ਸਾਝ ਬਿਆਲ ॥ ਇਤ ਉਤ ਮਨਮੁਖ
ਬਾਧੇ ਕਾਲ ॥ ੩ ॥ ਅਹਿਨਿਸਿ ਰਾਮੁ
ਰਿਦੈ ਸੇ ਪੂਰੇ ॥ ਨਾਨਕ ਰਾਮ ਮਿਲੇ ਭ੍ਰਮ
ਦੂਰੇ ॥ ੪ ॥ ੧੧ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਜਨਮਿ ਮਰੈ ਤੈ ਗੁਣ ਹਿਤਕਾਰੁ ॥ ਚਾਰੇ ਬੇਦ
ਕਥਹਿ ਆਕਾਰੁ ॥ ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ
ਵਖਿਆਨੁ ॥ ਤੁਰੀ ਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ

request is that I may be granted the gift of Your True Name through the Guru's Grace. (3)

Whosoever is immersed in Your True Name, rids his body from the filth of all sins, in fact we have realised the True Word, (the Truth), through the Guru's Word. Whosoever has been bestowed with honour and Your True Name by You has Your strength and power as his support.

O Nanak ! Their lives and actions are all based on Your worship and Your support. (4-10)

Gour'i Mahala - 1 (*Jin akath kahaiya apio piay'a...*)

The person, who has tried to describe the indescribable Lord and made others as well to sing His praises; who partakes the nectar of True Name himself and makes others do the same, has completely got rid of his fear complex; as he has mingled with the Lord (True Name) completely. (1)

With the fear of the Lord and His love one gets over completely his fear complex of other things (like death); in fact once one has realised the True Lord through the Guru's guidance, then where is the cause for any fear complex ? (Pause-1)

The person, who has acquired the wealth of remembering True Name of the Lord, gets honour and recognition automatically. (2) (without any effort on his part)

The persons, who have been put to slumber day and night, (in the sleep of ignorance); such self-willed persons are always under the spell of the god of death, here and hereafter. (in this world and the next) (3)

On the other hand, the Guru-minded persons, who inculcate the love of the Lord in their hearts, day and night, attain perfection. (the Perfect Lord)

O Nanak ! The Lord has rid them of their doubts and false notions and united with Himself. (4-11)

Gour'i Mahala - 1 (*Janam mare trai gu'nn hitkar,*)

The person, who loves the three-pronged (Maya) based on lust for power, greed and peace, undergoes the cycle of births and deaths. All the four Vedas and Vyas (the author of these books) describe the world, which is seen; while the author of Vedas expostulates the three stages; while the fourth stage of Equipose is known through the Guru's Grace alone. (1)

ਹਰਿ ਜਾਨੁ ॥ ੧ ॥ ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ
ਤਰਣਾ ॥ ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ
॥ ੧ ॥ ਰਹਾਉ ॥ ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ
ਕੋਈ ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ
॥ ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ ॥
੨ ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ ॥ ਹਰਿ ਕੀ
ਭਗਤਿ ਮੁਕਤਿ ਆਨੰਦੁ ॥ ਗੁਰਮਤਿ ਪਾਏ
ਪਰਮਾਨੰਦੁ ॥ ੩ ॥ ਜਿਨਿ ਪਾਇਆ ਗੁਰਿ
ਦੇਖਿ ਦਿਖਾਇਆ ॥ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ
ਬੁਝਾਇਆ ॥ ਦੀਨਾ ਨਾਥੁ ਸਰਬ
ਸੁਖਦਾਤਾ ॥ ਨਾਨਕ ਹਰਿ ਚਰਣੀ ਮਨੁ
ਰਾਤਾ ॥ ੪ ॥ ੧੨ ॥

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ
ਸੰਸਾਰੇ ॥ ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੁੜੁ ਕਮਾਵਹਿ
ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੇ ॥ ਤੂੰ ਕਾਇਆ ਮੈ
ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੇ ॥ ੧
॥ ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥ ਸੁਕ੍ਰਿਤੁ
ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ
ਵਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਉ ਤੁਧੁ ਆਖਾ
ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥
ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਝੂਠੀ
ਲਾਇਤਬਾਰੀ ॥ ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ

With the worship of the Lord and the Guru's service, one could cross this ocean of life successfully and one does not undergo the cycle of rebirths. (Pause-1)

According to Puranas there are four types of wealth (worldly grandeur, religion, success and salvation) and everyone describes these four types of wealth including Smritis, Shastras and great savants like Vyas and Vishisht. But the wealth of knowledge is not realised without the Guru's guidance; while the wealth of salvation is attained through the Lord's worship. (2)

Whosoever inculcates the love of the Lord in his heart, such a Guru-minded person has realised worship through the Guru's guidance; which yields the bliss of salvation. But the greatest bliss and peace is achieved through the Guru's guidance alone. (3)

Whosoever has realised the True Guru, has perceived the vision of the Lord and made others as well experience the same joy. The Guru has explained how to live in a detached atmosphere (without hope) while living a life of attachment (hope). The Lord, Master of the poor is the bestower of all comforts. O Nanak ! My mind is completely absorbed in the love of the Lord, resting at the lotus feet of the Master all the time. (4-12)

Gour'i Cheti Mahala - 1 (*Amrit kaya rehai sukhali ba'aji eh sansaro...*)

O my body ! Do not consider yourself immortal. Not only you, the whole world, is a part of the drama enacted by the Lord. You are always busy in eating delicious foods, with a greed for collecting worldly possessions, being engaged in worldly falsehood, thus committing sins throughout your life.

O my mind ! I have seen the human body being wasted and treated like a trash just as dust or ash is strewn all over the place. (1)

O my dear mind ! Listen to me with full attention ! This human form will not be available to you again, and only your virtues and good deeds would accompany you. (after death). (Pause-1)

The soul addresses the body thus, O my body ! Listen to my instructions, why are you always busy in back-biting and engage yourself in talking ill of others? Why do you look at

ਜੀਅੜੇ ਕਰਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ ॥ ਹੰਸੁ
ਚਲਿਆ ਤੂੰ ਪਿਛੈ ਰਹੀਏਹਿ ਛੁਟਤਿ
ਹੋਈਅਹਿ ਨਾਰੀ ॥ ੨ ॥ ਤੂੰ ਕਾਇਆ
ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ
ਕਮਾਇਆ ॥ ਕਰਿ ਚੋਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ
ਤਾ ਮਨਿ ਭਲਾ ਭਾਇਆ ॥ ਹਲਤਿ ਨ
ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਅਹਿਲਾ ਜਨਮੁ
ਗਵਾਇਆ ॥ ੩ ॥ ਹਉ ਖਰੀ ਦੁਹੇਲੀ
ਹੋਈ ਬਾਬਾ ਨਾਨਕ ਮੇਰੀ ਬਾਤ ਨ ਪੁਛੈ
ਕੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਾਜੀ ਤੁਰਕੀ
ਸੁਇਨਾ ਰੁਪਾ ਕਪੜ ਕੇਰੇ ਭਾਰਾ ॥ ਕਿਸ ਹੀ
ਨਾਲਿ ਨ ਚਲੇ ਨਾਨਕ ਝੜਿ ਝੜਿ ਪਏ
ਗਵਾਰਾ ॥ ਕੂਜਾ ਮੇਵਾ ਮੈ ਸਭ ਕਿਛੁ ਚਾਖਿਆ
ਇਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ॥ ੪ ॥ ਦੇ ਦੇ
ਨੀਵ ਦਿਵਾਲ ਉਸਾਰੀ ਭਸਮੰਦਰ ਕੀ ਢੇਰੀ
॥ ਸੰਚੇ ਸੰਚਿ ਨ ਦੇਈ ਕਿਸ ਹੀ ਅੰਧੁ ਜਾਣੈ
ਸਭ ਮੇਰੀ ॥ ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ
ਸੰਧੈ ਕਿਸੈ ਨ ਕੇਰੀ ॥ ੫ ॥ ਸੁਣਿ ਮੂਰਖ
ਮੰਨ ਅਜਾਣਾ ॥ ਹੋਗੁ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਾਹੁ ਹਮਾਰਾ ਠਾਕੁਰੁ ਭਾਰਾ
ਹਮ ਤਿਸ ਕੇ ਵਣਜਾਰੇ ॥ ਜੀਉ ਪਿੰਡੁ ਸਭ
ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ ਆਪ
ਜੀਵਾਲੇ ॥ ੬ ॥ ੧ ॥ ੧੩ ॥

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ
ਘਰ ਬਾਰੁਮਨਾ ॥ ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ

other women with an evil eye and engage yourself in thefts and evil deeds ? Once the soul leaves (your body) you, you are like a deserted woman, without any respect and regard.(2)

O my body ! you have spent this life like a dream; what have you achieved during your life in this world ? (The soul tells the body) When I committed sins like stealing something, you felt pleased at the action; but as a result neither I have received honour in this world, nor I am getting any respect in the next world; rather the whole life has gone to waste. (3)

O Nanak ! This body is really in pain as, in separation from the Lord, nobody gives me any importance. (Pause-1)

I have collected beautiful horses of Arabic and Turkish origin; also I have amassed wealth, gold and silver, alongwith dresses as well. O Nanak ! Now I have realised that all these possessions do not accompany anyone (after death) to the next world, but the foolish man wastes his life in such fruitless efforts. I have tasted all sorts of sweets and fruits, O Lord ! But I find that only Your True Name is really sweet as compared to all this. (4)

Man makes palatial buildings with deep (rooted) walls but they all have fallen to the ground in course of time; this foolish man collects various possessions and never parts with them and considers them as his own property. He fails to realise that even Ravana could not continue his hold on the possession of golden Lanka or palaces of gold; then how could he consider these possessions as his own?

O foolish Mind ! Listen to me with attention. Everything happens as per Lord's Will. (Pause-1)

The Lord is our main banker and we are only His dealers. The body and soul bestowed on us by the Lord are not our own, but these are the gifts of the Lord as He himself creates us and then destroys us. (It is all under His control.) (6-1-13)

Gour'i Cheti Mahala - 1 (Awar panch hum ek jana.....)

I am all alone, whereas the foes are five in number, like sexual desires and anger; how could I save my household goods (inner self) from vicious circles? These five thieves are looting my wealth of good actions and virtues every day, whom

should I approach for my safety ? (1)

(Man, inspite of his good actions, is being subjected to the torture of anger, and sexual desires, which take away all the man's virtues)

O my mind ! Recite the Name of the Lord, "Ram"; else the army of the Yama (god of death) will torture you to the maximum. (Pause-1)

The body is like a fort with the doors (openings) (like Nose, mouth); nine doors (openings) are visible while the soul, like a woman, is resting in the tenth one. Considering the human body as a permanent feature, this soul enjoys the worldly pleasures daily, while the five vices (like sexual desires and anger) are daily attacking the body and man's virtues day and night. (2)

When the death came and attacked the human body and looted everything inside the body, the soul was caught as a lonely woman; all the five supporters (thieves) ran away for safety and man had to face the onslaughts of the god of death all alone. (3)

The woman wants gold and silver; while the friends are interested in having delicious foods; (with no body really friendly to Man)

O Nanak ! This Man is committing sins for the sake of these people, like wife, family, friends but none of them will come to his rescue. So Man will be forcibly taken to hell, the land of the god of death, all alone, with none to support him. (so man should wake up now and remember the Lord, who is the only support.) (4-2-14)

Gour'i Cheti Mahala - 1 (*Mundra te ghat bheetar...*)

O Yogi! Try to wear the ear-rings of over-coming all your vicious thoughts of worldly pleasures and realising the transient nature of your body, consider its existence as false. (consider the body as perishable) Try to control your five senses - of seeing, hearing and take the staff in hand, of moulding your mind as per requirements. (Make the mind of steadfastness and faith in Lord as your staff). (1)

O Yogi ! The way to salvation, lies in this. First clearly understand that there is only one Lord (True Lord) with no second power to control this Universe. Then make 'Remembrance of the Lord', as your food just like making use of fruit and flowers for food in the forest. (There is only one force, the Lord-the True Word, which you should inculcate in your heart and partake it like the food of fruits for sustenance) (Pause-1)

People go to the river Ganga (Ganges) and get their heads shaved off, but this would not lead to realising one's Guru; so

ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ
 ॥ ੨ ॥ ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ
 ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ ॥ ਏਕਸੁ ਚਰਣੀ
 ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੋਭਿ ਕੀ ਧਾਵਸਿਤਾ
 ॥ ੩ ॥ ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥
 ਕਾਰੇ ਬੋਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ
 ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥ ਪ੍ਰਣਵਤਿ
 ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ
 ॥ ੪ ॥ ੩ ॥ ੧੫ ॥

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਅਉਖਧ ਮੰਤ੍ਰੁ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਰਿ
 ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥ ਜਨਮ ਜਨਮ ਕੇ
 ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥ ੧
 ॥ ਮਨ ਏਕੈ ਸਾਹਿਬੁ ਭਾਈ ਰੇ ॥
 ਤੇਰੇ ਤੀਨਿ ਗੁਣਾ ਸੰਸਾਰਿ ਸਮਾਵਹਿ ਅਲਖੁ
 ਨ ਲਖਣਾ ਜਾਈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸਕਰ ਖੰਡੁ ਮਾਇਆ ਤਨਿ ਮੀਠੀ ਹਮ
 ਤਉ ਪੰਡ ਉਚਾਈ ਰੇ ॥ ਰਾਤਿ ਅਨੇਰੀ
 ਸੂਝਸਿ ਨਾਹੀ ਲਜੁ ਟੁਕਸਿ ਮੂਸਾ ਭਾਈ ਰੇ

we have made the Lord as our Guru and the sacred Gang:
 This ignorant fool of a Man does not remember the True Lord
 who alone is the main force to enable the whole world (all the
 three Worlds) to cross this ocean successfully. (2)

This man engaged in false penance and through clever
 talk only, wants to win over people without removing the
 doubts and misgivings. But if man were to concentrate his mind
 on the lotus feet of the Lord, remembering Him all the time, then
 he would rid himself of his greed and false worldly love. (3)

O Yogi ! Try to meditate on the True Name of the Lord by
 concentrating your mind on the Lord's love. Why do you talk
 too much, with falsehood and untruth in your mind ? Instead try
 to remember the Lord, devoid of Maya (worldly falsehood)
 (Pause-1)

The body is foolish and the soul in its company has also
 become ignorant and devoid of truth, thus the Man spends the
 whole life in ego and selfishness. O Nanak ! I only have this
 supplication to you, O Man, please try to remember the Lord now
 rather than repenting afterwards, when the time is gone. (Once
 man dies, the body burns in the fire, all alone, and completely
 naked; and the soul repents-what use is all this, then ?) (After
 death, man burns in the fire of repentance, totally dishonoured
 when it will be too late for any repentance? (4-3-15)

Gour'i Cheti Mahala - 1 (Aukhad mantra mool ma'n...

If we are strict and discipline our mind, we might be able
 to root out our ignorance and it may enable us to visualise the
 Lord-Creator (of us all) within our inner selves. The True Name
 which has the power to destroy all our previous actions of
 ages, based on vicious thinking, should be inculcated in our
 hearts. (O my mind ! Understand fully that the only remedy
 for all vices is the meditation of True Name of the Lord). (1)

O Brother ! Try to remember the Lord, the True Master
 but your mind is already engrossed in the three pronged worldly
 activities (based on greed, lust and peace) so that neither could
 you perceive the Lord nor could you sing His praises
 (Pause-1)

This body finds the worldly falsehood (Maya) better and
 sweeter than sugar and ghee, as we are all laden with the burden
 of Maya (worldly attractions) and man sees nothing else in
 this dark night of ignorance and lack of knowledge. O Brother
 Do you not realise that the rat of death is nibbling all the time
 at the rope of your age (life line), thus bringing your end
 nearer. (2)

੨ ॥ ਮਨਮੁਖਿ ਕਰਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ
ਰਮੁਖਿ ਮਿਲੈ ਵਡਾਈ ਰੇ ॥ ਜੋ ਤਿਨਿ
ਪਿਆ ਸੋਈ ਹੋਆ ਕਿਰਤੁ ਨ ਮੋਟਿਆ
ਈ ਰੇ ॥ ੩ ॥ ਸੁਭਰ ਭਰੇ ਨ ਹੋਵਹਿ
ਣੇ ਜੋ ਰਾਤੇ ਰੰਗੁ ਲਾਈ ਰੇ ॥ ਤਿਨ ਕੀ
ਕ ਹੋਵੈ ਜੇ ਨਾਨਕ ਤਉ ਮੂੜਾ ਕਿਛੁ
ਈ ਰੇ ॥ ੪ ॥ ੪ ॥੧੬॥

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

ਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਬਾਵਹੁ
ਮ ਆਏ ॥ ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ
ਯਜੇ ਕਾਹੇ ਕੰਮਿ ਉਪਾਏ ॥ ੧ ॥ ਮੇਰੇ
ਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥ ਕਹੇ ਨ
ਨਾਨੀ ਅਉਗਣ ਮੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ
ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ
ਏਡਾਏ ॥ ੨ ॥ ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ
ਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ ॥ ਅਗਹੁ ਦੇਖੇ
ਛਹੁ ਦੇਖੇ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ ॥ ੩ ॥
ਹਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣ
ਜਾਜਾਰਾ ॥ ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ
ਪਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥ ੪ ॥ ਜੇਤਾ
ਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ
ਸਮਾਰੇ ॥ ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ

The self-willed persons suffer all the more, by performing certain actions (at their Will), while the Guru-minded persons, (by meditating on True Name) receive honours and recognition. Whatever one does, one gets the benefit and reward for his own actions accordingly; as we cannot rid ourselves of our past actions and hence their reward also. (Our pre-destined acts as per His Will, cannot be altered) (3)

The Guru-minded persons, who are completely and fully engaged in good deeds and virtuous actions can never be deprived of those virtues and those who are immersed in Lord's love are complete and full (perfect) and never become empty-handed devoid of their virtues.

O Nanak ! If man were to become the dust of the lotus the feet of holy saints, and with this humility even a fool could acquire the knowledge of true worship, and merge with the Lord. (4-4-16)

Gour'i Cheti Mahala - 1 (*Kat ki maiee bap kat kera ...*)

Who is someone's mother or who is someone's father and whence have we all come ? We are the product of elements like fire and water, just like the birth of a bubble but we have never realised and thought over the questions as to why have we been created or for what purpose ? (1)

O my Master ! Who could realise Your Greatness, qualities, or Virtues ? My vices and bad qualities are too many to be described. (Pause-1)

We have taken so many births in the form of trees, animals, snakes and birds, during our sojourn in the cycle of rebirths.(2)

So many times we have broken open the shops and pucca buildings in various towns and have committed thefts there, running back home quickly to hide; looking both backwards and forwards to see if anyone had noticed us, but how could we hide our actions from the Lord, who is watching us all around? (3)

O Lord! We have seen all the holy places, all the cities with their shops and bazars, (the whole world) and I was trying to gauge Your Greatness and vastness behaving like a merchant. (The Lord who resides inside our body, was gauging like a merchant all our sins and virtues). (4)

Our sins are so great as to be compared with a Vast ocean. (we are full of sins) O Lord ! You are very kind; pray grant us Your Grace and make us swim across this ocean of life

ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥ ੫ ॥
ਜੀਅਤਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ
ਵਗੈ ਕਾਤੀ ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ
ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥ ੬ ॥ ੫
॥ ੧੭ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ
ਖਾਇ ॥ ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉੜੀ
ਬਦਲੇ ਜਾਇ ॥ ੧ ॥ ਨਾਮੁ ਨ ਜਾਨਿਆ
ਰਾਮ ਕਾ ॥ ਮੂੜੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹਿ ਰੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਤਾ ਧਨੁ ਧਰਣੀ
ਧਰੇ ਨ ਚਾਹਿਆ ਜਾਇ ॥ ਅਨਤ ਕਉ
ਚਾਹਨ ਜੋ ਗਏ ਸੇ ਆਏ ਅਨਤ ਗਵਾਇ
॥ ੨ ॥ ਅਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ
ਕੋ ਭਾਗਨੁ ਹੋਇ ॥ ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ
ਜੇ ਲੇਚੈ ਸਭੁ ਕੋਇ ॥ ੩ ॥ ਨਾਨਕ ਕਰਣਾ
ਜਿਨਿ ਕੀਆ ਸੋਈ ਸਾਰ
ਕਰੋਇ ॥ ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮੁ ਕਾ ਕਿਸੈ
ਵਡਾਈ ਦੇਇ ॥ ੪ ॥ ੧ ॥ ੧੮ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ
ਖਾਉ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ
ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥ ੧ ॥
ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥ ਤੇਰਾ ਨਾਮੁ

successfully, while we are drowning like heavy stones. (5)

My body (due to sexual desires) is burning like a fire and my heart is full of greed. O Nanak ! My only prayer is that we human beings, may be enabled to realise and follow Lord's Will, so that we may enjoy peace and tranquillity of mind day and night. (6-5-17)

Gour'i Bairagan Mahala - 1 (*Rae'n gavaiee soi kai d vas...*)

We human beings, waste the day in eating and the night in sleeping; thus we waste this human life, a valuable gem, utter wasteful efforts and worthless actions. (1)

O foolish man ! You have neither understood nor meditated on the Lord's True Name. What will be the use of repenting after this human life is (completed) finished (Pause-1)

You have buried lot of wealth in the earth, and in pursuit of your further greed you are running after more money all the time. Whosoever craves for more money, loses the right to the real treasure, the True Lord, and goes without uniting with Him. (2)

Everyone would become rich, if people could collect money with their own efforts. The decision would rest on our own actions in life (of our best efforts) at amassing wealth. The Lord's Will finally decides, based on our actions and bestows honour and greatness as it pleases Him. (3)

O Nanak ! The Lord, who has created this universe, keeps an account of all, for their maintenance, and sustenance. None knows Lord's Will, as to whom He is going to invest with power and greatness next moment. (4-1-18)

Gour'i Bairagan Mahala - 1 (*Harni hovan ban' basa'n...*)

If I were a deer, moving in a jungle, living on flowers and fruits; and with Guru's Grace I were to unite with the Lord's spouse then I would offer myself as a sacrifice to Him. (1)

O Lord ! I am a merchant dealing in Your True Name and dealing in merchandise of Your True Name is my business which I always stock. (Pause-1)

I wish I were a bird (koil) living in mango orchards, singing sweet music in Your praise i.e. in the company of hol

ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ

ਬੀਚਾਰੁ ॥ ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ

ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥ ੨ ॥

ਮਛੁਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ

ਸਾਰਿ ॥ ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ

ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ ॥ ੩ ॥

ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ

ਜਾਇ ॥ ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ

ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥ ੪ ॥ ੨ ॥੧੯॥

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ

ਬੀਚਾਰੇ ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ

ਸਿਵਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥ ੧ ॥ ਤੁਮ ਗਾਵਹੁ

ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ ਹਉ ਵਾਰੀ

ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ

॥ ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ

ਦੇਵਣਹਾਰੁ ॥ ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨ ਪਵੈ

ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥ ੨ ॥ ਸੰਬਤਿ

ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

saints, in a peaceful atmosphere, and concentrate on Lord's True Name. The Lord's vision (glimpse) is really invaluable and vast beyond words. How I wish I were to meet the Lord, effortlessly? (2)

Even if I were a fish moving in deep waters and remembering the Lord who takes care of all the creation; then on both banks of the river where my Lord - spouse resides I would love to embrace Him with open arms, in great joy on meeting. (3)

Or else if I were like a snake living in darkholes (in the earth) and completely absorbed in the music of the snake-charmer's flute, ridding myself of the fear of death; similarly I wish I were completely charmed with the Guru's Word and united with the Lord, ridding myself of the fear-complex (of the cycle of births and deaths)

O Nanak ! The person who unites with the Lord is like the woman who meets her spouse and enjoys eternal joy in conjugal bliss. (4-2-19)

Gour'i Pourbi Deepaki Mahala - 1 Ik onkar satgur parsad (Jai ghar kirat aakhiye.....)

"By the Grace of one Lord, Truth personified, and attainable through the Guru's Grace."

Let us join and sing the praises of the Lord in the company of holy saints where the praises of the Lord are being sung and the greatness of the Lord is being discussed, so that we may meditate on True Name of the Creator in their company. (1)

O Brother ! Let us sing the praises of the fearless Lord. I would offer myself as a sacrifice to the Lord's Praises, by singing which we get solace and tranquillity of mind. (Pause-1)

O Man ! If you remember the Lord in your heart daily, then the Lord-Giver shall notice your presence and reward you accordingly. When you cannot gauge the value of the Lord's benedictions, how could you then know the extent of the Lord's vastness and Greatness ? (2)

Man's life and time of death is already fixed by the Lord (as per His Will) then we should pour the oil of detachment in

ਦੇਹੁ ਸਜਣ ਆਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ
ਸਿਉ ਮੇਲੁ ॥ ੩ ॥ ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ
ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥ ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ
ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥ ੪ ॥ ੧ ॥ ੨੦ ॥

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩
ਚਉਪਦੇ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮੇਲਾ ਹੋਈ ॥ ਆਪੇ
ਮੇਲਿ ਮਿਲਾਵੈ ਸੋਈ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਭ ਬਿਧਿ
ਆਪੇ ਜਾਣੈ ॥ ਹੁਕਮੇ ਮੇਲੇ ਸਬਦਿ ਪਛਾਣੈ ॥
੧ ॥ ਸਤਿਗੁਰ ਕੈ ਭਇ ਭ੍ਰਮੁ ਭਉ ਜਾਇ ॥
ਭੈ ਰਾਚੈ ਸਚ ਰੰਗਿ ਸਮਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸੁਭਾਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਭਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥
ਸਬਦਿ ਸਾਲਾਹੈ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ ਮੇਰਾ
ਪ੍ਰਭੁ ਬਖਸੈ ਬਖਸਣਹਾਰੁ ॥ ੨ ॥ ਗੁਰਿ
ਮਿਲਿਐ ਸਭ ਮਤਿ ਬੁਧਿ ਹੋਇ ॥ ਮਨਿ
ਨਿਰਮਲਿ ਵਸੈ ਸਚੁ ਸੋਇ ॥ ਸਾਚਿ ਵਸਿਐ
ਸਾਚੀ ਸਭ ਕਾਰ ॥ ਉਤਮ ਕਰਣੀ ਸਬਦ
ਬੀਚਾਰ ॥ ੩ ॥ ਗੁਰ ਤੇ ਸਾਚੀ ਸੇਵਾ ਹੋਇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ਕੋਇ ॥ ਜੀਵੈ ਦਾਤਾ

the lamp of life's span. O saintly friends ! Grant me the blessings of meeting the Lord soon and uniting with Him. (3)

In every house, the call of death is given every day, and people are taken away by the god of death. O Nanak ! Let us always remember our death and its date so that we could remember the Lord and His True Name, as the death finally has to come and this life would come to an end. (4-1-20) (before that we should meet the Lord)

Rag Gour'i Goa'leri Mahala - 3 Choupade Ik onkar satgur prasad. (Gur milyea har mela hoiee...)

"By the Grace of one Lord, Truth personified, and attainable through the Guru's Grace."

Through the Guru's company only we may attain the Lord. But it again depends on the Lord alone when He gives us a chance to meet the Guru, (that we get in touch with the Guru). My Master knows Himself all the means to achieve this. But it is with the Will of the Lord that we meet the Guru through whom we understand the True Word or the Lord. (1)

It is through the love of the True Lord that we rid ourselves of our doubts and the fear complex of the cycle of births and deaths. Whosoever remains within the fear and love (wonder awe) of the Lord, attains the real joy and bliss of life. (Pause-1)

With the Guru's meeting (company) one could easily inculcate the love of the Lord in one's heart. My Master is really so great and grand that it is difficult to evaluate His Greatness. We could praise such a Lord through the Guru's guidance only, whose limits are not known. Once we sing the praises of the Lord, then the Master who is ever benevolent, forgives us also (for our sins) (2)

By meeting the Guru, we get our mind and wisdom sharpened and the Lord is inculcated in a pure and clean heart. By inculcating the True Lord in our heart, we make our lives and deeds also pure, and by pondering over Guru's teachings, we improve our actions as well. (3)

The True service (worship) is realised through the Guru's Grace only. It is through the Guru's Grace only that we may realise the True Lord, bestower of salvation, by serving Him. Such a Guru, the Giver of True Name of the Lord, is always

ਵਣਹਾਰੁ॥ ਨਾਨਕ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ

੪ ॥ ੧ ॥ ੨੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਜਿ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ ॥ ਗੁਰ ਤੇ

ਝੈ ਸੀਝੈ ਸੋਇ ॥ ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ

ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰੁ ॥ ੧ ॥ ਪੂਰੈ

ਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ ॥ ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ

ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਿ ਮਿਲਿਐ

ਤ੍ਰਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥ ਗੁਰ ਤੇ ਸਾਂਤਿ ਵਸੈ

ਨਿ ਆਏ ॥ ਗੁਰ ਤੇ ਪਵਿਤ ਪਾਵਨ ਸੁਚਿ

ਇ ॥ ਗੁਰ ਤੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥ ੨

ਬਾਣੁ ਗੁਰੂ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥ ਬਿਨੁ

ਨਾਵੈ ਬਹੁਤਾ ਦੁਖੁ ਪਾਈ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ

ਖਮੁ ਧਿਆਈ ॥ ਦਰਸਨਿ ਸਚੈ ਸਚੀ ਪਤਿ

ਈ ॥ ੩ ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ

ਈ ॥ ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥

ਮਲਿ ਪ੍ਰੀਤਮ ਸਾਚੈ ਗੁਣ ਗਾਵਾ ॥ ਨਾਨਕ

ਸਾਚੈ ਸਾਚਿ ਸਮਾਵਾ ॥ ੪ ॥ ੨ ॥ ੨੨ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਜਿ ਥਾਉ ਸਚੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

ਜਿ ਨਿਵਾਸੁ ਕਰੇ ਸਚੁ ਸੋਇ ॥ ਸਚੀ

living (ever-alive), (above death). O Nanak ! With the Guru's Grace alone, we may develop love for the True Name of the Lord. (4-1-21)

Gour'i Goa'leri Mahala - 3 (*Gur te gian paie jan koi...*)

If anyone meets the true Guru, he is enabled to acquire knowledge about the Lord; then the same person realises the truth about the Lord through the Guru's guidance and attains perfect bliss. By acquiring knowledge through the Guru, a person attains the state of Equipose and ponders over Truth, thus attaining the path to salvation through the Guru's guidance. (1)

But everyone does not get the company of the Guru, only the Guru-minded persons who are pre-destined by good fortune, are favoured with the Guru's union. Then these Guru-minded persons, in the state of Equipose, realise the Lord's Greatness and finally unite with Him. (Pause-1)

The fire of greed (desire for more and more) is extinguished by meeting the Guru, and the mind gets peace and tranquillity, through the Guru's guidance. Man gets completely purified both in mind and spirit through the Guru's Grace. (2)

Without the Guru's guidance the whole world is engrossed in doubts and false practices, thus undergoing suffering without (inculcating) remembering True Name. It is only a few Guru-minded persons, who meditate on True Name, with the Guru's guidance. One can get a vision (glimpse) of the Lord through the Guru's help only, thus receiving honour at the Lord's Court. (3)

The Guru is the only benefactor and giver of True Name, so whom else should we approach ? As and when and on whom the Guru's Grace is showered, the mind gets united with the 'Word', the Lord, and I would then sing the praises of the Lord, in the company of my beloved Guru. O Nanak ! I wish I could mingle with the True Lord, while singing His Praises, and becoming one with Him. (4-2-22)

Gour'i Goa'leri Mahala - 3 (*So thaun sa'ch ma'n nirmal hoiai*)

The mind and the place gets purified and improved in the company of holy saints, whosoever inculcates the true message of the Guru, gets united with the Lord. Their language

ਬਾਣੀ ਜੁਗ ਚਾਰੇ ਜਾਪੈ ॥ ਸਭੁ ਕਿਛੁ ਸਾਚਾ
ਅਪੇ ਅਪੈ ॥ ੧ ॥ ਕਰਮੁ ਹੋਵੈ ਸਤਸੰਗਿ
ਮਿਲਾਏ ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਬੈਸਿ ਸੁ
ਥਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਲਉ ਇਹ
ਜਿਹਵਾ ਦੂਜੈ ਭਾਇ ॥ ਹਰਿ ਰਸੁ ਨ ਚਾਖੈ
ਫੀਕਾ ਆਲਾਇ ॥ ਬਿਨੁ ਬੂਝੇ ਤਨੁ ਮਨੁ
ਫੀਕਾ ਹੋਇ ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੀਆ
ਚਲਿਆ ਹੋਇ ॥ ੨ ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ
ਚਾਖਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਸਚਿ ਸਮਾਇ ॥ ਸਾਚੇ ਰਾਤੀ ਗੁਰ
ਸਬਦੁ ਵੀਚਾਰ ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਨਿਰਮਲ
ਧਾਰ ॥ ੩ ॥ ਨਾਮਿ ਸਮਾਵੈ ਜੋ ਭਾਡਾ
ਹੋਇ ॥ ਉਧੈ ਭਾਂਡੈ ਟਿਕੈ ਨ ਕੋਇ ॥ ਗੁਰ
ਸਬਦੀ ਮਨਿ ਨਾਮਿ ਨਿਵਾਸੁ ॥ ਨਾਨਕ
ਸਚੁ ਭਾਂਡਾ ਜਿਸੁ ਸਬਦੁ ਪਿਆਸ ॥ ੪ ॥
੩ ॥ ੨੩ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਇਕਿ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ
ਪਾਇ ॥ ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ
॥ ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮ ਪਿਆਰੁ ॥
ਸਾਚੀ ਬਾਣੀ ਸਬਦੁ ਬੀਚਾਰੁ ॥ ੧ ॥ ਗਾਵਤ

is also pure (true) and is known all over the four ages. They also attain the real knowledge that everything is controlled and in the hands of the Lord Himself. (1)

Whosoever is bestowed by the Lord's Grace gets united with the holy saints and then they take part in the holy congregations and sing the praises of the Lord (Pause-1)

Let the tongue of the self-willed (faithless) persons be burnt as they are engrossed in worldly desires due to their dual-mindedness; and their tongue never tastes the sweet Name of the Lord; instead they always talk in a crude and rude manner. In the end, such a person leaves this world in tears, being surrounded by worries and without the realisation of the True Name. (2)

The Guru-minded persons, who have tasted the Lord's love and knowledge with their tongue, have enjoyed this joyful experience without any effort. They then merge with the Lord through the Guru's Grace.

The person, whose tongue is imbued with the love of the Lord, through the Guru's teachings, drink the nectar of the True Name continuously and with concentration. (3)

The vessel which is placed in the right direction, can assimilate the True Name i.e. the person with a clean and pure mind alone can accept the True Name, as in a vessel upside down, nothing can stay inside. (The mind which is full of vices cannot accept the True Name of the Lord) Whosoever ponders and accepts the Guru's teachings, accepts the True Name in his heart. O Nanak ! The right vessel (like the Guru-minded person) is the one which longs for the Guru's guidance and craves for the Guru's Word, and then thus unites with Him (4-3-33)

Gour'i Goa'leri Mahala - 3 (Ik gawat rahe ma' sa'd.....)

Some self-willed (faithless) persons do sing the Lord's praises, but without the real worth of the True Name they do not really enjoy the bliss, as it is done through ego and all goes to waste. Whereas the Guru-minded persons, who have developed true love for the True Name, really sing the Lord's praises in the true sense and ponder over the Lord's Greatness

ਰਹੈ ਜੇ ਸਤਿਗੁਰ ਭਾਵੈ ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ
ਨਾਮਿ ਸੁਹਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕਿ
ਗਾਵਹਿ ਇਕਿ ਭਗਤਿ ਕਰੇਹਿ ॥ ਨਾਮੁ ਨ
ਪਾਵਹਿ ਬਿਨੁ ਅਸਨੇਹ ॥ ਸਚੀ ਭਗਤਿ ਗੁਰ
ਸਬਦ ਪਿਆਰਿ ॥ ਅਪਨਾ ਪਿਰੁ ਰਾਖਿਆ
ਸਦਾ ਉਰਿ ਧਾਰਿ ॥ ੨ ॥ ਭਗਤਿ ਕਰਹਿ
ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ ॥ ਨਚਿ ਨਚਿ ਟਪਹਿ
ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ॥ ਨਚਿਐ ਟਪਿਐ
ਭਗਤਿ ਨ ਹੋਇ ॥ ਸਬਦਿ ਮਰੈ ਭਗਤਿ
ਪਾਏ ਜਨੁ ਸੋਇ ॥ ੩ ॥ ਭਗਤਿ ਵਛਲੁ
ਭਗਤਿ ਕਰਾਏ ਸੋਇ ॥ ਸਚੀ ਭਗਤਿ ਵਿਚਰੁ
ਆਪੁ ਖੋਇ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ
ਜਾਣੈ ॥ ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ ॥ ੪ ॥
੪ ॥ ੨੪ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਮਨ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥ ਬਿਨ ਮੂਏ
ਕੈਸੇ ਹਰਿ ਪਾਇ ॥ ਮਨ ਮਾਰੈ ਦਾਰੂ ਜਾਣੈ
ਕੋਇ ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ ॥
੧ ॥ ਜਿਸ ਨੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਹਰਿ ਵਸੈ ਮਨਿ ਆਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥
ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥ ਮਨੁ ਮੈ ਮਤੁ

through the Guru's guidance in the form of the Guru's Word.
(1)

The persons who are liked by the Guru, sing the Lord's praises in the true sense and meditate on True Name, while their body and mind is completely immersed in the Lord's True Name and they look grand in their efforts. (Pause-1)

Some people do sing the Lord's praises sincerely while others perform artificial prayers for winning applause but nobody can realise True Name without inculcating true love for it. The persons, who have dearly loved the Guru's Word have performed true worship of the Lord and have inculcated true love for the Lord-spouse in their hearts. (2)

The fools worship the Lord in order to win recognition for themselves and trot around in ego (that they have achieved so much) but then undergo sufferings, as true prayers are not conducted by jumping around. (in ego) Infact, only those persons, who live a life, ridding themselves of their ego, (who die from worldly angle while still alive) through the Guru's guidance deserve to achieve true form of worship. (3)

The fact is that we can perform true worship only when the Lord enables us to perform true service of the Lord, and one rids oneself of all ego. My true Master knows all the traits of true worship. O Nanak ! Those persons, who realise True Name of the Lord are pardoned of all their short-comings and bestowed with virtues by the Lord. (4-4-24)

Gour'i Goa'leri Mahala - 3 (Ma'n marai dha'tmar jaie)

If man were to control his mind, then the wandering mind comes to rest and peace, as without controlling the mind how could one attain the Lord? Few persons would realise and know the remedy for overcoming this mind. The persons who have controlled their mind with the help of the Guru's guidance, attain the realisation of the True Lord and His Nature. (1)

The Lord bestows the greatness of His True Name to those Guru-minded persons, whom He pardons and grants His blessings; and through the Guru's Grace the Lord abides in their hearts. (Pause-1) *

The Guru-minded persons, worship and perform good deeds in order to control their mind; and learn the methods to control or suppress its activities after realising the details (secrets) of this mind. Infact the mind is like a drunken elephant with its ego as the wine for making it arrogant but the Guru possesses the controlling rod of Guru's Word to illuminate the

ਮੈਗਲ ਮਿਕਦਾਰਾ ॥ ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ
ਜੀਵਾਲਣਹਾਰਾ ॥ ੨ ॥ ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ
ਜਨੁ ਕੋਇ ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ
॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥
ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰ ॥ ੩ ॥ ਜੋ ਧੁਰਿ
ਰਾਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥ ਕਦੇ ਨ
ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥ ਆਪਣੀ ਕਲਾ
ਆਪੇ ਹੀ ਜਾਣੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਪਛਾਣੈ ॥ ੪ ॥ ੫ ॥ ੨੫ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥ ਦੂਜੈ
ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ ॥ ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ
ਆਪੁ ਨ ਪਛਾਨਾ ॥ ਧੰਧਾ ਕਰਤਿਆ
ਅਨਦਿਨੁ ਵਿਹਾਨਾ ॥ ੧ ॥ ਹਿਰਦੈ ਰਾਮੁ
ਰਮਹੁ ਮੇਰੇ ਭਾਈ ॥ ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ
ਰਸਨ ਰਸਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ
ਹਿਰਦੈ ਜਿਨਿ ਰਾਮੁ ਪਛਾਤਾ ॥ ਜਗਜੀਵਨੁ
ਸੇਵਿ ਜੁਗ ਚਾਰੇ ਜਾਤਾ ॥ ਹਉਮੈ ਮਾਰਿ ਗੁਰ
ਸਬਦਿ ਪਛਾਤਾ ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭ ਕਰਮ
ਬਿਧਾਤਾ ॥ ੨ ॥ ਸੇ ਜਨ ਸਚੇ ਜੋ ਗੁਰ
ਸਬਦਿ ਮਿਲਾਏ ॥ ਧਾਵਤ ਵਰਜੇ ਠਾਕਿ

soul of Man, like the elephant being controlled by its rider through an iron rod. (2)

This mind is normally not controllable, except by the Guru-minded person who can check its movements and bring it under control. Whosoever is able to arrest the wandering mind, is really a pious and true person. The Guru-minded persons, through the Guru's guidance, have rectified the behaviour of this mind and then rid themselves of the vices like ego (have controlled the mind and put it on the right path). (3)

But those persons, who have been saved by the Lord from the very beginning, (through Lord's Will) have been given the company of holy saints, and they never are then separated from the Lord. They are ever immersed in the True Name and the Lord Himself knows the extent of His power. O Nanak ! The Guru-minded person always realises the value and efficacy of True Name, and merges with the Lord by meditating on True Name of the Lord. (4-5-25)

Gour'i Goa'leri Mahala - 3 (Homein wich sabh jag...)

The whole world is functioning with ego, like a mad person and wanders around in confusion due to their dual mindedness. Man does not attain self-realisation, being surrounded by worries all around; in fact the whole life is spent fruitlessly, engrossed in worldly activities, thus wasting his life in vain. (1)

O Brother ! Let us meditate on True Name of the Lord by inculcating True Name in our heart; and this could be done in the company of Guru-minded persons. Those persons, who have engaged their tongue in singing the praises of the Lord, are always engaged in the meditation of the Lord. (Pause-1)

The Guru-minded persons, who have inculcated the True Lord in their hearts, and are immersed in True Name, having attained the Lord themselves, have received honour and recognition in all the four ages by serving the Lord-benefactor of the world. They have realised the truth about Lord's secrets, having rid themselves of their ego, through the Guru's guidance. But this stage is reached only by those fortunate ones, who are favoured by the Lord's Grace. (2)

The persons, who have been mingled with the Guru's Word, by the Guru, are really truthful.

They have controlled their senses from wandering all

ਰਹਾਏ ॥ ਨਾਮੁ ਨਵ ਨਿਧਿ ਗੁਰ ਤੇ ਪਾਏ
 ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਵਸੈ ਮਨਿ ਆਏ
 ॥ ੩ ॥ ਰਾਮ ਰਾਮ ਕਰਤਿਆ ਸੁਖੁ ਸਾਤਿ
 ਸਰੀਰ ॥ ਅੰਤਰਿ ਵਸੈ ਨ ਲਾਗੈ ਜਮ ਪੀਰ
 ॥ ਆਪੇ ਸਾਹਿਬੁ ਆਪਿ ਵਜੀਰ ॥ ਨਾਨਕ
 ਸੇਵਿ ਸਦਾ ਹਰਿ ਗੁਣੀ ਗਹੀਰ ॥ ੪ ॥ ੬
 ॥ ੨੬ ॥

ਗੁਰਿਤੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਸੋ ਕਿਉ ਵਿਸਰੈ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਨਾ ॥ ਸੋ
 ਕਿਉ ਵਿਸਰੈ ਸਭ ਮਾਹਿ ਸਮਾਨਾ ॥ ਜਿਤੁ
 ਸੇਵਿਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਨਾ ॥ ੧ ॥
 ਹਰਿ ਕੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਊ ॥ ਤੂੰ
 ਵਿਸਰਹਿ ਤਦਿ ਹੀ ਮਰਿ ਜਾਊ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਤੁਧੁ ਆਪਿ
 ਭੁਲਾਏ ॥ ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਦੂਜੈ ਭਾਏ
 ॥ ਮਨਮੁਖ ਅਗਿਆਨੀ ਜੋਨੀ ਪਾਏ ॥ ੨ ॥
 ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਸੇ ਸਤਿਗੁਰ ਸੇਵਾ
 ਲਾਏ ॥ ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਤਿਨ ਹਰਿ
 ਮੰਨਿ ਵਸਾਏ ॥ ਗੁਰਮਤੀ ਹਰਿ ਨਾਮਿ ਸਮਾਏ
 ॥ ੩ ॥ ਜਿਨਾ ਪੋਤੈ ਪੁੰਨੁ ਸੇ ਗਿਆਨ ਬੀਚਾਰੀ
 ॥ ਜਿਨਾ ਪੋਤੈ ਪੁੰਨੁ ਤਿਨੁ ਹਉਮੈ ਮਾਰੀ ॥
 ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ
 ਬਲਿਹਾਰੀ ॥ ੪ ॥ ੭ ॥ ੨੭ ॥

around in vices including the wandering mind. The True Name, bestower of all worldly pleasures and the wealth of treasures, has been attained by the Guru-minded persons through the Guru's guidance. The Lord, an embodiment of Truth, has been attained by the Guru-minded persons through the Guru's Grace and is now fully entrenched in our minds. (3)

The body gets peace and tranquillity by meditating on True Name; and the god of death, does not pester us any more by ridding us of all sufferings. (at the time of death) The Lord Himself is the Master and the adviser. O Nanak ! Let us always sing the Lord's praises; and serve the Lord continuously, the treasure of all virtues, and finally merge with Him. (4-6-26)

Gour'i Goa'leri Mahala - 3 (So kiun visre' jis ke jea...)

Why should we forget the Lord who has bestowed on us this body, soul and life? How could we forget Him, who is pervading everywhere and in all forms ? How could we forget the Lord, whose service brings us honour in the Lord's Court? (1)

I offer myself as a sacrifice to the Lord's True Name. O Lord ! I feel myself without life (I feel as if I were dead) whenever I happen to have forgotten You. (whenever I fail to remember You.) (Pause-1)

O Lord ! The persons, whom You have forgotten, are made to forget You also. Some others engrossed in dual-mindedness and fully immersed in worldly activities, (pleasures) are liable to forget You. Such faithless persons, ignorant of all knowledge, are taken through the cycle of rebirths, thus wasting their lives. (2)

The persons, who have earned Your pleasure and acceptance, are engaged in the service of the True Guru; and those who have pleased You, are enabled to inculcate the love of the Lord in their hearts and finally they are united with True Name, through the Guru's guidance. (3)

The persons, who are favoured by You and are predestined with virtues and goodness, have acquired knowledge and meditate on the Lord; they also get rid of their ego. O Nanak ! I am a sacrifice to all those Guru-minded persons, who are fully immersed in the Lord's True Name, and finally merge with the Lord. (4-7-27)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਤੂੰ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ ॥ ਗੁਰ ਸਬਦੁ
ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ ॥ ਤੇਰੇ ਗੁਣ
ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ ॥ ੧ ॥ ਜਿਸ ਕੀ
ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ ॥ ਤੇਰੀ ਅਕਥ
ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ ॥
ਜਹ ਸਤਿਗੁਰੁ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਈ ॥ ਜਹ
ਸਤਿਗੁਰੁ ਤਹਾ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥ ੨
॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਮਹਲੀ ਥਾਉ ਪਾਏ ॥ ਗੁਰਮੁਖਿ
ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ
ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥ ੩ ॥ ਆਪੇ ਦਾਤਿ ਕਰੇ
ਦਾਤਾਰੁ ॥ ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ
॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥ ੪ ॥
੮ ॥ ੨੮ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਏਕਸੁ ਤੇ ਸਭਿ ਰੂਪ ਹਰਿ ਰੰਗਾ ॥ ਪਉਣੁ
ਪਾਣੀ ਬੈਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ ॥ ਭਿੰਨ
ਭਿੰਨ ਵੇਖੈ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ ॥ ੧ ॥
ਏਕੁ ਅਚਰਜੁ ਏਕੋ ਹੈ ਸੋਈ ॥ ਗੁਰਮੁਖਿ
ਵੀਚਾਰੇ ਵਿਰਲਾ ਕੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਹਜਿ ਭਵੈ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ ॥ ਕਹਾ
ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਈ ॥
ਆਪੇ ਸੁਤਿਆ ਦੇਇ ਜਗਾਈ ॥ ੨ ॥
ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਹੋਈ ॥ ਕਹਿ

Gour'i Goa'rerī Mahala - 3 (Tu Akath kiun kathia jaeh...)

O Lord ! You are Great and indescribable so how could anyone describe Your power ? The persons, who have controlled the mind, have united with You. You are Great and Your virtues are also Great, so none could dare evaluate Your benedictions. (1)

O Lord ! The world is created by You and is immersed in You only; and Your details are beyond description; but it can be expressed by the Guru alone. (Pause-1)

Wherever the Guru resides, there the holy congregations are formed and Your praises are sung in the normal course, and with the Guru's guidance the ego is burnt. (2)

The Guru-minded person gets an honourable position in the Lord's Court by serving the Lord, and inculcates the love of the True Name of the Lord in his heart. The Guru-minded person merges with the Lord's True Name by worshipping the Lord. (3)

Whenever the Lord bestows His Grace and favours the individual with His benedictions, then one develops love for the Lord. O Nanak ! The Guru-minded persons, who are completely immersed in the Lord's love, receive honour and recognition in the world. (4-8-28)

Gour'i Goa'rerī Mahala - 3 (Ekas te sab ru'p hai...)

The Lord is the origin of all creation like worldly beauty and natural scenes, the expanse of worldly falsehood. The whole world has been created through the (five) elements of air, water and fire (through the combination of these five elements, the whole world and beings has been created) and the Lord perceives the Universe in various hues and colours. (1)

The Lord is really wonderful, and none else could be compared with Him; and there is hardly any Guru-minded person who meditates and ponders over His Greatness. (Pause-1)

The Lord pervades the whole universe in the form of various beings normally; but the self-willed persons do not perceive Him while the Guru-minded persons visualise Him in their very midst. The Lord Himself has created this world through Nature. It is through Lord's Grace alone that sometimes

ਹਿ ਕਥਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਗੁਰ
ਰਦਿ ਸਮਾਵੈ ਬੁਝੈ ਹਰਿ ਸੋਈ ॥ ੩ ॥
ਣੇ ਸੁਣਿ ਵੇਖੈ ਸਬਦਿ ਮਿਲਾਏ ॥ ਵਡੀ
ਡਿਆਈ ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਏ ॥
ਨਕ ਨਾਮਿ ਰਤੇ ਹਰਿ ਨਾਮਿ
ਪਾਏ ॥ ੪ ॥ ੯ ॥ ੨੯ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥
ਸੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ ॥
ਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥
ਜਨ ਜਾਗੇ ਜਿਨ ਨਾਮ ਪਿਆਰਿ ॥ ੧ ॥
ਸਹਜੇ ਜਾਗੈ ਸਵੈ ਨ ਕੋਇ ॥ ਪੂਰੇ ਗੁਰ
ਬੁਝੈ ਜਨੁ ਕੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸੰਤੁ ਅਨਾੜੀ ਕਦੇ ਨ ਬੁਝੈ ॥ ਕਥਨੀ
ਤੇ ਤੈ ਮਾਇਆ ਨਾਲਿ ਲੂਝੈ ॥ ਅੰਧੁ
ਗਿਆਨੀ ਕਦੇ ਨ ਸੀਝੈ ॥ ੨ ॥ ਇਸੁ
ਮਹਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰਾ ॥ ਵਿਰਲਾ
ਪਾਏ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ ॥ ਆਪਿ
ਸਗਲੇ ਕੁਲ ਉਧਾਰਾ ॥ ੩ ॥ ਇਸੁ
ਲੋਚੁਗ ਮਹਿ ਕਰਮ ਧਰਮੁ ਨ ਕੋਈ ॥
ਲੀ ਕਾ ਜਨਮੁ ਚੰਡਾਲ ਕੈ ਘਰਿ ਹੋਈ ॥
ਨਕ ਨਾਮ ਬਿਨਾ ਕੋ ਮੁਕਤਿ ਨ
ਹੀ ॥ ੪ ॥ ੧੦ ॥ ੩੦ ॥

the most ignorant people (like us) are shaken out of our slumber with the bright rays of knowledge. (about Lord) (2)

Nobody has the ability to describe or eulogise the virtues and Greatness of the Lord, though everyone tries to explain His greatness by praising Him. It is only those Guru-minded persons, who follow the Guru's teachings, that they understand the Greatness of the Lord or attain Him. (3)

Some Guru-minded persons, who have harkened to the (Praises) Greatness and virtues of the Lord, have perceived the Lord's presence and enabled others also to mingle with the Lord; and thus receive honours through serving the Guru. O Nanak ! Those persons, who are totally immersed in Lord's True Name, are finally united with the Lord. (4-9-29)

Gour'i Goa'eri Mahala - 3 (*Manmukh soota ma'ya' moh piar*)

The faithless person, engrossed in worldly falsehood, is wasting his life (lying asleep) in ignorance and false love; while the Guru-minded persons, ponder over the virtues of the Prime-Soul and remain fully awake with true knowledge of the Lord. But only those persons are awake, who have inculcated love for the True Name in their hearts. (1)

The Guru-minded persons remain fully awake effortlessly, due to their knowledge, and no one lies asleep with ignorance. But this fact is realised by few persons, through the Guru's guidance. (Pause-1)

The faithless persons, who perform penance, or the foolish saints never appreciate the real purpose of this life. They only talk of virtues but without realising anything themselves and waste this life in quarrels over material things of worldly nature and never find peace due to their love for worldly pleasures. In this age, True Name of the Lord alone could bring us salvation which very few persons attain through the deliberations of the Guru's Word. They cross this ocean themselves successfully and help others as well. (3)

In this age of Kalyug, one could attain salvation only through True Name; as in this age anger is the prime culprit. (responsible for all ills) O Nanak ! None has attained salvation without meditating on True Name. (4-10-30)

ਗਉੜੀ ਮਹਲਾ ੩ ਗੁਆਰੇਰੀ ॥

ਸਚਾ ਅਮਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ॥ ਮਨਿ ਸਾਚੈ
ਰਾਤੇ ਹਰਿ ਵੇਪਰਵਾਹੁ ॥ ਸਚੈ ਮਹਲਿ ਸਚਿ
ਨਾਮਿ ਸਮਾਹੁ ॥ ੧ ॥ ਸੁਣਿ ਮਨ ਮੇਰੇ ਸਬਦੁ
ਵੀਚਾਰਿ ॥ ਰਾਮ ਜਪਹੁ ਭਵਜਲੁ ਉਤਰਹੁ
ਪਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਰਮੇ ਆਵੈ ਭਰਮੇ
ਜਾਇ ॥ ਇਹੁ ਜਗੁ ਜਨਮਿਆ ਦੂਜੈ ਭਾਇ
॥ ਮਨਮੁਖਿ ਨ ਚੇਤੇ ਆਵੈ ਜਾਇ ॥ ੨ ॥
ਆਪਿ ਭੁਲਾ ਕਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ ॥
ਇਹੁ ਜੀਉ ਵਿਡਾਣੀ ਚਾਕਰੀ ਲਾਇਆ ॥
ਮਹਾ ਦੁਖੁ ਖਟੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
੩ ॥ ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥
ਏਕੋ ਨਾਮੁ ਚੇਤੇ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਜਪੇ ਨਾਉ ਨਉ ਨਿਧਿ
ਪਾਏ ॥ ੪ ॥ ੧੧ ॥ ੩੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੂਛਉ
ਜਾਇ ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਇ ॥ ਸੇ
ਧਨਵੰਤ ਹਰਿ ਨਾਮੁ ਕਮਾਇ ॥ ਪੂਰੈ ਗੁਰ ਤੇ
ਸੋਝੀ ਪਾਇ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ
ਮੇਰੇ ਭਾਈ ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਹਰਿ ਘਾਲ ਥਾਇ
ਪਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੁ ਪਛਾਣੈ ਮਨੁ

**Gour'i Mahala - 3 Goa'reri (Sa'cha ama'r sa'ch
patsah.....)**

The Lord's Will is true and the Lord Himself is equally true. Those persons who are immersed in the Lord's love and devotion of the Lord, who is rather care-free, are united with Him through True Name. The persons, who have been accepted by the Lord's Court (Kingdom of Heaven) are enjoying the bliss of life by remembering True Name. (1)

O my mind ! Try to ponder over Guru's Word by listening to it and meditate on True Name of the Lord, so that you may cross this ocean of life successfully. (Pause-1)

The persons, devoid of any thought of the Lord, are born in doubts and misgivings and die also with the same doubts (still existing) This world is born out of the concept of dual mindedness and the self-willed persons, who do not remember the Lord's Name, are passed through the cycle of births and deaths. (2)

Is this man himself responsible for forgetting the Lord and engrossed in worldly pleasures or is it all arranged by the Lord Himself ? The Man has engaged his mind in the service of some other authority under the spell of Maya (worldly falsehood). He is born with great misfortunes collected together, and wastes his life in useless pursuits. (3)

The persons who have been united with the Guru through the Lord's Grace, rid themselves of all doubts and misgivings (dual mindedness) by meditating on True Name. O Nanak ! Such Guru-minded persons, attain the Lord, the Master of all worldly treasures, through meditation of the True Name (4-11-31)

Gour'i Goa'reri Mahala - 3 (Jina Gurmukh dhiaya' tin..

Let us ask the Guru-minded persons, who have remembered and worshipped the Lord, the means of meeting the Lord; as their mind has been satiated with the service of the Guru. Such persons, remembering the True Name of the Lord, have really amassed the wealth of eternal bliss; by getting the knowledge of Lord's Secrets through the perfect Guru. (1)

O dear Brother ! Remember the True Name of the Lord as the Lord has accepted the service of the Guru-minded persons and they have gained full knowledge of Lord's secrets

ਮਲੁ ਹੋਇ ॥ ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ
 ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਤਿ ਊਤਮ ਹੋਇ ॥
 ਜੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥ ੨ ॥ ਦੂਜੈ ਭਾਇ
 ਭੇਵਿਆ ਜਾਇ ॥ ਹਉਮੈ ਮਾਇਆ ਮਹਾ
 ਖੁ ਖਾਇ ॥ ਪੁਤਿ ਕੁਟੰਬਿ
 ਹਿ ਮੋਹਿਆ ਮਾਇ ॥ ਮਨਮੁਖਿ
 ਆਵੈ ਜਾਇ ॥ ੩ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
 ਜਨੁ ਸੋਇ ॥ ਅਨਦਿਨੁ ਭਗਤਿ
 ਸਬਦੀ ਹੋਇ ॥ ਗੁਰਮਤਿ ਵਿਰਲਾ
 ਕੋਇ ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ
 ੨ ॥ ੪ ॥ ੧੨ ॥ ੩੨ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਤ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥ ਪੂਰਾ ਜਨੁ ਕਾਰ
 ਜਾਵੈ ਕੋਈ ॥ ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਹਰਿ ਤੋਟਿ
 ਹੋਈ ॥ ਐਥੈ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸੋਭਾ ਹੋਈ ॥
 ॥ ਏ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥ ਗੁਰਮੁਖਿ
 ਭਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਤੇਗੁਰੁ ਸੇਵਹਿ ਸੇ ਮਹਾ ਪੁਰਖ ਸੰਸਾਰੇ ॥
 ਪਿ ਉਧਰੇ ਕੁਲ ਸਗਲ ਨਿਸਤਾਰੇ ॥ ਹਰਿ
 ਨਾਮੁ ਰਖਹਿ ਉਰ ਧਾਰੇ ॥ ਨਾਮਿ ਰਤੇ
 ਉਜਲ ਉਤਰਹਿ ਪਾਰੇ ॥ ੨ ॥ ਸਤਿਗੁਰੁ
 ਵਹਿ ਸਦਾ ਮਨਿ ਦਾਸਾ ॥ ਹਉਮੈ ਮਾਰਿ
 ਮਲੁ ਪਰਗਾਸਾ ॥ ਅਨਹਦੁ ਵਾਜੈ ਨਿਜ ਘਰਿ

with their efforts being fruitful (Pause-1).

Those persons, who have gained self-realisation, become pure of mind and attain the Lord, bestower of salvation. Such Guru-minded persons sing the Lord's praises and gain great wisdom, thus uniting with the Lord, in the fourth stage of Equipoise automatically. (2)

The self-willed persons, with dual-mindedness, cannot serve the Master as they are fully engulfed with the poison of egoism and undergo all types of sufferings. Such persons remain fully engrossed with their families, and sons, constituting worldly falsehood (Maya) and such ignorant faithless persons perform actions in blind faith, thus undergoing the cycle of births and deaths. (3)

But the Guru-minded person, who is blessed with the Lord's True Name, worships the Lord day and night through the Guru's guidance. O Nanak ! Few persons only appreciate this fact through the Guru's teachings and then unite with the Lord, reciting True Name. (4-12-32)

Gour'i Goa'leri Mahala - 3 (Gur Seva ju'g chare hoiee...)

The service of the Guru has been important and practised during all the four ages (at all times) but this service could be performed by some perfect man (Guru-minded person) only. The wealth of Lord's True Name is ever lasting, and it never suffers any loss. The Guru-minded person, with this treasure of True Name, enjoys all the comforts (bliss of life) in this world and receives honour and recognition even in the Lord's Presence. (1)

O my mind ! Never entertain any doubts or misgivings about the Guru and drink the nectar of True Name through the service of the Guru. (Pause-1)

The persons, who have served the Guru, attain great heights and receive honour in the world, being recognised as great leaders. They cross this ocean of life successfully themselves and help their families and colleagues towards salvation. They always inculcate the love of True Name of the Lord in their hearts and immersed in True Name, they successfully cross this ocean of life. (2)

The persons, who serve the True Guru with humility and worship the Lord ridding themselves of their ego, have their hearts blossomed with joy like the lotus flower. They, then

ਵਾਸਾ ॥ ਨਾਮਿ ਰਤੇ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥ ੩

॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਿਨ ਕੀ ਸਚੀ ਬਾਣੀ ॥

ਜੁਗੁ ਜੁਗੁ ਭਗਤੀ ਆਖਿ ਵਖਾਣੀ ॥

ਅਨਦਿਨੁ ਜਪਹਿ ਹਰਿ ਸਾਰੰਗਪਾਣੀ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਨਿਰਬਾਣੀ ॥

੪ ॥ ੧੩ ॥ ੩੩ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗ ॥ ਹਿਰਦੈ

ਨਾਮੁ ਨਿਤ ਹਰਿ ਰਸ ਭੋਗ ॥ ੧ ॥ ਗੁਰਮੁਖਿ

ਪ੍ਰਾਣੀ ਨਾਮੁ ਹਰਿ ਧਿਆਇ ॥

ਜਨਮੁ ਜੀਤਿ ਲਾਹਾ ਨਾਮੁ ਪਾਇ ॥ ੧ ॥ ਰਹਾਉ

॥ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰੁ ਸਬਦੁ

ਹੈ ਮੀਠਾ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਕਿਨੈ

ਵਿਰਲੈ ਚਖਿ ਡੀਠਾ ॥ ੨ ॥ ਕਰਮ ਕਾਂਡ ਬਹੁ

ਕਰਹਿ ਅਚਾਰ ॥ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ

ਧ੍ਰਿਗੁ ਅਹੰਕਾਰ ॥ ੩ ॥ ਬੰਧਨਿ ਬਾਧਿਓ

ਮਾਇਆ ਵਾਸ ॥ ਜਨ ਨਾਨਕ ਛੂਟੈ ਗੁਰੁ

ਪਰਗਾਸ ॥ ੪ ॥ ੧੪ ॥ ੩੪ ॥

ਮਹਲਾ ੩ ਗਉੜੀ ਬੈਰਾਗਣਿ ॥

ਜੈਸੀ ਧਰਤੀ ਊਪਰਿ ਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ

ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ ॥ ਜੈਸੇ ਧਰਤੀ ਮਧੇ

reside in their inner self, the true self, where one hears Unstrung Music (all pervasive) of Nature always. They remain immersed in the Lord, attaining self-realisation and meditation on True Name in detached silence, having discarded worldly pleasures. (3)

Those persons, who serve the True Guru, always speak the Truth, and their sayings along with other saints of all ages become immortal and radiant, with the message of love. They remember the Lord day and night like the papiya, remembering and yearning for the rain water. O Nanak ! The Guru-ministered persons, immersed in True Name, raise themselves to the heights of bliss where they are not affected by comforts or discomforts of life (joy and sorrow) and receive honour from the Lord's Presence. (4-13-33)

Gour'i Goa'leri Mahala- 3 ("Satgur mile' vadbh Sanjog")

The persons, who have met the True Guru, through good fortune and Lord's Will, inculcate the love of the True Name in their hearts and enjoy the nectar of Lord's True Name everyday. (1)

O Man ! Meditate on the True Name of the Lord through the Guru's guidance; and make your life fruitful and worthwhile by gaining the advantage of love for True Name. (Pause-1)

The persons, who love the Guru's teachings as sweet and dearly (as any thing else) attain the knowledge and devotion of the Lord but this joy has been experienced by few only, through the Guru's Grace. (2)

The persons, whose mind is devoted to various acts of formalism and ritualism, perform certain rituals of different types; but the self-willed persons, without the True Name, always function with ego and deserve all curses and disrepute. (3)

The self-willed persons, full of ego, are engrossed in the worldly veil of falsehood and its bondage. O Nanak ! When their mind is illumined by the Guru's knowledge; they free themselves of the bondage of worldly veil of falsehood. (4-14-34)

Mahala - 3 Gour'i Bairagan ("Jaisi dharti u'par meghle")

Just as clouds shower rain on Earth; does it mean there is no water under the earth? Then we take out water from the Earth with great effort, but it (the well) cannot quench the thirst of some one at a distance, by moving from one place to another while the cloud pours rain water all over the place. Similar

ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤ
 ਵਿਰਾਹੀ ॥ ੧ ॥ ਬਾਬਾ ਤੂੰ ਐਸੇ ਭਰਮੁ ਚੁਕਾਹੀ
 ॥ ਜੋ ਕਿਛੁ ਕਰਤੁ ਹੈ ਸੋਈ ਕੋਈ ਹੈ ਰੇ ਤੈਸੇ
 ਜਾਇ ਸਮਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਸਤਰੀ
 ਪੁਰਖ ਹੋਇ ਕੈ ਕਿਆ ਓਇ ਕਰਮ ਕਮਾਹੀ ॥
 ਨਾਨਾ ਰੂਪ ਸਦਾ ਹਹਿ ਤੇਰੇ ਤੁਝ ਹੀ ਮਾਹਿ
 ਸਮਾਹੀ ॥ ੨ ॥ ਇਤਨੇ ਜਨਮ ਭੂਲਿ ਪਰੇ ਸੇ
 ਜਾ ਪਾਇਆ ਤਾ ਭੂਲੇ ਨਾਹੀ ॥ ਜਾ ਕਾ ਕਾਰਜੁ
 ਸੋਈ ਪਰੁ ਜਾਣੈ ਜੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹੀ ॥
 ੩ ॥ ਤੇਰਾ ਸਬਦੁ ਤੂੰਹੈ ਹਹਿ ਆਪੇ ਭਰਮੁ
 ਕਹਾਹੀ ॥ ਨਾਨਕ ਤਤੁ ਤਤ ਸਿਉ ਮਿਲਿਆ
 ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਹੀ ॥ ੪ ॥ ੧ ॥ ੧੫
 ॥ ੩੫ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਸਭੁ ਜਗੁ ਕਾਲੈ ਵਸਿ ਹੈ ਬਾਧਾ ਦੂਜੈ ਭਾਇ ॥
 ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਮਿਲੈ
 ਸਜਾਇ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਗੁਰ ਚਰਣੀ ਚਿਤੁ
 ਲਾਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਦਰਗਹ
 ਲਏ ਛਡਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲਖ
 ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਮਨਹਠਿ ਆਵੈ ਜਾਇ
 ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਓ ਫਿਰਿ ਫਿਰਿ
 ਜੋਨੀ ਪਾਇ ॥ ੨ ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ

the discourses (in Sanskrit) are like the earth water, not easily understood, while the Gurbani (sermons of the Guru) is like rain water, which gives solace to man everywhere. (1)

O Brother ! (Pandit Ji) Please discard all doubts (about the Sanskrit literature) from your mind; as whatever I am doing or saying is dictated by the Lord's Will. Whatever one wishes, one gets accordingly. (it depends on our thinking) (Pause-1)

Man and woman, in the form of Lord and Maya (worldly falsehood) have created this Universe; and then all the actions are performed by the Lord. (through Man) The whole world is brought out from the Lord and finally merges with Him, as nothing happens without His Will; and we act accordingly as He wills. (2)

O Lord ! We have been led astray from You for ages, but having realised You now, there is no doubt left.

The Lord alone knows the Universe, created by Him; and we could only unite with Him through the Guru's guidance. (3)

The whole Universe is created by You, O Lord, and You alone are pervading in all forms in the Universe. You alone could remove our misgivings; Your Will alone works throughout the Universe, so there is no question of any doubts.

O Nanak ! Once man unites with the Lord, he does not take birth again. (as he is rid of the cycle of transmigration) (4-1-15-35)

Gour'i Bairagan Mahala - 3 (Sabh j'ag kale' vas hai...)

The whole world is controlled by the god of death, (being without the help of True Name) through dual-mindedness. The self-willed (faithless) persons receive punishment as they perform all functions under the spell of ego. (1)

O my mind ! Try to meditate on True Name by concentrating on the Guru's lotus feet and acquire the wealth of True Name through the Guru's guidance, which could offer you deliverance (from the cycle of Rebirths) in the Lord's Court. (Pause-1)

Man, through his obstinacy of mind, undergoes the torture of this cycle of rebirths, and those persons, who have not understood or followed the Guru's message, undergo the cycle of births and deaths. (2)

The Guru-minded persons, have attained self-realisation and have inculcated the love of True Name of the Lord in their

ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥ ਅਨਦਿਨੁ
ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਨਾਮੇ ਸੁਖਿ ਸਮਾਇ ॥
੩ ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਪਰਤੀਤਿ ਹੋਇ ਹਉਮੈ
ਤਜੇਵਿਕਾਰ ॥ ਜਨ ਨਾਨਕ ਕਰਮੀ
ਪਾਈਅਨਿ ਹਰਿ ਨਾਮਾ ਭਗਤਿ
ਭੰਡਾਰ ॥ ੪ ॥ ੨ ॥ ੧੬ ॥ ੩੬ ॥

ਗੁਰੁਤੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਪੇਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖਿ
ਪਾਇਆ ॥ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ਹੈ ਗੁਰਮੁਖਿ ਗੁਣ
ਗਾਇਆ ॥ ਪੇਵਕੜੈ ਗੁਣ ਸੰਮਲੈ ਸਾਹੁਰੈ
ਵਾਸੁ ਪਾਇਆ ॥ ਗੁਰਮੁਖਿ ਸਹਜਿ
ਸਮਾਣੀਆ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥ ੧
॥ ਸਸੁਰੈ ਪੇਈਐ ਪਿਰੁ ਵਸੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ
ਪਾਈਐ ॥ ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖੁ ਹੈ ਆਪੇ
ਮੇਲਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਪੇ ਹੀ ਪ੍ਰਭੁ
ਦੇਹਿ ਮਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥
ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮੁਖਿ ਅੰਮ੍ਰਿਤ
ਪਾਈਐ ॥ ਹਉਮੈ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ
ਸਹਜੇ ਸੁਖਿ ਸਮਾਈਐ ॥ ਸਭੁ ਆਪੇ ਆਪਿ
ਵਰਤਦਾ ਆਪੇ ਨਾਇ ਲਾਈਐ ॥ ੨ ॥
ਮਨਮੁਖਿ ਗਰਬਿ ਨ ਪਾਇਓ ਅਗਿਆਨ
ਇਆਣੇ ॥ ਸਤਿਗੁਰੁ ਸੇਵਾ ਨ ਕਰਹਿ ਫਿਰਿ
ਫਿਰਿ ਪਛੁਤਾਣੇ ॥ ਗਰਭ ਜੋਨੀ ਵਾਸੁ ਪਾਇਦੇ
ਗਰਭੇ ਗਲਿ ਜਾਣੇ ॥ ਮੇਰੇ ਕਰਤੇ ਏਵੈ ਭਾਵਦਾ

hearts. They finally merge with the True Name (of the Lord), immersed in Lord's worship all the time (day and night) and enjoy the bliss of life. (3)

Once we overcome our ego and control our minds through the Guru's guidance; (by the Guru's Word) then only we develop faith in the Lord. O Nanak ! Those persons, who are fortunate and pre-destined, (by Lord's Will) merge with the Lord, through His Grace, attaining the treasure of True Name. (7-2-16-36)

Gour'i Bairagan Mahala - 3 ("Paear'e din char hai har..")

In the world, Man is a transient (temporary) resident (passanger) for a while, the period is written in one's fate from the very beginning as per Lord's Will. The Guru-minded person, who has sung the praises of the Lord, through the Guru's (Grace) guidance, is worthy of honour. The person, who cares for his virtues and maintains them in this world, (as the True Name) will find a comfortable stay in the next world. The Guru-minded persons, who have inculcated and loved the True Name of the Lord in their hearts through the Guru's guidance, have united with the Lord automatically. (in the state of Equipoise) (1)

The Lord resides in this world and in the next also, how to attain such a Lord? The Lord who is beyond reach, and beyond the control of Maya (worldly veil of falsehood) could be attained by us only when it pleases Him. (Pause-1)

If the Lord Himself were to grant us the strength and guidance (intelligence) towards remembering (worshipping) the Lord, then only we could do it; and when due to good fortune we meet the True Guru, then only we enjoy the bliss of True Name. Then the ego is got rid of, alongwith dual-mindedness and we unite with the Lord, (bestower of all comforts) effortlessly in the stage of Equipoise.

The Lord is omni-present and immanent everywhere, throughout the Universe, and Himself enables us to meditate on True Name, and enjoy perfect bliss. (2)

The self-willed persons, who are foolish enough due to ignorance and lack of knowledge, have not realised the Lord, due to their ego. They do not serve the True Master (they do not remember True Name) due to which they always repent

ਮਨਮੁਖ ਭਰਮਾਣੇ ॥ ੩ ॥ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭਿ
ਲੇਖੁ ਲਿਖਾਇਆ ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਭੇਟਿਆ
ਗੁਰੁ ਸੂਰਾ ॥ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ
ਹਰਿ ਨਾਮੁ ਹੈ ਹਰਿ ਬੰਧੁ ਬੀਰਾ ॥ ਹਰਿ ਹਰਿ
ਬਖਸਿ ਮਿਲਾਇ ਪ੍ਰਭ ਜਨੁ
ਨਾਨਕੁ ਕੀਰਾ ॥ ੪ ॥ ੩ ॥ ੧੭ ॥ ੩੭ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ
ਬੀਚਾਰਾ ॥ ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਈ ਜਪਿ
ਨਾਮੁ ਮੁਰਾਰਾ ॥ ਸਿਵਿ ਸਕਤਿ ਮਿਟਾਈਆ
ਚੁਕਾ ਅੰਧਿਆਰਾ ॥ ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ
ਲਿਖਿਆ ਤਿਨ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥ ੧ ॥
ਹਰਿ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ਸੰਤ ਜਨਹੁ ਜਿਸੁ
ਦੇਖਿ ਹਉ ਜੀਵਾ ॥ ਹਰਿ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਤੀ
ਗੁਰ ਮੇਲਿਹੁ ਹਰਿ ਰਸੁ ਪੀਵਾ ॥ ੧ ॥ ਰਹਾਉ
॥ ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਨਿਤ ਹਰਿ ਸੁਣੀ
ਹਰਿ ਹਰਿ ਗਤਿ ਕੀਨੀ ॥ ਹਰਿ ਰਸੁ ਗੁਰ ਤੇ
ਪਾਇਆ ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੀ ॥ ਧਨੁ ਧਨੁ
ਗੁਰ ਸਤ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ
॥ ਜਿਸੁ ਗੁਰ ਤੇ ਹਰਿ ਪਾਇਆ ਸੋ ਗੁਰੁ ਹਮ
ਕੀਨੀ ॥ ੨ ॥ ਗੁਣਦਾਤਾ ਹਰਿਗਾਇ ਹੈ ਹਮ
ਅਵਗਣਿਆਰੇ ॥ ਪਾਪੀ ਪਾਥਰ ਭੂਬਧੇ
ਗੁਰਮਤਿ ਹਰਿ ਤਾਰੇ ॥ ਤੂੰ ਗੁਣ ਦਾਤਾ

their loss. They always undergo the cycle of births and deaths and pass through the (mother's) womb, thus wasting their life. But my Master enjoys this sort of atmosphere, due to which the Lord enables the self-willed persons remain engulfed in doubts and misgivings. (3)

My Master from the very beginning, has decided my fate, with pre-destined fortune as per His Will, and I have remembered the True Name in the company of my True Guru. (perfect Guru) and merged with the Lord. The True Name of the Lord, is like my father and mother, and the Lord is like my relation or brother even. O Nanak ! I am the slave (servant) of the Master. O Lord! Pray enable me a humble servant to unite with the Lord through Your benvolence. (4-3-17-37)

Gour'i Bairagan Mahala - 3 (Satgur te gian pa'ya har...)

When I acquired the knowledge about righteousness (True Religion) from the True Guru, and got an insight into the real grandeur of the Lord and pondered over it, as a result of which my dirty and base mind was illumined with knowledge (about Lord's secret) by meditating on True Name. The Lord has cast away the ill effects of Maya (worldly falsehood) and the darkness of ignorance has disappeared automatically. The Lord's True Name becomes dear to those persons, who are fortunate enough and predestined by the Lord's Will to receive such noble thoughts. (1)

O dear Saints ! Pray tell me how to attain the Lord, from whose vision I can make my life worthwhile. May the Guru, enable me to realise the Lord's True Name, as I cannot remain alive (active) without the Lord, even for a moment; and I may be enabled to partake the nectar of True Name of the Lord through the Guru's guidance! (Pause-1)

I would love to sing the Lord's praises every day, and listen to Lord's True Name as it is the Lord's Name only, which has bestowed me with the vibrant life.

I have received this love of the Lord from the Guru. and my mind is completely immersed in the Lord. Blessed is the Guru who is truthful and a personification of the Lord and has bestowed on me the worship of the Lord! I have reposed my faith in the Guru, with whose Grace I have attained the Lord.(2)

The Lord Himself, the bestower of all the virtues, is the master of sinners like us. Infact, we were almost drowning in

ਨਿਰਮਲਾ ਹਮ ਅਵਗਣਿਆਰੇ॥ ਹਰਿ
ਸਰਣਾਗਤਿ ਰਾਖਿ ਲੇਹੁ ਮੂੜ ਮੁਗਧ
ਨਿਸਤਾਰੈ ॥ ੩ ॥ ਸਹਜੁ ਅਨੰਦੁ ਸਦਾ
ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਇਆ ॥
ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਘਰਿ ਸੋਹਿਲਾ
ਗਾਇਆ ॥ ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭੁ
ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਚੇਤਾਇਆ ॥ ਜਨ ਨਾਨਕੁ
ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰੁ
ਪਾਇਆ ॥ ੪ ॥ ੪ ॥ ੧੮ ॥ ੩੮ ॥

**ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ਚਉਥਾ
ਚਉਪਦੇ ੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ ॥ ਜੋਗੀ
ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ ॥ ਮੈ ਮੂਰਖ ਹਰਿ ਜਪੁ
ਪੜਿਆ ॥ ੧ ॥ ਨਾ ਜਾਨਾ ਕਿਆ ਗਤਿ ਰਾਮ
ਹਮਾਰੀ ॥ ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਤਰੁ ਭਉਜਲੁ
ਤੂਤਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਨਿਆਸੀ ਬਿਭੂਤ
ਲਾਇ ਦੇਹ ਸਵਾਰੀ ॥ ਪਰ ਤ੍ਰਿਅ ਤਿਆਗੁ
ਕਰੀ ਬ੍ਰਹਮਚਾਰੀ ॥ ਮੈ ਮੂਰਖ ਹਰਿ ਆਸ
ਤੁਮਾਰੀ ॥ ੨ ॥ ਖੜੀ ਕਰਮ ਕਰੇ ਸੂਰਤਣੁ
ਪਾਵੈ ॥ ਸੁਦੁ ਵੈਸੁ ਪਰ ਕਿਰਤਿ ਕਮਾਵੈ ॥ ਮੈ
ਮੂਰਖ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ॥ ੩ ॥ ਸਭ ਤੇਰੀ
ਸ੍ਰਿਸਟਿ ਤੂੰ ਆਪਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰਮੁਖਿ
ਨਾਨਕ ਦੇ ਵਡਿਆਈ ॥ ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਟੇਕ
ਟਿਕਾਈ ॥ ੪ ॥ ੧ ॥ ੩੯ ॥

the ocean of life, being laden with heavy sins like stones; when the Guru enabled us to swim across this ocean, through His guidance. O Lord ! You are the pure and benevolent bestower of all virtues on us while we are sinners, full of all vices. Now we have approached You for succour, so kindly save us from total destruction as You have already enabled many great fools (like us) to swim across this ocean of life successfully.(3)

The Guruminded persons, who have inculcated the love of the Lord's True Name in their hearts, through the Guru's guidance, have enjoyed perfect bliss of life. They have attained the true friend, the Lord, and have sung His praises in their hearts. O Lord ! Pray grant us this boon that we may always remember Your True Name; and this is my earnest request. O Nanak ! I seek the dust of those Guru-minded person's lotus feet, who have attained the Lord through meditation of True Name. (4-4-18-38)

**Gour'i Goa'leri Mahala - 4 Chautha Choupade Ik
onkar satgur prasad (Pandit Sasat Simrat...)**

**"The one Sublime Lord, Truth Personified, and attainable
through the Guru's Grace."**

The Pandits have studied Shastras and smritis (Hindu books of learning) and the Yogis have worshipped Gorakh Nath, their mentor; while I am only a foolish person, knowing nothing except the Lord's True Name, which I have meditated upon. (1)

O Lord ! I do not know the fate that awaits me. O My mind ! Try to remember the Lord so that while crossing the ocean of life, you may be able to use the boat of True Name of the Lord, to cross it (this ocean) successfully. (Pause-1)

The Sadhus (Sanyasis) have smeared their bodies with ashes, while the celebrities do not covet another's woman and practise celibacy, while I, the ignorant fool, remember only Your True Name as Your Name will give me deliverance from this world and its attachments. (2)

The Kashatriya (Khatri) behaved like a warrior being engaged in wars, the vaishas were busy ploughing others' fields and the shudras used to serve other people. (3)

O Lord ! You have created this Universe and You are omni-present being immanent every where.

O Nanak ! The Lord bestows the benevolence and Greatness of His True Name on us through the Guru's guidance. I, the ignorant blind person, have only Lord's Name as my support, which I have taken as my main source of help (4-1-39)

ੴ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਣ ਕਥਾ ਕਥਾ ਹੈ ਹਰਿ ਕੀ ॥ ਭਜੁ
ਸਾਧੂ ਸੰਗਤਿ ਜਨ ਕੀ ॥ ਤਰੁ ਭਉਜਲੁ
ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ॥ ੧ ॥ ਗੋਬਿੰਦ
ਤਿ ਮੇਲਾਇ ॥ ਹਰਿ ਰਸੁ ਰਸਨਾ
ਨ ਗਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਜਨ
ਹਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ॥ ਤਿਨ ਦਾਸਨਿ
ਰਹੁ ਹਮ ਰਾਮਾ ॥ ਜਨ ਕੀ ਸੇਵਾ
ਕਾਮਾ ॥ ੨ ॥ ਜੋ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ
॥ ਸੋ ਜਨੁ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਭਾਵੈ
ਪਗ ਰੇਣੁ ਵਡਭਾਗੀ ਪਾਵੈ ॥ ੩ ॥
ੴ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥ ਜਿਨ
ਲਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਪਾਈ ॥ ਤੇ ਜਨ
ਨਾਮਿ ਸਮਾਈ ॥ ੪ ॥ ੨ ॥ ੪੦ ॥

ੴ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥ ਮੀਨੇ ਪ੍ਰੀਤਿ
ਜਲਿ ਨਾਇ ॥ ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ
ਖ ਮੁਖਿ ਪਾਇ ॥ ੧ ॥ ਤੇ ਹਰਿ ਜਨ
ਲਹੁ ਹਮ ਪਿਆਰੇ ॥ ਜਿਨ ਮਿਲਿਆ
ਹਿ ਹਮਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ
ਬਛਰੇ ਗੁਰੂ ਪ੍ਰੀਤਿ ਲਗਾਵੈ ॥ ਕਾਮਨਿ
ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ ॥ ਹਰਿ ਜਨ
ਜਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ॥ ੨ ॥ ਸਾਰਿੰਗ
ਬਸੈ ਜਲਧਾਰਾ ॥ ਨਰਪਤਿ ਪ੍ਰੀਤਿ
ਆ ਦੇਖਿ ਪਸਾਰਾ ॥ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ

Gour'i Go,areri Mahala - 4 (*Nirgu'n katha katha hai
har ki ...*)

O Brother ! Let us remember the Lord in the company of holy saints and hear the discourses of the Lord, whose Greatness and virtues are beyond our grasp. We could cross this ocean of life successfully by listening to the glory of the indescribable Lord. (1)

O Brother ! Let us try to mingle with the holy saints through the Lord's Grace so that we may sing the praises of the Lord with devotion, in their company. (Pause-1)

O Lord ! Pray make us the slave of such persons, who meditate on Your True Name, as their service would be the greatest virtue and honour for us. (2)

We would love a person with our heart, who makes us listen to the Lord's praises, as it is rarely some fortunate person who gets the privilege of receiving the dust of the lotus-feet of Lord's Saints. (3)

The Guru-minded persons, who were predestined and fortunate enough to get the company of holy saints, have developed love and regard for them. O Nanak ! Such Guru-minded persons are imbued with the love of the True Name of the Lord. (4-2-40)

Gour'i Goa'rieri Mahala - 4 (*Ma'ta preet ka're pu'tt
khai...*)

Just as the mother feels happy to see her child eating something, and the fish feels happy by swimming across deep waters, in the same manner the Guru feels happy by feeding His sikhs with valuable things. (thoughts) (1)

O Lord ! Pray grant us the company of Your dear holy saints, by meeting whom all our ills and sufferings will be cast away (Pause-1)

Just as the cow fondles her calf, and the woman feels real happiness on seeing her spouse back home, similarly the Lord's saints feel real happiness and joy when they sing the praises of the Lord. (2)

The Papiya (bird) loves the cloud, when it causes rainfall; (as he is yearning for rain water) and the king feels happy at seeing his empire and the expanse of wealth at his disposal, similarly the holy saints feel satisfied and happy by meditating on True Name. (3)

ਜਪੈ ਨਿਰੰਕਾਰਾ ॥ ੩ ॥ ਨਰ ਪ੍ਰਾਣੀ ਪ੍ਰੀਤਿ
ਮਾਇਆ ਧਨੁ ਖਾਟੇ ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ
ਮਿਲੈ ਗਲਾਟੇ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ
ਪਗ ਚਾਟੇ ॥ ੪ ॥ ੩ ॥ ੪੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ ॥ ਭੂਖੇ ਪ੍ਰੀਤਿ
ਹੋਵੈ ਅੰਨੁ ਖਾਇ ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲਿ
ਆਘਾਇ ॥ ੧ ॥ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ
ਆਸ ਤੁਮਾਰੀ ॥ ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ
ਹਮਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜੁ
ਮੁਖਿ ਲਾਗੈ ॥ ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ
ਤਿਆਗੈ ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮੁਖਿ ਲਾਗੈ
॥ ੨ ॥ ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ ॥
ਹਿਰਦੈ ਬਿਗਸੈ ਦੇਖੈ ਮਾਇ ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ
ਗੁਰੁ ਮੁਖਿ ਲਾਇ ॥ ੩ ॥ ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ
ਮਾਇਆ ਮੋਹੁ ਕਾਚਾ ॥ ਬਿਨਸਿ ਜਾਇ ਕੂਰਾ
ਕਚੁ ਪਾਚਾ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੁ
ਸਾਚਾ ॥ ੪ ॥ ੪ ॥ ੪੨ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਸਤਿਗੁਰੁ ਸੇਵਾ ਸਫਲ ਹੈ ਬਣੀ ॥ ਜਿਤੁ ਮਿਲਿ
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਧਣੀ ॥ ਜਿਨ
ਹਰਿ ਜਪਿਆ ਤਿਨ ਪੀਛੈ ਛੁਟੀ ਘਣੀ ॥ ੧ ॥
ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਮੇਰੇ ਭਾਈ ॥ ਹਰਿ
ਬੋਲਤ ਸਭ ਪਾਪ ਲਹਿ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ

In the world, all men are interested and happy in collecting wealth and material things of life, whereas the Guru's Sikh feel real happiness in meeting and embracing the Guru. Nanak! I feel happy and satiated by licking the dust of the saint's holy feet of the saints. (4-3-41)

Gour'i Goa'leri Mahala - 4 (Bhikhak preet Bhikh prapae...)

The beggar loves to have a donor (the Lord) who is generous, or a hungry person loves to find food and enjoy eating it; in the same way, the Gursikh finds pleasure and joy in uniting with the Guru. (meeting the Guru) (1)

O Lord ! Pray grant me a glimpse of Your Vision, as I am pinning all my hopes on You ! May You fulfil all our desires through Your Grace ! (Pause-1)

When the sun rises and the day dawns, the bird (chakravarti) feels happy and forgets all the pangs and pains of separation during the night on meeting her mate (lover), similarly the Gursikh feels overjoyed on having a glimpse of the Guru. (on meeting the Guru) (2)

Just as the calf loves to suck the milk from the cow and is overjoyed in his heart on seeing the mother cow; in the same way the Gursikh feels happy and satiated on meeting the Guru. (3)

The rest of love shown by others is all temporary and false love of worldly pleasures (Maya) which is all false and transient. Such a temporary and false love does not last long and vanishes in no time. O Nanak ! I am satiated only when I meet the True Guru. (Whatever pleases the Guru is real love) (4-4-42)

Gour'i Goa'leri Mahala - 4 (Satgur Seva Saphal hai...)

The service of the Guru is considered to be supreme and compared to all other service. Those persons, who have meditated on the True Name of the Lord, in the company of the True Guru, have united with the Lord. The whole world has been released of its bondage (of worldly falsehood) by meeting those persons engaged in remembering the Lord's Name. (4)

O Guru Sikh brothers ! Let us meditate on the True Name by remembering the Lord, as it dispels all our sins and fears (Pause-1)

॥ ਜਬ ਗੁਰੁ ਮਿਲਿਆ ਤਬ ਮਨੁ ਵਸਿ
ਆਇਆ ॥ ਧਾਵਤ ਪੰਚ ਰਹੇ ਹਰਿ ਧਿਆਇਆ
॥ ਅਨਦਿਨੁ ਨਗਰੀ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥
੨ ॥ ਸਤਿਗੁਰ ਪਗ ਧੂਰਿ ਜਿਨਾ ਮੁਖਿ ਲਾਈ
॥ ਤਿਨ ਕੂੜ ਤਿਆਗੇ ਹਰਿ ਲਿਵ ਲਾਈ ॥ ਤੇ
ਹਰਿ ਦਰਗਹ ਮੁਖ ਊਜਲ ਭਾਈ ॥ ੩ ॥
ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥
ਕ੍ਰਿਸਨੁ ਬਲਭਦ੍ਰੁ ਗੁਰ ਪਗ ਲਗਿ
ਧਿਆਵੈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ
ਤਰਾਵੈ ॥ ੪ ॥ ੫ ॥ ੪੩ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਆਪੇ ਜੋਗੀ ਡੰਡਾਧਾਰੀ ॥ ਹਰਿ
ਆਪੇ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥ ਹਰਿ
ਆਪੇ ਤਪੁ ਤਪੈ ਲਾਇ ਤਾਰੀ ॥ ੧ ॥
ਐਸਾ ਮੇਰਾ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥ ੧
॥ ਰਹਾਉ ॥ ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ
ਧੁਨਿ ਆਪੇ ॥ ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ
ਆਪੇ ॥ ਹਰਿ ਆਪਿ ਜਪਾਇ ਆਪੇ
ਹਰਿ ਜਾਪੇ ॥ ੨ ॥ ਹਰਿ ਆਪੇ ਸਾਰਿੰਗ
ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਆਪਿ
ਪੀਆਵਣਹਾਰਾ ॥ ਹਰਿ ਆਪਿ ਕਰੇ
ਆਪੇ ਨਿਸਤਾਰਾ ॥ ੩ ॥ ਹਰਿ ਆਪੇ

When we meet the Guru, then we will be able to control the mind; and all the five vices (like lust and greed) in us which were distracting our mind, will be totally exhausted (removed) by our reciting True Name and singing Lord's praises every day. (2)

Those person, who have applied the dust of the lotus-feet of the True Guru on their foreheads have been rid of their vices like falsehood, lust and have immersed their hearts in the Lord's True Name. O Brother ! Such Guru-minded persons are received with honour in the Lord's Presence, by singing the praises of the Lord. (3)

The service of the Guru, (performed by any one) is liked (loved) by the Guru. Even Krishna or Balram (his brother) have worshipped the Lord by placing themselves at the holy feet of the Guru. O Nanak ! The Lord Himself enables the Guru-minded persons to cross this ocean successfully and merge with the Lord. (4-5-43)

Gour'i Goa'leri Mahala-4 (*Har aape jogi danda dhari,...*)

The Lord Himself is the Yogi and the recluse (Sanyasi) who carries a staff and is pervading everywhere, in every form being the gardener in (the garden of) this World. The Lord is immanent everywhere in the form of various beings and is Himself sitting in silence completely immersed in meditation.(1)

My Lord is such that He is pervading everywhere and in every form (of beings) in this Universe. The Lord is infact so close to us, that if any one really realises Him (His Nature and Secrets) then He does not appear far from us. (Pause-1)

The Lord appears Himself in the form of the Guru's Word, and is also responsible for us to concentrate on Him, and even Himself sings the Lord's praises; or even the Sikh immersed in His praises (through Guru's Word) in a bliss is a personification of the Lord only. The Lord is Himself the cause and effect, i.e. the one who goads us to prayers and the one, engaged in prayers, is the Lord only. (2)

The Lord is the Papiya (the bird yearning for rain-drop) in the form of a Sikh and Himself is The Guru responsible for the nectar of True Name to be partaken by us. The Lord only binds us in the bondage of worldly pleasures, and Himself enables us to rid ourselves of this bondage. (3)

ਬੇੜੀ ਤੁਲਹਾ ਤਾਰਾ ॥ ਹਰਿ ਆਪੇ
ਗੁਰਮਤੀ ਨਿਸਤਾਰਾ ॥ ਹਰਿ ਆਪੇ
ਨਾਨਕ ਪਾਵੈ ਪਾਰਾ ॥੪॥੬॥੪੪॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਜੈਸੀ ਤੂੰ ਰਾਸਿ ਦੇਹਿ
ਤੈਸੀ ਹਮ ਲੇਹਿ ॥ ਹਰਿ ਨਾਮੁ ਵਣਜਰ ਰੰਗ
ਸਿਉ ਜੇ ਆਪਿ ਦਇਆਲੁ ਹੋਇ
ਦੇਹਿ ॥ ੧ ॥ ਹਮ ਵਣਜਾਰੇ ਰਾਮ ਕੇ ॥ ਹਰਿ
ਵਣਜੁ ਕਰਾਵੈ ਦੇ ਰਾਸਿ ਰੇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਧਨੁ ਖਟਿਆ ਹਰਿ
ਸਚੇ ਸਾਹ ਮਨਿ ਭਾਇਆ ॥ ਹਰਿ ਜਪਿ ਹਰਿ
ਵਖਰੁ ਲਦਿਆ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ
ਆਇਆ ॥ ੨ ॥ ਹੋਰੁ ਵਣਜੁ ਕਰਹਿ
ਵਾਪਾਰੀਏ ਅਨੰਤ ਤਰੰਗੀ ਦੁਖੁ ਮਾਇਆ ॥
ਓਇ ਜੇਹੈ ਵਣਜਿ ਹਰਿ ਲਾਇਆ
ਫਲੁ ਤੇਹਾ ਤਿਨ ਪਾਇਆ ॥ ੩ ॥
ਹਰਿ ਹਰਿ ਵਣਜੁ ਸੇ ਜਨੁ ਕਰੇ ਜਿਸੁ
ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਪ੍ਰਭੁ ਦੇਈ ॥ ਜਨ ਨਾਨਕ ਸਾਹੁ
ਹਰਿ ਸੇਵਿਆ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲੇਈ ॥
੪ ॥ ੧ ॥ ੨ ॥ ੪੫ ॥

The boat of worship, the (wooden ore) support of the Lord, and the boatman in the form of the Guru or even the ship itself are all contained in the Almighty, the Lord Himself; and through the Guru's guidance He alone enables us to attain Salvation. O Nanak! The Lord alone is in a position to help us cross this ocean of life successfully. (4-6-44)

Gour'i Baira'gan Mahala-4(Saho hamara tu dhani Jaisi...)

O Lord! You are my banker and the grand business man; whatever type and amount of principal You give us, we start our business with that capital. In case, You are so benevolent as to bestow Your True Name as our merchandise and investment then we accept it with love and start our business in life on that type of goods. (Then we deal in True Name, if the Lord gives us True Name as the merchandise to deal in). (1)

O Lord! We are the dealers in Your True Name. It depends on Your benevolence and if You bestow virtues on us then we deal in Your worship as our business; else, we lead a normal life engaged in worldly activities. (Pause-1)

O True (Lord) Banker! Those persons, who have earned the profits of Your worship as the wealth, are loved by You and the persons, who have loaded the merchandise of Your True Name, are never faced by the god of death as the collector of their loan and interest on Your behalf. (2)

The faithless persons, who deal in the merchandise of worldly pleasures and falsehood (Maya), always suffer in life, (having forsaken True Name and are dealing in Maya) It all depends on the Lord; whatever type of business is allocated to Man, he does that function and reaps the same type of reward. (3)

O True Master! Whoever is bestowed with Your True Name through Your Grace as the merchandise, deals in the same type of business in life. O Nanak! The person, who has served the Lord-banker, (no one else then checks his account) does not have to face any one else for auditing his accounts. (His accounts are closed, as he unites with the Lord-banker) (4-1-7-45)

ਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Gour'i Bairagan Mahala-4 (Jiun Janni garbh palti)

ਜਨਨੀ ਗਰਭੁ ਪਾਲਤੀ ਸੁਤ ਕੀ ਕਰਿ

੧ ॥ ਵਡਾ ਹੋਇ ਧਨੁ ਖਾਟਿ ਦੇਇ ਕਰਿ

ਬਿਲਾਸਾ ॥ ਤਿਉ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਹਰਿ

ਤਾ ਦੇ ਆਪਿ ਹਥਾਸਾ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ

ਰਖ ਹਰਿ ਰਾਖੁ ਮੇਰੇ ਗੁਸਈਆ ॥ ਜਨ

ਪ੍ਰੇਮਾ ਤੁਝਹਿ ਵਡਈਆ ॥ ੧ ॥ ਰਹਾਉ

ਦਰਿ ਘਰਿ ਆਨੰਦੁ ਹਰਿ ਹਰਿ ਜਸੁ

ਭਾਵੈ ॥ ਸਭ ਰਸ ਮੀਠੇ ਮੁਖਿ ਲਗਹਿ

ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਹਰਿ ਜਨੁ ਪਰਵਾਰੁ

ਰੁ ਹੈ ਇਕੀਹ ਕੁਲੀ ਸਭੁ ਜਗਤੁ ਛਡਾਵੈ

॥ ਜੇ ਕਿਛੁ ਕੀਆ ਸੇ ਹਰਿ ਕੀਆ ਹਰਿ

ਵਡਿਆਈ ॥ ਹਰਿ ਜੀਅ ਤੇਰੇ ਤੂੰ

ਤਦਾ ਹਰਿ ਪੂਜ ਕਰਾਈ ॥ ਹਰਿ ਭਗਤਿ

ਰ ਲਹਾਇਦਾ ਆਪੇ ਵਰਤਾਈ ॥ ੩ ॥

ਤਾ ਹਾਟਿ ਵਿਹਾੜਿਆ ਕਿਆ ਤਿਸੁ

ਰਾਈ ॥ ਜੇ ਰਾਜਿ ਬਹਾਲੇ ਤਾ ਹਰਿ

ਨਾਮੁ ਘਾਸੀ ਕਉ ਹਰਿ ਨਾਮੁ ਕਢਾਈ ॥

ਨਾਨਕ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਕੀ

ਆਈ ॥ ੪ ॥ ੨ ॥ ੮ ॥ ੪੬ ॥

Just as the mother helps the child's growth in her womb in the hope of begetting a son, so that on growing big, the son would earn and bring money with which the family would enjoy worldly pleasures. Similarly the saints love the Lord in the fond hope that the Lord would protect His servants and support them in difficulties. (1)

O Lord! O my Master! Pray protect this foolish person of mine, and help me with Your support! Whatever greatness or applause the individual gets in life, is infact the greatness and recognition of Lord's Greatnes. (Pause-1)

O Lord! In case the heart feels the joy of singing Lord's Praises, then this body and mind feels the bliss of life; infact all other pleasures and joys are welcome and worthy of enjoyment when we sing the Lord's praises. O Lord! The Lord's slave (servant), tries to improve his family (status) and tries to help all other relatives and friends close-by, in fact he helps the whole world to cross this ocean successfully. (The whole world is enabled to cross this ocean, by singing Lord's Praises or the whole world is saved by the worship of the Lord.) (2)

Whatever we do, is perhaps the work of the Lord and the whole credit and praise for any achievement should go to Him, who gave us the strength and ability to perform a certain function. O Lord! You are the creator of all beings and You are pervading in all forms and making us worship the Lord. You are in search of the treasure of Lord's worship and then acquires it and distribute it to us (in the form of the Guru.) (3)

O Lord! You have purchased this slave (of mine) from the (shop of) group of holy congregations (holy saints) so what cleverness this slave could possess ? O Lord! We are Your slaves and servants; whether You enable us to sit on the king's throne or make us cut grass (and manage our affairs) it is all Your Greatness and Your Praise, we will only try to highlight Your True Name in all cases as we are Your slaves. (We will be happy under all circumstances)

O Nanak! I am the Lord's slave, and serving my Master by praising Him is supposed to be my duty. (I am happy singing His Praises) (4-2-8-46)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲੋਚੈ ਜੀਉ ਲਾਇ
 ॥ ਹਲੁ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ
 ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ
 ਅੰਤਿ ਛਡਾਇ ॥ ੧ ॥ ਮੈ ਮੂਰਖ ਕੀ ਗਤਿ
 ਕੀਜੈ ਮੇਰੇ ਰਾਮ ॥ ਗੁਰ ਸਤਿਗੁਰ ਸੇਵਾ ਹਰਿ
 ਲਾਇ ਹਮ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੈ ਤੁਰੇ
 ਸਉਦਾਗਰੀ ਸਉਦਾਗਰੁ ਧਾਵੈ ॥ ਧਨੁ ਖਟੈ
 ਆਸਾ ਕਰੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਵੈ ॥ ਤਿਉ
 ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਬੋਲਤਾ ਹਰਿ ਬੋਲਿ
 ਸੁਖੁ ਪਾਵੈ ॥ ੨ ॥ ਬਿਖੁ ਸੰਚੈ ਹਟਵਾਣੀਆ
 ਬਹਿ ਹਾਟਿ ਕਮਾਇ ॥ ਮੋਹ ਝੂਠੁ ਪਸਾਰਾ
 ਝੂਠੁ ਕਾ ਝੂਠੇ ਲਪਟਾਇ ॥ ਤਿਉ ਹਰਿ ਜਨਿ
 ਹਰਿ ਧਨੁ ਸੰਚਿਆ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਇ ॥
 ੩ ॥ ਇਹੁ ਮਾਇਆ ਮੋਹ ਕੁਟੰਬੁ ਹੈ ਭਾਇ
 ਦੂਜੇ ਫਾਸ ॥ ਗੁਰਮਤੀ ਸੋ ਜਨੁ
 ਤਰੈ ਜੋ ਦਾਸਨਿ ਦਾਸ ॥ ਜਨਿ
 ਨਾਨਕਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ
 ਪਰਗਾਸ ॥ ੪ ॥ ੩ ॥ ੯ ॥ ੪੭ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੇ ਭਰਮੈ
 ਭਰਮਾਇਆ ॥ ਵੇਗਾਰਿ ਫਿਰੈ ਵੇਗਾਰੀਆ
 ਸਿਰਿ ਭਾਰੁ ਉਠਾਇਆ ॥ ਜੋ ਗੁਰ ਕੀ
 ਜਨੁ ਸੇਵਾ ਕਰੇ ਸੋ ਘਰ ਕੈ ਕੰਮਿ ਹਰਿ

Gour'i Goa'leri Mahala-4 (kirsani kirsan kare' loche..)

Just as the farmer carries out farming, works hard and tills the land with lot of effort, in the fond hope that his family (sons, and daughters) will benefit from the output; in the same way the Lord's saints remember the Lord and meditate on True Name, hoping that in the end they will get emancipation from the cycle of rebirths. (1)

O my Lord! Pray grant this fool of mine salvation from the worldly bondage and enable us to cross this ocean, and my request is that I may be engaged in the Lord's service or Guru's service so that I may get salvation. (Pause-1)

Just as the trader loads the horses with his merchandise and goes to distant lands for trading and earning wealth, and enjoys worldly pleasures, in the same way, the Lord's servant (saint) remembers the Lord and enjoys the bliss of life. (2)

Just as the trader does his business in a shop and collects lot of wealth, the poison of money; the World is like an expanse of falsehood and the faithless persons remain engrossed in worldly activities and falsehood with lot of attachment; in the same manner, the saints collect the wealth of Lord's True Name which they want to utilise enroute to the next World at the time of death. (3)

The faithless person, due to his dual-mindedness is engrossed in the worldly love of family and other false attachments, but only that person escapes from this bondage who becomes slave of the Master's slaves through the Guru's guidance.

O Nanak! The Guru-minded persons, who have meditated on True Name, get illumined with the knowledge about the World and the secrets of Nature and this life, and finally unite with the Lord. (4-3-9-47)

Gour'i Bairagan Mahala-4 (Nit dinas ra'at lalach kare..)

Man spends day and night engrossed in the worldly love (of wife and son) and wanders around in all sorts of doubts and misgivings. Thus this man (like the beast of burden) spends his life, busy in all sorts of family chores, carrying the burden and worries of family affairs. While the person, who serves the Guru, is engaged by Him in His own work, of remembering the Lord by bestowing him with the gift of True Name. (1)

ਏਆ ॥ ੧ ॥ ਮੇਰੇ ਰਾਮ ਤੋੜਿ ਬੰਧਨ
 ਏਆ ਘਰ ਕੈ ਕੰਮਿ ਲਾਇ ॥ ਨਿਤ
 ਤ ਗੁਣ ਗਾਵਹ ਹਰਿ ਨਾਮਿ
 ਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਰੁ ਪ੍ਰਾਣੀ
 ਕਰੀ ਕਰੇ ਨਰਪਤਿ ਰਾਜੇ ਅਰਥਿ
 ਮਾਇਆ ॥ ਕੈ ਬੰਧੈ ਕੈ ਡਾਨਿ
 ਏ ਕੈ ਨਰਪਤਿ ਮਰਿ ਜਾਇਆ ॥
 ਧਨੁ ਸੇਵਾ ਸਫਲ ਸਤਿਗੁਰੂ ਕੀ
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਹਰਿ ਸੁਖੁ
 ਏਆ ॥ ੨ ॥ ਨਿਤ ਸਉਦਾ ਸੂਦੁ ਕੀਚੈ
 ਭਾਤਿ ਕਰਿ ਮਾਇਆ ਕੈ ਤਾਈ ॥
 ਲਾਹਾ ਦੇਇ ਤਾ ਸੁਖੁ ਮਨੇ ਤੇਟੈ
 ਜਾਈ ॥ ਜੋ ਗੁਣ ਸਾਝੀ ਗੁਰ
 ਕੇ ਕਰੇ ਨਿਤ ਨਿਤ ਸੁਖੁ ਪਾਈ ॥ ੩ ॥
 ਤਨੀ ਭੂਖ ਅਨ ਰਸ ਸਾਦ ਹੈ
 ਨੀ ਭੂਖ ਫਿਰਿ ਲਾਗੈ ॥ ਜਿਸੁ ਹਰਿ
 ਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇਵੇਚੇ ਸਿਰੁ ਗੁਰ ਆਗੈ ॥
 ਨਾਨਕ ਹਰਿ ਰਸਿ ਤ੍ਰਿਪਤਿਆ ਫਿਰਿ
 ਨ ਲਾਗੈ ॥ ੪ ॥ ੪ ॥ ੧੦ ॥ ੪੮ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਆਸ ਨਿਤ ਕਿਉ ਦੇ
 ਹਰਿ ਦਰਸੁ ਤੁਮਾਰਾ ॥ ਜਿਨਿ ਪ੍ਰੀਤਿ ਲਾਈ
 ਾਣਤਾ ਹਮਰੇ ਮਨਿ ਚਿਤਿ ਹਰਿ ਬਹੁਤੁ
 ਾਰਾ ॥ ਹਉ ਕੁਰਬਾਨੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ
 ਿੜਿਆ ਮੇਲਿਆ ਮੇਰਾ ਸਿਰਜਨਹਾਰਾ ॥
 ਮੇਰੇ ਰਾਮ ਹਮ ਪਾਪੀ ਸਰਣਿ ਪਰੇ ਹਰਿ

O my Lord! Kindly grant me the boon of Your True Name, by breaking the shackles of my bondage in worldly activities of false-hood. I would love to sing Your praises every day, immersed in the True Name of the Lord. (Pause-1)

Man serves his Master throughout for the sake of worldly benefits, till the end of his life, but this is all for worldly benefits which are meant for his Master only. Either the Master (king) punishes man for his sins, or he is chained (to perform certain acts) or the man dies in bondage (in chains) and all his collected wealth will be taken away by the king as a fine. (Else the king dies and due to uncertain conditions the man leaves the kingdom, leaving behind all his amassed wealth.) The only wealth of the service of the Lord is worthwhile, as with this wealth one enjoys the bliss of life by meditating on True Name. (2)

The dealer (business man) deals in various types of merchandise for earning profits and amassing wealth and feels very happy while earning profits but feels miserable in case of losses. On the other hand the person, who (shares his profits with the Guru), follows the Guru's teachings and enjoys bliss and happiness everyday. (3)

We feel anxious for enjoying worldly comforts and pleasures and the more we get, we have a craving for more and more of worldly possessions and never feel satisfied. While the person, who is favoured by the Lord's Grace, accepts Lord's Will with complete self-surrender. (giving up his ego) O Nanak! The person who feels, satiated with the nectar of True Name, is fully contented and never seeks any further pleasures or comforts of life. (This is the advantage of Lord's love) (4-4-10-48)

Gour'i Bairagan Mahala-4 (*Hamr'e ma'n chit har a'as...*)

O Lord! My mind is ever hopeful of Your personal (meeting;) vision and is always thinking of ways and means to unite with You. The person, who has developed love for You, knows how dear You are for him. I offer myself as a sacrifice to the Guru who has enabled me to unite again with the Lord-Creator, who was separated from me earlier. (1)

O my Lord! We, the sinners, have come (at Your doorstep) for Your mercy and support, in the hope that sometime, You

ਦੁਆਰਿ ॥ ਮਤੁ ਨਿਰਗੁਣ ਹਮ ਮੇਲੇ ਕਬਹੂੰ
ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮਰੇ
ਅਵਗੁਣ ਬਹੁਤੁ ਬਹੁਤੁ ਹੈ ਬਹੁ ਬਾਰ ਬਾਰ
ਹਰਿ ਗਣਤ ਨ ਆਵੈ ॥ ਤੂੰ ਗੁਣਵੰਤਾ ਹਰਿ
ਹਰਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਬਖਸਿ ਲੈਹਿ
ਹਰਿ ਭਾਵੈ ॥ ਹਮ ਅਪਰਾਧੀ ਰਾਖੇ ਗੁਰ ਸੰਗਤੀ
ਉਪਦੇਸੁ ਦੀਓ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ॥ ੨ ॥
ਤੁਮਰੇ ਗੁਣ ਕਿਆ ਕਹਾ ਮੇਰੇ ਸਤਿਗੁਰਾ ਜਬ
ਗੁਰੁ ਬੋਲਹ ਤਬ ਬਿਸਮੁ ਹੋਇ ਜਾਇ ॥ ਹਮ
ਜੈਸੇ ਅਪਰਾਧੀ ਅਵਰੁ ਕੋਈ ਰਾਖੇ ਜੈਸੇ ਹਮ
ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਛਡਾਇ ॥ ਤੂੰ ਗੁਰੁ
ਪਿਤਾ ਤੂੰ ਹੈ ਗੁਰੁ ਮਾਤਾ ਤੂੰ ਗੁਰੁ ਬੰਧਪੁ ਮੇਰਾ
ਸਖਾ ਸਖਾਇ ॥ ੩ ॥ ਜੇ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ
ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ
ਆਪੇ ॥ ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ
ਪੁਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ
॥ ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ
ਮਿਲਿਐ ਚੁਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥ ੪ ॥ ੫
॥ ੧੧ ॥ ੪੯ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੇਹੁ
ਮੀਠਾ ਮਾਇਆ ॥ ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ
ਮਨੁ ਅਨ ਰਸਿ ਲਾਇਆ ॥ ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ
ਨ ਆਵਈ ਕਿਉ ਛੂਟਾ ਮੇਰੇ ਹਰਿ ਰਾਇਆ
॥ ੧ ॥ ਮੇਰੇ ਰਾਮ ਇਹ ਨੀਚ ਕਰਮ ਹਰਿ
ਮੇਰੇ ॥ ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਕਰਿ
ਕਿਰਪਾ ਬਖਸਿ ਅਵਗਣ ਸਭਿ ਮੇਰੇ ॥ ੧ ॥

might bestow Your Grace on us and unite the sinners like
with Yourself. (Pause-1)

O Lord! We know that our sins and vices are beyo
count, which we have committed time and again; but You
so kind and benevolent, (Giver of all virtues), that You pard
all those who have loved Your True Name. You have saved
sinners, and rid us from the worldly bondage by granting
the teachings of the Guru, (through the Guru's guidance)
the form of True Name. (2)

O my True Guru! How could I describe Your virtues a
qualities? When You beckon me, (with honour), my mind
wonder struck and goes into a state of trance, whence I perce
only Your True Name pervading everywhere, and I enjoy t
bliss of life. Is there another one, who could rid us sinners
all the worldly bondage ? One cannot ever think of any oth
(person) power capable of all this. O my Guru ! You are li
my father and mother or even brother to me and a friend to
trusted for any help. (3)

O True Guru! You only know my state of mind, You on
know all the techniques (of improving us) as we were bei
treated like worms, roaming around in disgust and no one ev
looked at us. You have raised us to Your own higher level
granting us Your Company and saved worms like us fro
destruction. O Nanak! The Guru of slaves like me, is prais
worthy, as in His Company all our worries and afflictions
cast away, and we are received with honour in Your Presen
(receive honour in Your Presence). (4-5-11-49)

Gour'i Bairagan Mahala-4 (kanchan Na'ri me'h jiu

O Lord! Our mind is attracted towards the love of t
wife and the charm of worldly falsehood (Maya) appears to
as sweet; and our mind is engrossed in all sorts of mater
things like our house, abode, horses (signs of material gain
and worldly pleasures. O Lord! We never remember the (Lor
True Name, so how could we free ourselves from the worl
bondage ? (1)

O my Lord ! All this is the mean work of a base man li
me who has lost his way. You are benevolent and perfe
pray pardon me for all my failings through Your Grace
(Pause-1)

O Lord! Neither do I possess a beautiful body, nor a hi

ਰਹਾਉ ॥ ਕਿਛੁ ਰੂਪੁ ਨਹੀ ਕਿਛੁ ਜਾਤਿ ਨਾਹੀ
 ਕਿਛੁ ਢੰਗੁ ਨ ਮੇਰਾ ॥ ਕਿਆ ਮੁਹੁ ਲੈ ਬੋਲਹ
 ਗੁਣ ਬਿਹੁਨ ਨਾਮੁ ਜਪਿਆ ਨ ਤੇਰਾ ॥ ਹਮ
 ਪਾਪੀ ਸੰਗਿ ਗੁਰ ਉਬਰੇ ਪੁੰਨੁ ਸਤਿਗੁਰ ਕੇਰਾ
 ॥ ੨ ॥ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਮੁਖੁ ਨਕੁ ਦੀਆ
 ਵਰਤਣ ਕਉ ਪਾਣੀ ॥ ਅੰਨੁ ਖਾਣਾ ਕਪੜੁ
 ਪੈਨਣੁ ਦੀਆ ਰਸ ਅਨਿ ਭੋਗਾਣੀ ॥ ਜਿਨਿ
 ਦੀਏ ਸੁ ਚਿਤਿ ਨ ਆਵਈ ਪਸੂ
 ਹਉ ਕਰਿ ਜਾਣੀ ॥ ੩ ॥ ਸਭੁ ਕੀਤਾ ਤੇਰਾ
 ਵਰਤਦਾ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥ ਹਮ ਜੰਤ ਵਿਚਰੇ
 ਕਿਆ ਕਰਹ ਸਭੁ ਖੇਲੁ ਤੁਮ ਸੁਆਮੀ ॥
 ਜਨ ਨਾਨਕੁ ਹਾਟਿ ਵਿਹਾਇਆ ਹਰਿ ਗੁਲਮ
 ਗੁਲਾਮੀ ॥ ੪ ॥ ੬ ॥ ੧੨ ॥ ੫੦ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ
 ਮਝਾਰਿ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ
 ਖਿਨੁ ਖਿਨੁ ਪੋਚਾਰਿ ॥ ਤਿਉ ਸਤਿਗੁਰ ਗੁਰਸਿਖ
 ਰਾਖਤਾ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥ ੧ ॥ ਮੇਰੇ
 ਰਾਮ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਭ ਕੇ ਹੈ ਏਆਣੇ ॥
 ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰ ਪਾਧਾ ਜਿਨਿ
 ਹਰਿ ਓਪਦੇਸੁ ਦੇ ਕੀਏ ਸਿਆਣੇ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਜੈਸੀ ਗਗਨਿ ਫਿਰੰਤੀ ਊਡਤੀ ਕਪਰੇ ਬਾਗੇ
 ਵਾਲੀ ॥ ਓਹ ਰਾਖੈ ਚੀਤੁ ਪੀਛੈ ਬਿਚਿ ਬਚਰੇ
 ਨਿਤ ਹਿਰਦੈ ਸਾਰਿ ਸਮਾਲੀ ॥ ਤਿਉ ਸਤਿਗੁਰ
 ਸਿਖ ਪ੍ਰੀਤਿ ਹਰਿ ਹਰਿ ਕੀ ਗੁਰੁ ਸਿਖ ਰਖੈ

caste, nor do I have a good upbringing with good actions;
 then with what face could a virtuous person like me even say
 that I have never remembered Your True Name? We were such
 low type of sinners but in the company of the True Guru, we
 have crossed this ocean (of life) successfully; and the credit
 for all this goes to the Guru. (2)

O Lord! You have given us this body, soul, mouth and
 nose (face) and water to drink; in fact You have bestowed
 everything to Man; You have given us food to eat, clothes to
 wear, and many other delicacies and pleasures to enjoy. We do
 not remember the Lord, who has bestowed so many gifts to us.
 The man is like an animal, who through his ego, feels that all
 these comforts are the result of his hard work and cleverness. (3)

O Lord! You know everything including my inner
 feelings, and whatever happens, is according to Your Will and
 pleasure, as we (men), are not capable of doing anything
 independently; in fact all this drama is organised by You.

O Nanak! I am the slave of the Lord, and have been bought
 and paid for by the Lord from the market, so (I am the slave of
 Your slaves) I am at Your beck and call, all the time.
 (4-6-12-50)

Gour'i Bairagan Mahala-4 (Jiun janni su't jan palti ...)

Just as the mother brings up the child after giving birth to
 him, and keeps him under her care always; feeds him with
 morsels of food, while moving in and out of the room and
 fondels him every moment. Similarly the True Guru looks after
 the Sikhs (followers) through body and mind by showering
 love of the Lord on them. (1)

O my Lord! We are the children of the Lord and are totally
 ignorant but the Guru, a great teacher, worth remembering
 through the Lord's teachings (of body and mind), has made us
 knowledgeable and wiser. (Pause-1)

Just as the bird (Koonj) with white feathers, flies in the
 high skies and keeps remembering the off-springs down below
 at a distance, and takes care through constant watch at heart
 daily. Similarly The True Guru bestows the Lord's love and
 meditation of His True Name, to the Sikhs, thus keeping the
 welfare of the Sikhs (followers) at heart all the time. (2)

ਜੀਅ ਨਾਲੀ ॥ ੨ ॥ ਜੈਸੇ ਕਾਤੀ ਤੀਸ ਬਤੀਸ
ਹੈ ਵਿਚਿ ਰਾਖੈ ਰਸਨਾ ਮਾਸ ਰਤੁ ਕੇਰੀ ॥
ਕੋਈ ਜਾਣਹੁ ਮਾਸ ਕਾਤੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ
ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ ॥ ਤਿਉ
ਸੰਤ ਜਨਾ ਕੀ ਨਰ ਨਿੰਦਾ ਕਰਹਿ ਹਰਿ
ਰਾਖੈ ਪੈਜ ਜਨ ਕੇਰੀ ॥ ੩ ॥ ਭਾਈ ਮਤ
ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ
ਸਭ ਕਰੇ ਕਰਾਇਆ ॥ ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ
ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ ਲਾਗਿ ਨ
ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥ ਐਸਾ ਹਰਿ
ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕ
ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ ॥ ੪ ॥
੭ ॥ ੧੩ ॥ ੫੧ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੋ ਸਤਿਗੁਰੁ
ਕਹੀਐ ॥ ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ
ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ ॥ ੧ ॥ ਮੇਰਾ ਸਤਿਗੁਰੁ
ਪਿਆਰਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ॥ ਹਉ ਬਿਨੁ ਬਿਨੁ
ਕਰੀ ਨਮਸਕਾਰੁ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਕਿਉ ਮਿਲੈ ॥
੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਮੇਲਿਆ ਮੇ
ਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ਇਛੁ ਪੁੰਨੀ ਜਨ ਕੇਰੀਆ
ਲੇ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ੨ ॥ ਹਰਿ ਭਗਤਿ
ਦ੍ਰਿੜਾਵੈ ਹਰਿ ਭਗਤਿ ਸੁਣੈ ਤਿਸੁ ਸਤਿਗੁਰੁ
ਮਿਲੀਐ ॥ ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਹਰਿ ਲਾਭੁ
ਨਿਤਿ ਦ੍ਰਿੜੀਐ ॥ ੩ ॥ ਜਿਸ ਕਉ ਰਿਦੈ ਵਿਗਾਸੁ
ਹੈ ਭਾਉ ਦੂਜਾ ਨਾਹੀ ॥ ਨਾਨਕ ਤਿਸੁ ਗੁਰੁ
ਮਿਲਿ ਉਧਰੈ ਹਰਿ ਗੁਣ ਗਾਵਾਹੀ ॥ ੪ ॥ ੮
॥ ੧੪ ॥ ੫੨ ॥

Just as the (scissor of) teeth, thirty or thirty-two in number and the tongue inside the teeth is made up of flesh and blood and the whole thing is cared for by the Lord. But if someone (looked after by the Lord.) feels that the tongue has any control over anything, then he is mistaken, as the movement of the tongue is under the control of the Lord. Similarly people vilify and say unpleasant things about the saints, but the Lord looks after them and saves their honour. (3)

O Brother! Please understand clearly that nothing is in the hands of anyone; Whatever we do is being directed by the Lord as per His Will. Even old age, death or sickness of any type (fever or half head-ache) or any curses are all under the control of the Lord, and nothing happens without His Will. O Nanak! Let us remember the True Name of the Lord daily, as He could emancipate us from the clutches of Yama (god of death) (4-7-13-51)

Gour'i Bairagan Mahala-4 (Jis miliae ma'n hoi anand...)

The definition of Satguru is that by meeting Him, our heart gets real happiness or bliss and in whose company we could rid ourselves of our dual-mindedness and attain the highest stage of unison with the Lord. (1)

O my friend! Pray tell me how to meet my dear True Lord. I would salute him time and again if anyone could show me, the means to meet the Perfect Guru. (Pause-1)

It was through Lord's Grace that I was enabled to meet the Perfect Guru, and all my wishes were fulfilled by taking the dust of the lotus-feet of the True Guru. (2)

Let us meet such a Perfect Guru, who would arrange to inculcate the worship of the Lord in our hearts and who listens and describes the praises of the Lord. By this means we would never come to grief or loss, and we could clearly understand the gains of the Lord's True Name from the Guru. (3)

The Perfect Guru is such' whose heart is illumined with the knowledge of the Lord, and who has attained perfect bliss, by doing away with dual mindedness. O Nanak! Let us meet such a Guru, who would enable us to inculcate the love of singing Lord's praises and cross this ocean of life successfully. (4-8-14-52)

ਮਹਲਾ ੪ ॥ ਗਉੜੀ ਪੂਰਬੀ ॥

Mahala-4 Gour'i Poorbi (*Har dayal daya prab kini ...*)

When the benevolent Lord showered His Grace and blessings on me, my mind was diverted towards the Lord and I started worship of the Lord (with body and soul) and through the mouth I started repeating True Name of the Lord. Through the Guru's Grace, I developed the deepest love for the Lord and my life was completely immersed in the love and joy of the Lord's remembrance. (1)

I am the slave of the Lord-spouse and when my heart (mind) was completely in love with the Lord, the whole world was brought at my feet (behest) without paying any price. (The world was made my slave) (Pause-1)

O Brother (Saints) ! Let us try to trace out the Lord in the company of saints. You will find the Lord within yourself, whom you were trying to locate at the holy places. All the various forms of life are different facets of the Lord, as His spirit is only pervading in all the living beings, and He is residing as close by to us. (within us) (2)

The Lord, who is enabling everyone to flourish, who is the farthest from us, (beyond our reach) and cannot be evaluated; in fact, the Timeless Perfect Lord abides very close to (within us) the whole world. But the Guru enabled us to perceive the Lord before us, when we dedicate our life to the perfect Guru, (ridding ourselves of ego). (3)

O Lord, who resides within (all of us) or without (outside) us! I have fallen at Your lotus feet (surrendered my self to You completely) as You are greater than the Greatest. O Nanak! I sing the praises of the Lord daily in the company of the True Guru, who is the intermediary-between the Lord and myself. (We should sing the Lord's praises through the guru daily who is functioning as intermediary between us and the Lord.) (4-1-15-53)

Gour'i Poorbi Mahala-4 (*Jag jiwan aparnpa'r soami ...*)

O Lord! You are the bestower of life to the whole world and are beyond reach; O Lord Creator! O Master, Giver of all rewards as per our desires! We follow the same path, as directed by You. (1)

O Lord! My mind is totally immersed in Your True Name.

ਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਕੀਨੀ ਮੇਰੀ
ਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੀ ॥ ਗੁਰਮੁਖਿ ਰੰਗੁ
ਇਆ ਅਤਿ ਗੂੜਾ ਹਰਿ ਰੰਗਿ ਭੀਨੀ ਮੇਰੀ
ਲੀ ॥ ੧ ॥ ਅਪੁਨੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਉ
ਲੀ ॥ ਜਬ ਹਮ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ
ਰਿ ਦੀਨੇ ਜਗਤੁ ਸਭੁ ਗੋਲ ਅਮੋਲੀ ॥ ੧
ਰਹਾਉ ॥ ਕਰਹੁ ਬਿਬੇਕੁ ਸੰਤ ਜਨ ਭਾਈ
ਜਿ ਹਿਰਦੈ ਦੇਖਿ ਢੰਢੋਲੀ ॥ ਹਰਿ ਹਰਿ ਕੂਪੁ
ਭ ਜੋਤਿ ਸਥਾਈ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਹਰਿ
ਲੀ ॥ ੨ ॥ ਹਰਿ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਸਭ
ਗ ਕੈ ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੋਲੀ ॥ ਹਰਿ
ਰਿ ਪ੍ਰਗਟੁ ਕੀਓ ਗੁਰਿ ਪੂਰੈ ਸਿਰੁ ਵੇਖਿਓ ਗੁਰ
ਹਿ ਮੋਲੀ ॥ ੩ ॥ ਹਰਿ ਜੀ ਅੰਤਰਿ ਬਾਹਰਿ
ਮ ਸਰਣਾਗਤਿ ਤੁਮ ਵਡ ਪੁਰਖ ਵਡੋਲੀ
ਜਨੁ ਨਾਨਕੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ
ਲਿਲਿ ਸਤਿਗੁਰ ਗੁਰ ਵੇਚੋਲੀ ॥ ੪ ॥ ੧ ॥
੧੫ ॥ ੫੩ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਜਗਜੀਵਨ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਗਦੀਸੁਰ
ਰਖ ਬਿਧਾਤੇ ॥ ਜਿਤੁ ਮਾਰਗਿ ਤੁਮ ਪ੍ਰੇਰਹੁ
ਆਮੀ ਤਿਤੁ ਮਾਰਗਿ ਹਮ ਜਾਤੇ ॥ ੧ ॥

ਰਾਮ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ॥ ਸਤਸੰਗਤਿ
ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਰਿ ਰਾਮੈ ਨਾਮਿ
ਸਮਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਹਰਿ ਹਰਿ ਜਗਿ ਅਵਧੁ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਹਰਿ ਸਾਤੇ ॥ ਤਿਨ ਕੇ ਪਾਪ ਦੋਖ ਸਭਿ ਬਿਨਸੇ
ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਤੇ ॥ ੨ ॥ ਜਿਨ
ਕਉ ਲਿਖਤੁ ਲਿਖੇ ਧੁਰਿ ਮਸਤਕਿ ਤੇ ਗੁਰ
ਸੰਤੋਖ ਸਰਿ ਨਾਤੇ ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ
ਸਭ ਤਿਨ ਕੀ ਜੋ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ ॥ ੩
॥ ਰਾਮ ਤੁਮ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰ
ਤੁਮ ਜੇਵਡ ਅਵਰੁ ਨ ਦਾਤੇ ॥ ਜਨੁ ਨਾਨਕੁ
ਨਾਮੁ ਲਏ ਤਾਂ ਜੀਵੈ ਹਰਿ ਜਪੀਐ ਹਰਿ ਕਿਰਪਾ
ਤੇ ॥ ੪ ॥ ੨ ॥ ੧੬ ॥ ੫੪ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਮੇਰਾ ਮਨੁ
ਹਰਿ ਸੇਤੀ ਰਾਤੇ ॥ ਸਤਿਗੁਰਿ ਬਚਨੁ ਦੀਓ
ਅਤਿ ਨਿਰਮਲੁ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨੁ
ਮਾਚੇ ॥ ੧ ॥ ਰਾਮ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬੋਧਿ
ਲੀਓ ਹਰਿ ਸਾਚੇ ॥ ਜਿਹ ਕਾਲ ਕੈ ਮੁਖਿ
ਜਗਤੁ ਸਭੁ ਗ੍ਰਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ
ਬਚਨਿ ਹਰਿ ਹਮ ਬਾਚੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਸੇਤੀ ਤੇ
ਸਾਕਤ ਮੂੜ ਨਰ ਕਾਚੇ ॥ ਤਿਨ ਕਉ
ਜਨਮੁ ਮਰਨੁ ਅਤਿ ਭਾਰੀ ਵਿਚਿ ਵਿਸਟਾ

We have united with You and Your True Name, when we have attained the True Name of the Lord in the company of holy saints. (Pause-1)

(O Hari!) O Lord! Your True Name is the panacea of all ills of the world; and Your True Name is the only Truth and source of Peace. The persons, who enjoy the bliss of Your True Name with the Guru's guidance, rid themselves of all their sins and failings. (2)

The persons, who are predestined with good fortune bathe in the pool of tranquillity (love) of the Lord. They, in fact, rid themselves of their filth of false attachments by immersing in the love of the Lord. (Those, predestined, bathe in the tank of peace and tranquillity of the Guru) (3)

O Lord Creator! There is none else greater than You, and You alone are bestowing all gifts (boons) to us (worldly pleasures and comforts) in all the three Ages.

O Nanak! Those persons, who serve the Lord, live an active life (lead a worthy life) by meditating on True Name but this remembrance of True Name is only possible through the Guru's Grace. (4-2-16-54)

Gour'i Poorbi Mahala-4 (karo kirpa jaggiwan datai ...)

O Lord, The Bestower of life! Pray grant me the boon that my body and mind (soul) be fully immersed in You. O Lord! When the True Guru favoured me with the knowledge (of Nature) through his sweet and pure Words, then Your True Name, which brings cheer and life to the human beings, gave me the bliss of life, by its meditation. (1)

O Lord! The true Lord has bewitched my mind; and we have been saved through the Guru's Words, from the clutches of death (god of death), which had engrossed the whole world with fear. (Pause-1)

O Lord! The persons, who have no love for You, are the followers of the god of power, and are untrue (false) and foolish. Such persons suffer the pangs of the fear of the cycle of births and deaths and engrossed in Maya (Worldly veil of false

ਮਰਿ ਪਾਚੇ ॥ ੨ ॥ ਤੁਮ ਦਇਆਲ
ਣਿ ਪ੍ਰਤਿਪਾਲਕ ਮੇ ਕਉ ਦੀਜੈ ਦਾਨੁ
ਹਮ ਜਾਚੇ ॥ ਹਰਿ ਕੇ ਦਾਸ ਦਾਸ ਹਮ
ਮੈ ਮਨੁ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਨਾਚੇ ॥ ੩ ॥
ਸਾਹ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ
ਤਾਰੇ ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਜੀਉ ਰਾਸਿ
ਤੇਰੀ ਜਨ ਨਾਨਕ ਕੇ ਸਾਹ ਪ੍ਰਭ
ਤੇ ॥ ੪ ॥ ੩ ॥ ੧੭ ॥ ੫੫ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਦਇਆਲ ਸਰਬ ਦੁਖ ਭੰਜਨ ਇਕ
ਨਉ ਸੁਨਹੁ ਦੇ ਕਾਨੇ ॥ ਜਿਸ ਤੇ ਤੁਮ ਹਰਿ
ਨੇ ਸੁਆਮੀ ਸੋ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮੇਰਾ ਪ੍ਰਾਨੇ
੧ ॥ ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਪਾਰਬ੍ਰਹਮ ਕਰਿ
ਨੇ ॥ ਹਮ ਮੂੜ ਮੁਗਧ ਅਸੁਧ ਮਤਿ ਹੋਤੇ
ਤ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਹਮ ਜਾਨੇ ॥
੨ ॥ ਰਹਾਉ ॥ ਜਿਤਨੇ ਰਸ ਅਨ ਰਸ ਹਮ
ਸਭ ਤਿਤਨੇ ਫੀਕ ਫੀਕਾਨੇ ॥ ਹਰਿ ਕਾ
ਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖਿਆ ਮਿਲਿ ਸਤਿਗੁਰ
ਨ ਰਸ ਗਾਨੇ ॥ ੨ ॥ ਜਿਨ ਕਉ ਗੁਰੁ
ਤੋਗੁਰੁ ਨਹੀ ਭੇਟਿਆ ਤੇ ਸਾਕਤ ਮੂੜ
ਵਾਨੇ ॥ ਤਿਨ ਕੇ ਕਰਮਹੀਨ ਧੁਰਿ ਪਾਏ
ਇ ਦੀਪਕੁ ਮੋਹਿ ਪਚਾਨੇ ॥ ੩ ॥ ਜਿਨ
ਉ ਤੁਮ ਦਇਆ ਕਰਿ ਮੇਲਹੁ ਤੇ ਹਰਿ ਹਰਿ
ਵ ਲਗਾਨੇ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ

hood) they suffer through the fire of the womb. (2)

O Lord-Benevolent! You save and look after those persons who have taken refuge at Your (door) holy feet. We beseech You for the gift of True Name. Kindly grant us this boon and make us the slaves of Your slave, O Lord ! Our mind enjoys Your worship in the company of saints, and is overjoyed at this attainment with Lord's love. (3)

O Master! You are the (Great) merchant and we are the dealers of Your Name. O Nanak ! My mind, body and soul are all gifts of Nature (Lord) and the Lord is the true (business man) banker as every thing has been bestowed by Him. (4-3-17-55)

Gour'i Poorbi Mahala-4 (*Tum dayal sarab dukh bhanjan ik bino suno de kane'..*)

O Lord! You are very kind and destory (eliminate) all our worries and miseries. Pray listen to my request with full attention. Kindly arrange to bring us in the company of such a True Guru, through whom we may realise Your Greatness and whom we may love dearly. (1)

O Lord! We consider the True Guru as the God Almighty Himself. Infact, we were great fools with very little intelligence but on meeting the True Guru, we have now realised and appreciated the Lord's Greatness through the Guru's guidance. (Pause-1)

Whatever types of pleasures there are in the world, (six in number) or any other types of tasteful things, except True Name now, all appear tasteless. But since we have met the True Guru, and tasted the nectar of True Name of the Lord, we have been singing the praises of the Lord's True Name. (It is sweeter than sugarcane) (2)

The persons, who have not met the worthy Guru yet, are great fools, serving god of power rather than the Lord Himself. They have been predestined by the Lord to perform worthless deeds, and they sacrifice themselves over their families and its attachment, like the moth losing its life on the candle light. (They are pre-destined towards mean actions in Wordly love, like the moth burning itself over the candle light.) (3)

O Lord! The persons whom You bring in the company of the Guru, through Your Grace, engage themselves in the service

ਜਪਿ ਪ੍ਰਗਟੇ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਨੇ ॥

ੴ ॥ ੪ ॥ ੧੮ ॥ ੫੬ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਮੇਰੇ ਮਨ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਨਾਲਿ ਹੈ ਸੁਆਮੀ
ਕਹੁ ਕਿਥੈ ਹਰਿ ਪਹੁ ਨਸੀਐ ॥ ਹਰਿ ਆਪੇ
ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਹਰਿ ਆਪਿ ਛਡਾਏ
ਛੁਟੀਐ ॥ ੧ ॥ ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ
ਹਰਿ ਮਨਿ ਜਪੀਐ ॥ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ
ਭਜਿ ਪਉ ਮੇਰੇ ਮਨਾ ਗੁਰ ਸਤਿਗੁਰ ਪੀਛੈ
ਛੁਟੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰੇ ਮਨ ਸੇਵਹੁ
ਸੇ ਪ੍ਰਭੁ ਸ੍ਵਸਤੁ ਸੁਖਦਾਤਾ ਜਿਤੁ ਸੇਵੀਐ ਨਿਜ
ਘਰਿ ਵਸੀਐ ॥ ਗੁਰਮੁਖਿ ਜਾਇ ਲਹਹੁ ਘਰੁ
ਅਪਨਾ ਘਸਿ ਰੰਦਨੁ ਹਰਿ ਜਸੁ ਘਸੀਐ ॥ ੨ ॥
ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ
ਉਤਮੁ ਲੈ ਲਾਹਾ ਹਰਿ ਮਨਿ ਹਸੀਐ ॥ ਹਰਿ
ਹਰਿ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵੈ
ਤਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਚਖੀਐ ॥ ੩ ॥
ਮੇਰੇ ਮਨ ਨਾਮ ਬਿਨਾ ਜੋ ਦੂਜੈ ਲਾਗੇ
ਤੇ ਸਾਕਤ ਨਰ ਜਮਿ ਘੁਟੀਐ ॥
ਤੇ ਸਾਕਤ ਚੋਰ ਜਿਨਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ
ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਭਿਟੀਐ ॥ ੪ ॥ ਮੇਰੇ
ਮਨ ਸੇਵਹੁ ਅਲਖ ਨਿਰੰਜਨ ਨਰਹਰਿ ਜਿਤੁ
ਸੇਵੀਐ ਲੇਖਾ ਛੁਟੀਐ ॥ ਜਨ ਨਾਨਕ ਹਰਿ
ਪ੍ਰਭਿ ਪੂਰੇ ਕੀਏ ਖਿਨੁ ਮਾਸਾ ਤੋਲੁ ਨ ਘਟੀਐ
॥ ੫ ॥ ੫ ॥ ੧੯ ॥ ੫੭ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਹਮਰੇ ਪ੍ਰਾਨ ਵਸਗਤਿ ਪ੍ਰਭੁ ਤੁਮਰੈ ਮੇਰਾ ਜੀਉ

of the Lord. O Nanak! Those persons, who have meditated on Your True Name, have been acclaimed as Great in body, mind and spirit as they have merged with the Lord by following the Guru's teachings and moulded themselves accordingly (4-4-18-56)

Gour'i Poorbi Mahala-4 (Me'rai ma'n so prabh sada ...

O my mind! The Master is always by our side, then where could we (run away) escape from the Lord, after committing various sins ? (when we feel no one has seen us doing any sins) But if the benevolent Lord pardons us and frees us from the worldly bondage, then we may attain salvation. (1)

O my mind! Let us remember and inculcate the True Name of the Lord, in our hearts which is the greatest healer of all our sufferings and ills. Then O my mind! Let us seek refuge at the Lord's lotus feet quickly, as we could remove the shackles of our worldly bondage by following the Guru's teachings (Pause-1)

O my mind ! Let us serve the True Master, the bestower of all comforts and bliss, by serving whom we may achieve self-realisation and find our inner true self. Try to find your real abode through the Guru's guidance, and it is the singing of Lord's Praises alone which could be considered like chandan (sandal wood) which spreads its aroma all around. (2)

O my mind! The True Name of the Lord is the healer of all our ills, and the True Name along with Lord's Praises is really Great and wonderful panacea of all our ills, and it is the True Name which brings bliss and joy to the mind, but it could only be attained through the Lord's Grace, and then we may taste this nectar of True Name. (3)

O my mind! The faithless persons who, devoid of True Name, are engrossed in dual-mindedness, will suffer at the hands of the god of death. Infact such persons, who have forsaken True Name, are like thieves and we should not go anywhere near them. (4)

O my mind ! Let us serve the imperceptible Lord, with whose service we may escape from being made accountable for our actions. O Nanak ! Once the Lord has perfected us in His remembrance, then we will never fall short of our worth in His eyes. (We will come out with flying colour in His Presence (5-5-19-47)

Gour'i Poorbi Mahala -4 (Hamre Pran vasgat prabh ...

O Lord! Our life is controlled by You and my body and soul are all Your blessings. Pray be kind to give us a glimpse

ਮੰਡੁ ਸਭ ਤੇਰੀ ॥ ਦਇਆ ਕਰਹੁ ਹਰਿ ਦਰਸੁ
 ਤਖਾਵਹੁ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਘਣੇਰੀ ॥ ੧
 ਰਾਮ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਮਿਲਣੁ ਹਰਿ
 ਠੇਰੀ ॥ ਗੁਰ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਕਿੰਚਤ ਗੁਰਿ
 ਠੀਨੀ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ ॥ ੧
 ਰਹਾਉ ॥ ਜੋ ਹਮਰੈ ਮਨ ਚਿਤਿ ਹੈ ਸੁਆਮੀ
 ਆ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਨਹੁ ਮੇਰੀ ॥ ਅਨਦਿਨੁ
 ਜਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ
 ਠੇਰੀ ॥ ੨ ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਤੇ ਪੰਥੁ
 ਤਾਇਆ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ
 ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀ ਸਭ
 ਮਾਸ ਪੁਜੀ ਜਨ ਕੇਰੀ ॥ ੩ ॥
 ਸਰੰਨਾਥ ਜਗਦੀਸੁਰ ਕਰਤੇ ਸਭ
 ਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ ॥ ਜਨ ਨਾਨਕ
 ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਜਨ
 ਕੇਰੀ ॥ ੪ ॥ ੬ ॥ ੨੦ ॥ ੫੮ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਏਹੁ ਮਨੁਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁਰੰਗੀ ਦਹ
 ਤਹ ਦਿਸਿ ਚਲਿ ਚਲਿ ਹਾਢੇ ॥ ਗੁਰੁ ਪੂਰਾ
 ਸਾਇਆ ਵਡਭਾਗੀ ਹਰਿ ਮੰਤ੍ਰੁ ਦੀਆ ਮਨੁ
 ਸਾਢੇ ॥ ੧ ॥ ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਲਾਲੇ
 ਸਾਢੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਮਰੈ ਮਸਤਕਿ
 ਦਾਗੁ ਦਗਾਨਾ ਹਮ ਕਰਜ ਗੁਰੁ ਬਹੁ ਸਾਢੇ ॥
 ਸਰਉਪਕਾਰੁ ਪੁੰਨੁ ਬਹੁ ਕੀਆ ਭਉ
 ਟੁਤਰੁ ਤਾਰਿ ਪਰਾਢੇ ॥ ੨ ॥ ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ
 ਰੇਦੈ ਹਰਿ ਨਾਹੀ ਤਿਨ ਕੂਰੇ ਗਾਢਨ ਗਾਢੇ ॥

of Your Presence (vision). My heart is yearning for meeting You with my body and mind hoping for uniting with You. (1)

O Lord ! My body and mind is all set and anxiously waiting for Your glimpse, but only those persons are enabled to meet You, who are blessed with Your Grace, even for a short while. (Pause-1)

O Lord, the Master ! You know the ways and means of my thoughts which have brought in my mind Your memory and desire to meet You. I enjoy the bliss of life by meditating on Your True Name day and night. (2)

O Lord! When the benevolent Lord showed me the True path; and seeing my keenness You Yourself blessed me with Your glimpse. Then I felt myself very fortunate on meeting You and my heart was overwhelmed with joy and all my hopes were fulfilled. (3)

O Lord-Creator of the Universe, The True Master ! Our very existence, movements, eating and drinking habits are all controlled by You. O Nanak ! We have sought refuge at the Lord's lotus-feet for His support, and now our honour is in His hands; He will help save our honour, if it pleases Him. (4-6-20-58)

Gour'i Poorbi Mahala-4 (*Eh manua khin na tikai boh rangi...*)

My mind, seeing all the worldly pleasures and comforts (the material world) never rests in peace for a moment even, and instead wanders all over in all the ten directions, due to many desires, like a top. But when, due to our great fortune, we met the Guru, and attained Lord's True Name through Him, then my mind attained peace through His message. (1)

O Lord ! We are called Your slaves and servants. (Pause-1)

We are so much indebted to the Lord that our foreheads are engraved with the symbol (sign) of slaves. Because the Guru had bestowed (innumerable) gifts and comforts on us that it had added up to such a huge debt, which we could not repay. (and became His slaves) The Guru had granted so many mercies and showered His kindness on us, enabling us to cross this ocean of life successfully and placed us safely on the otherside of the ocean, as it was rather very difficult to cross it. (2)

The self-willed (faithless) persons, who have no love for

ਜਿਉ ਪਾਣੀ ਕਾਗਦੁ ਬਿਨਸਿ ਜਾਤ ਹੈ
ਤਿਉ ਮਨਮੁਖ ਗਰਭਿ ਗਲਾਵੇ ॥ ੩ ॥
ਹਮ ਜਾਨਿਆ ਕਛੂ ਨ ਜਾਨਹੁ ਆਗੈ ਜਿਉ
ਹਰਿ ਰਾਖੈ ਤਿਉ ਠਾਵੇ ॥ ਹਮ ਭੂਲ ਚੂਕ
ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ
ਕਾਵੇ ॥ ੪ ॥ ੭ ॥ ੨੧ ॥ ੫੯ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ
ਸਾਧੁ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥ ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ
ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ
ਮੰਡਾ ਹੇ ॥ ੧ ॥ ਕਰਿ ਸਾਧੁ ਅੰਜੁਲੀ ਪੁੰਨੁ
ਵਡਾ ਹੇ ॥ ਕਰਿ ਡੰਡਉਤ ਪੁੰਨੁ ਵਡਾ ਹੇ ॥
੧ ॥ ਰਹਾਉ ॥ ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ
ਜਾਨਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ
ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥ ੨ ॥
ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ
ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥ ਅਬਿਨਾਸੀ
ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ
ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥ ੩ ॥
ਹਮੇ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ
ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥ ਜਨ ਨਾਨਕ
ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ
ਸੁਖੁ ਮੰਡਾ ਹੇ ॥ ੪ ॥ ੮ ॥ ੨੨ ॥ ੬੦ ॥

the Lord in their hearts, have cultivated and developed false relationships in this World. Just as paper gets completely rotten and destroyed being wetted in water, in the same way the self-willed persons, suffer and undergo the pangs of the cycle of births and deaths. (3)

Neither did we know anything before, nor shall we know anything in future; we live as it pleases the Lord and pass life accordingly. O Nanak ! We are forgetful in mind and speech and are always busy in backbiting and vilifying others. If the Guru is kind and showers His Grace on us, then He would protect us by pardoning us of all our sins. (and enable us to cross this ocean successfully.) (4-7-21-59)

Gour'i Poorbi Mahala-4 (kaam karod nagar boh ...)

This body (town) was replete with vices like sexual desire, anger and ego, while we have destroyed all these vicious thoughts, and deeds in the company of holy Saints.

The persons, who have attained the Guru, as per the pre-destined fortune and Lord's Will, have their hearts filled with the love of the Lord. (1)

The best way to realise a good deed would be to salute the holy saints with folded hands or by worshipping such people by lying prostrate before them. (Pause-1)

The faithless persons, worshippers of Worldly falsehood, have not known the taste of Lord's True Name as the thorn of egoism has pricked their heart and it pierces further as they move around (as they proceed in life) which causes more pain and finally they face the pangs of death (god of death.) (2)

The Guru-minded persons who are imbued with the love of the Lord's True Name, have overcome (destroyed) the suffering caused by the cycle of births and deaths. Finally they have attained the Lord-Eternal, with the honour and acclaim of all the lands. (of the Universe) (3)

O Lord! We are the most neglected, poorest and humble type of Your servants. O Greatest Creator of the World ! May You protect us from the onslaughts of (others) vices! O Nanak ! We only have the support of the True Lord and protection of the True Name of the Master and it is with His True Name alone that we have enjoyed the bliss of life. (4-8-22-60)

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ
ਦੁ ਨ ਪਾਵੈ ਧੀਨਾ ॥ ਹਰਿ ਦੀਨ ਦਇਆਲਿ
ਨੁਗੁਹ ਕੀਆ ਹਰਿ ਗੁਰ ਸਬਦੀ ਚਖਿ
ੀਨਾ ॥ ੧ ॥ ਰਾਮ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰ ਲਿਵ
ੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਅਗਮੁ
ਮਹੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਮਿਲਿ ਸਤਿਗੁਰ
ਯਾਗਿ ਬਸੀਨਾ ॥ ਜਿਨ ਗੁਰ ਬਚਨ ਸੁਖਾਨੇ
ੀਅਰੈ ਤਿਨ ਆਗੈ ਆਣਿ ਪਰੀਨਾ ॥ ੨ ॥
ਨਮੁਖ ਹੀਅਰਾ ਅਤਿ ਕਠੋਰੁ ਹੈ ਤਿਨ ਅੰਤਰਿ
ਸਾਰ ਕਰੀਨਾ ॥ ਬਿਸੀਅਰ ਕਉ ਬਹੁ ਦੁਖੁ
ੀਆਈਐ ਬਿਖੁ ਨਿਕਸੈ ਫੋਲਿ ਫੁਲੀਨਾ ॥
੩ ॥ ਹਰਿ ਪ੍ਰਭ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ
ਪਸਿ ਗਰੁੜੁ ਸਬਦੁ ਮੁਖਿ ਲੀਨਾ ॥ ਜਨ
ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ ਲਾਗਿ ਸੰਗਤਿ
ਕਰੂਆ ਮੀਨਾ ॥ ੪ ॥ ੯ ॥ ੨੩ ॥ ੬੧ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਹਰਿ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਹਮ ਬੇਚਿਆ ਪੂਰੇ
ਗੁਰ ਕੈ ਆਗੇ ॥ ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ
ਦਿੜਾਇਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗ ਸਭਾਗੇ ॥
੧ ॥ ਰਾਮ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ॥ ੧
॥ ਰਹਾਉ ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤ
ਰਾਮ ਰਾਇ ਗੁਰ ਸਬਦਿ ਗੁਰੂ ਲਿਵ ਲਾਗੇ ॥
ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਉ ਕਾਟਿ ਗੁਰੂ ਕਉ ਮੇਰਾ

Gour'i Poorbi Mahala-4 (*Iss gar'h meh har Ram Rai hai...*)

In this castle of the body, the Lord, the enlightener, is abiding while the faithless man, being obstinate, does not enjoy His blessings. When the benevolent Lord bestows His Grace on him, then this faithless person through the Guru's guidance, did taste this joy in full. (1)

O Brother! The singing of Lord's Praises through hymns, with the Guru's guidance, appears very sweet by concentrating on it. (Pause-1)

The Lord, beyond our reach, and beyond the effect of man's senses (five) including viewing Him with eyes, is attained by the person, who after meeting the intermediary (Guru), has surrendered himself at the Guru's lotus-feet. The persons, who have listened to and accepted the Guru's Word, have been offered the bliss of life on a platter by the Guru. (2)

The faithless persons possess a heart of stone, like the dark black pitcher. It is just like the snake, who after being offered milk would spit venom only, in the same way, the faithless person emits vicious thoughts only. (3)

O Lord ! Pray enable us to meet the saint-Guru as those persons who have meditated on the Guru's Word, have found it like the magic sermon for removing the poisonous effect of venom and they have thoroughly used it to advantage. O Nanak! I am the slave of the Guru and obey Him like a servant, as in the company of holy saints, the faithless person rids himself of his (rude) bitter behaviour and behaves sweetly. (4-9-23-61)

Gour'i Poorbi Mahala-4 (*Har har arth, sarir hum bachea...*)

We have offered our body as a sacrifice to the Perfect Guru for the sake of attaining Lord's True Name. Because of our good fortune and pre-destined Lord's Will, we were lucky to receive the Lord's Name, which we have inculcated in our hearts through the Guru's benevolence. (1)

O Lord! Kindly grant us the boon of developing devotion and concentration on the True Name of the Lord. (Pause-1)

Since the time our mind has concentrated fully on the Guru's teachings, we are remembering and worshipping the Lord who is pervading everywhere. Now I would like to offer

ਭ੍ਰਮੁ ਭਉ ਗੁਰ ਬਚਨੀ ਭਾਗੇ ॥ ੨ ॥

ਅੰਧਿਆਰੈ ਦੀਪਕ ਆਨਿ ਜਲਾਏ ਗੁਰ

ਗਿਆਨਿ ਗੁਰੂ ਲਿਵ ਲਾਗੇ ॥ ਅਗਿਆਨੁ

ਅਧਿਰਾ ਬਿਨਸਿ ਬਿਨਾਸਿਓ ਘਰਿ ਵਸਤੁ ਲਹੀ

ਮਨ ਜਾਗੇ ॥ ੩ ॥ ਸਾਕਤ ਬਧਿਕ ਮਾਇਆ

ਧਾਰੀ ਤਿਨ ਜਮ ਜੋਹਨਿ ਲਾਗੇ ॥ ਉਨ

ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਨ ਬੇਚਿਆ ਓਇ

ਆਵਹਿ ਜਾਹਿ ਅਭਾਗੇ ॥ ੪ ॥ ਹਮਰਾ ਬਿਨਉ

ਸੁਨਹੁ ਪ੍ਰਭ ਠਾਕੁਰ ਹਮ ਸਰਣਿ ਪ੍ਰਭੁ ਹਰਿ

ਮਾਗੇ ॥ ਜਨ ਨਾਨਕ ਕੀ ਲਜ ਪਾਤਿ ਗੁਰੂ ਹੈ

ਸਿਰੁ ਬੇਚਿਓ ਸਤਿਗੁਰ ਆਗੇ

॥ ੫ ॥ ੧੦ ॥ ੨੪ ॥ ੬੨ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਹਮ ਅਹੰਕਾਰੀ ਅਹੰਕਾਰ ਅਗਿਆਨ ਮਤਿ

ਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਵਾਇਆ ॥ ਹਉਮੈ

ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ

ਹਰਿ ਰਾਇਆ ॥ ੧ ॥ ਰਾਮ ਗੁਰੂ ਕੇ ਬਚਨਿ

ਹਰਿ ਪਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰੈ ਹੀਅਰੈ

ਪ੍ਰੀਤਿ ਰਾਮ ਰਾਇ ਕੀ ਗੁਰਿ ਮਾਰਗੁ ਪੰਥੁ

ਬਤਾਇਆ ॥ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਸਤਿਗੁਰ

ਆਗੈ ਜਿਨਿ ਵਿਛੁੜਿਆ ਹਰਿ ਗਲਿ ਲਾਇਆ

॥ ੨ ॥ ਮੇਰੈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੀ ਦੇਖਨ

ਕਉ ਗੁਰਿ ਹਿਰਦੈ ਨਾਲਿ ਦਿਖਾਇਆ ॥ ਸਹਜ

ਅਨੰਦੁ ਭਇਆ ਮਨਿ ਮੇਰੈ ਗੁਰ ਆਗੈ ਆਪੁ

my body and mind as a sacrifice to the Guru, as my doubts and fears have been cast away by the Guru's Words. (2)

Since the mind developed concentration on the Lord through the Guru's guidance, the Guru has enlightened me with the knowledge and complete disenchantment in my heart, (from worldly activities) by removing the darkness of ignorance. Once this darkness due to lack of knowledge, (ignorance) which destroys the whole world, disappeared through the Guru's guidance, the mind awoke from its slumber to attain the Truth in my inner self. (self-realisation) (3)

The persons, involved in worldly pleasures, like the hunter, were being watched by the god of death, to be caught unawares and such faithless persons undergo the cycle of births and deaths as they never surrender themselves to the Lord's Will, being unfortunate. (4)

O Lord, The True Master ! Pray listen to our prayers, as we seek Your protection and support only. O Nanak ! My honour lies with the Guru only as I have offered everything to the Lord and surrendered myself completely to Him. (5-10-24-62)

Gour'i Poorbi Mahala-4 (Ham ahankari ahankar ...)

Before meeting the Guru, I was very egoistic due to my ignorance (about God), but I have now shed my egoism under the Guru's guidance. Having rid myself of my ego, I feel relieved and grateful to the Guru, who is a personification of the Lord. (1)

O Brother! We have attained the True Lord with the help of the Guru's teachings. (Pause-1)

Now my mind is fully tuned to the love and devotion of the Lord, (Worldly King) as the Guru helped me towards the path of the Lord, by diverting me from the path of worldly falsehood.(Maya) I offer my body and soul to the Guru (as a sacrifice) as I was completely removed from the Lord once and then the Guru, with His Grace, enabled me to mingle with the Lord (again). (2)

When I developed the urge and love in my heart of meeting the Lord, the Guru helped me to visualise and perceive

ਵੇਚਾਇਆ ॥ ੩ ॥ ਹਮ ਅਪਰਾਧ ਪਾਪ ਬਹੁ
ਕੀਨੇ ਕਰਿ ਦੁਸਟੀ ਚੋਰ ਚੁਰਾਇਆ ॥ ਅਬ
ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ
ਲਾਜ ਹਰਿ ਭਾਇਆ
॥ ੪ ॥ ੧੧ ॥ ੨੫ ॥ ੬੩ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ
ਮਨੂਆ ਗਾਵੈ ॥ ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ
ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਲਿਵ ਲਾਵੈ ॥ ੧
॥ ਗੁਰਮੁਖਿ ਹਰਿਲਿਵ ਲਾਵੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਹਮਰਾ ਠਾਕੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਨੁ ਗੁਰ
ਕੀ ਕਾਰ ਕਮਾਵੈ ॥ ਹਮ ਮਲਿ ਮਲਿ ਧੋਵਹੁ
ਪਾਵ ਗੁਰੁ ਕੇ ਜੋ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ॥
੨ ॥ ਹਿਰਦੈ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਇਣੁ
ਜਿਹਵਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਮਨ ਰਸਕਿ
ਰਸਕਿ ਹਰਿ ਰਸਿ ਆਘਾਨੇ ਫਿਰਿ
ਬਹੁਰਿ ਨ ਭੂਖ ਲਗਾਵੈ ॥ ੩ ॥ ਕੋਈ
ਕਰੈ ਉਪਾਵ ਅਨੇਕ ਬਹੁਤੇਰੇ ਬਿਨੁ
ਕਿਰਪਾ ਨਾਮੁ ਨ ਪਾਵੈ ॥ ਜਨ ਨਾਨਕ ਕਉ
ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ
ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥ ੪ ॥ ੧੨ ॥ ੨੬ ॥ ੬੪ ॥

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਗੁਰਮੁਖਿ ਜਿੰਦੂ ਜਪਿ ਨਾਮੁ ਕਰੰਮਾ ॥ ਮਤਿ

the Lord within my innerself. With this I feel having attained the state of Equipoise, and perfect bliss in my heart; so I have offered my body and soul to the Guru, infact, my very life is devoted to the Guru now. (3)

We the sinners, have committed lot of sins and other vices like backbiting, talking ill of others; and have even pilfered or stolen the wealth of others. O Nanak ! Now we have developed great love and devotion for Lord's True Name. O Lord! Pray protect our honour and save us from this World. (4-11-25-63)

Gour'i Poorbi Mahala-4 (Gurmat baje' sabad anahad...)

We could now hear the continuous celestial music (Unstrung Music of Nature), through the Guru's guidance, which is continuously being played in the World. (The Lord pervading throughout the World, was revealed by those, having Guru's guidance.) And the mind, through the Guru's teachings, sings the praises of the Lord with the help of the Guru's Word; but only those persons, who were fortunate, have had the glimpse of the Guru. Blessed are those persons who inculcate the Lord's love and devotion in their hearts ! (1)

But it is only the Guru-minded persons, who concentrate on the Lord and then meditate on the Lord's True Name. (Pause-1)

Our Master is the perfect Guru, so my mind is always following the dictates of the Guru. (obeys the Lord's Will) We would love to wash the lotus feet of the Guru, who describes the Lord's Greatness. (2)

Our heart enjoys the bliss of the Lord, who is the fountain-head of all joys and virtues, through the Guru's guidance, and we sing the praises of the Lord with our tongue also. Our mind enjoys the bliss of the nectar of True Name, and we are fully satiated with this joy. Now our hunger for more and more of worldly things (pleasures) is also overcome, and our wanderings have come to an end. (3)

Even if one were to make all types of efforts, one would not attain the Lord's True Name without the Guru's Grace. O Nanak ! It was only through the Grace of the Lord, that the love of the True Name was inculcated in our hearts through the Guru's guidance. (4-12-26-64)

Rag Gour'i Majh Mahala-4 (Gurmukh jindu jap Naam..)

O my soul ! Try to achieve the virtue of meditating on True Name, through the Guru's guidance. O my soul ! Make

ਮਾਤਾ ਮਤਿ ਜੀਉ ਨਾਮੁ ਮੁਖਿ ਰਾਮਾ ॥ ਸੰਤੋਖੁ
ਪਿਤਾ ਕਰਿ ਗੁਰ ਪੁਰਖੁ ਅਜਨਮਾ ॥ ਵਡਭਾਗੀ
ਮਿਲੁ ਰਾਮਾ ॥ ੧ ॥ ਗੁਰੁ ਜੋਗੀ ਪੁਰਖੁ
ਮਿਲਿਆ ਰੰਗੁ ਮਾਣੀ ਜੀਉ ॥ ਗੁਰ ਹਰਿ
ਰੰਗਿ ਰਤੜਾ ਸਦਾ ਨਿਰਬਾਣੀ ਜੀਉ ॥
ਵਡਭਾਗੀ ਮਿਲੁ ਸੁਘੜ ਸੁਜਾਣੀ ਜੀਉ ॥
ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਰੰਗਿ ਭਿੰਨਾ ॥ ੨ ॥
ਆਵਹੁ ਸੰਤਹੁ ਮਿਲਿ ਨਾਮੁ ਜਪਾਹਾ ॥ ਵਿਚਿ
ਸੰਗਤਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ਜੀਉ ॥ ਕਰਿ
ਸੇਵਾ ਸੰਤਾ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਹਾ ਜੀਉ ॥ ਮਿਲੁ
ਪੂਰਬਿ ਲਿਖਿਅੜੇ ਪੁਰਿ ਕਰਮਾ ॥ ੩ ॥ ਸਾਵਣਿ
ਵਰਸੁ ਅੰਮ੍ਰਿਤੁ ਜਗੁ ਛਾਇਆ ਜੀਉ ॥ ਮਨੁ
ਮੇਰੁ ਕੁਹਕਿਅੜਾ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠੜਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ
ਜੀਉ ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ॥ ੪ ॥ ੧
॥ ੨੭ ॥ ੬੫ ॥

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਉ ਸਖੀ ਗੁਣ ਕਾਮਣ ਕਰੀਹਾ ਜੀਉ ॥
ਮਿਲਿ ਸੰਤ ਜਨਾ ਰੰਗੁ ਮਾਣਿਹ ਰਲੀਆ ਜੀਉ
॥ ਗੁਰ ਦੀਪਕੁ ਗਿਆਨੁ ਸਦਾ ਮਨਿ ਬਲੀਆ
ਜੀਉ ॥ ਹਰਿ ਤੁਠੈ ਢੁਲਿ ਢੁਲਿ ਮਿਲੀਆ

your intelligence as the mother, which teaches you to remember the Lord's Name; and patience as your father, and make the Lord Almighty, who is timeless and free from the cycle of births and deaths, as your Guru; and finally mingle with the Lord through your great fortune (and Lord's Will). (1)

I have found such a Guru, who is always imbued with the love of the Lord, and is a Yogi who is always detached; and in whose company my soul has enjoyed the perfect bliss of life. The Guru is always above all worries and miseries and is immersed in the love of the Lord completely. But such a greatest and wisest Guru is attained only by few fortunate persons; and my mind is fully immersed in the love of the Lord. (2)

O Saintly persons ! Let us meditate on True Name in the company of saints, and enjoy the benefit of True Name, being present in the holy congregations. It is only through the service of the holy saints that we receive the nectar of True Name, so that we should always serve the saints. But one gets the company of holy congregations only if one is fortunate, and pre-destined by Lord's Will. (One gets Lord's True Name if it is pre-destined and one is fortunate enough.) (3)

When the Guru showered the blessings of His teachings in the form of monsoon rain on the human soul, then the Lord's vision appeared pervading everywhere. (The Lord's Vision who is the only one above the reach of death in this World, appears everywhere.) When the nectar of True Name (Guru's teachings or Word) was tasted by the mouth, (man) then the mind felt extreme joy and danced like the peacock during the monsoon clouds.

The Lord's True Name was showered on us and even the Lord appeared in physical form, as we got a glimpse of His Vision. O Nanak! My mind is fully immersed in the Lord's love, and I have attained perfect bliss of life. (4-1-27-65)

Gour'i Majh Mahala-4 (*Auo Sakhi gu'nn kaman kari ha...*)

O my friend ! Let us attain some good qualities and virtues so as to control our spouse, the Lord; just as women perform some hypnotic acts, in the same way we should also perform such acts of virtuous nature. Let us enjoy the spiritual bliss and its joy by meeting the dear saints of the Lord. By developing love for the saints, the Guru has lit the lamp of knowledge in my mind, (thus illuminating it with Nature's

ਜੀਉ ॥ ੧ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ
ਹਰਿ ਢੋਲੇ ਜੀਉ ॥ ਮੈ ਮੇਲੇ ਮਿਤ੍ਰੁ ਸਤਿਗੁਰੁ
ਵੇਚੋਲੇ ਜੀਉ ॥ ਮਨੁ ਦੇਵਾਂ ਸੰਤਾ ਮੇਰਾ ਪ੍ਰਭੁ
ਮੇਲੇ ਜੀਉ ॥ ਹਰਿ ਵਿਟੜਿਅਹੁ ਸਦਾ ਘੋਲੇ
ਜੀਉ ॥ ੨ ॥ ਵਸੁ ਮੇਰੇ ਪਿਆਰਿਆ ਵਸੁ
ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਮਨਿ ਵਸੁ
ਜੀਉ ॥ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ
ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਵੇਖਿ ਵਿਗਸੁ ਜੀਉ
॥ ਹਰਿ ਨਾਮੁ ਮਿਲਿਆ ਸੋਹਾਗਣੀ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਮਨਿ ਅਨਦਿਨੁ ਅਨਦੁ ਰਹਸੁ ਜੀਉ
॥ ਹਰਿ ਪਾਇਅੜਾ ਵਡਭਾਗੀਈ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਨਿਤ ਲੈ ਲਾਹਾ ਮਨਿ ਹਸੁ ਜੀਉ ॥
੩ ॥ ਹਰਿ ਆਪਿ ਉਪਾਏ ਹਰਿ ਆਪੇ ਵੇਖੈ
ਹਰਿ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ਜੀਉ ॥ ਇਕਿ
ਖਾਵਹਿ ਬਖਸ ਤੋਟਿ ਨ ਆਵੈ ਇਕਨਾ ਫਕਾ
ਪਾਇਆ ਜੀਉ ॥ ਇਕਿ ਰਾਜੇ ਤਖਤਿ ਬਹਹਿ
ਨਿਤ ਸੁਖੀਏ ਇਕਨਾ ਭਿਖ ਮੰਗਾਇਆ ਜੀਉ
॥ ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ
ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਿਆਇਆ ਜੀਉ ॥ ੪
॥ ੨ ॥ ੨੮ ॥ ੬੬ ॥

ਗੁਰੂੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਮਨ ਮਾਹੀ ਮਨ ਮਾਹੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ
ਰੰਗਿ ਰਤਾ ਮਨ ਮਾਹੀ ਜੀਉ ॥ ਹਰਿ ਰੰਗੁ
ਨਾਲਿ ਨ ਲਖੀਐ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ
ਅਲਖੁ ਲਖਾਹੀ ਜੀਉ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ

secrets) When the Lord in His benevolence, became interested and pleased with me, then I met the Lord with full devotion and thrill. (1)

I have developed the love for the beloved Lord in my body and mind, on seeing the saints in such a bliss and joy. My friend, The True Guru, like the intermediary, will enable me to mingle with the Lord. I would offer my mind to those saints who would enable me to meet my Lord, the True Master. I would offer myself as a sacrifice to the saint who helps me to meet the Lord. (2)

O my dear Lord ! Pray bless me with the boon of Your presence with love in my body and mind ! When we felt happy and satisfied by seeing the Guru; we felt as if we have realised the much sought for reward. O my dear Govind! Those (married women), persons who have attained the love of True Name of the Lord-spouse, experience lot of joy and bliss in their hearts day and night.

O my dear Govind (and Brother) ! The persons, with lot of good fortune, who have realised the Lord, feel happy and satisfied in their hearts at the spiritual gains. (3)

The Lord Himself creates the Universe and then looks after its maintenance and keep everyone engaged in daily chores. There are some persons, who enjoy the benevolence and gifts of the fruitless Lord, while there are others, who are poor, devoid of all comforts and food, and are asking for more and more. There are some who are placed on the king's throne, enjoying all the comforts of life, while some others are made to beg.

O Nanak ! The persons, who have meditated on True Name of the Lord, have understood the secrets of Nature and realised that it is Lord's Will, (Guru's Word) which prevails everywhere. (so we should accept with pleasure Lord's Will) (4-2-28-66)

Gour'i Majh Mahala-4 (Ma'n mahi ma'n mahi me'rai...)

O my dear friends ! The love of the Lord has completely occupied my mind, as it is imbued the with Lord's love. O Brother! The Lord unseen and omni-Present in all shapes and forms, is by my side and the perfect Guru has enabled me to meet and understand the (Unknowable) Indescribable Lord. O my Govinda ! When I was enlightened with the knowledge of the Lord's True Name, all my miseries and spiritual poverty (failures and short comings) disappeared suddenly.

ਪਰਗਾਸਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਸਭ ਦਾਲਦ ਦੁਖ
ਲਹਿ ਜਾਹੀ ਜੀਉ ॥ ਹਰਿ ਪਦੁ ਉਤਮੁ ਪਾਇਆ
ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਡਭਾਗੀ ਨਾਮਿ ਸਮਾਹੀ ਜੀਉ ॥
੧ ॥ ਨੈਣੀ ਮੇਰੇ ਪਿਆਰਿਆ ਨੈਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ
ਕਿਨੈ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠੜਾ ਨੈਣੀ ਜੀਉ ॥ ਮੇਰਾ ਮਨੁ
ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਬਾਝੁ
ਧਨ ਕੁਮਲੈਣੀ ਜੀਉ ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ
ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਸੈਣੀ ਜੀਉ
॥ ਹਰਿ ਆਇ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਮੈ ਸੁਖਿ ਵਿਹਾਣੀ ਰੈਣੀ ਜੀਉ ॥ ੨ ॥
ਮੈ ਮੇਲਹੁ ਸੰਤ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਮੈ ਮਨਿ
ਤਨਿ ਭੁਖ ਲਗਾਈਆ ਜੀਉ ॥ ਹਉ ਰਹਿ ਨ
ਸਕਉ ਬਿਨੁ ਦੇਖੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਮੈ ਅੰਤਰਿ ਬਿਰਹੁ
ਹਰਿ ਲਾਈਆ ਜੀਉ ॥ ਹਰਿ ਰਾਇਆ ਮੇਰਾ
ਸਜਣੁ ਪਿਆਰਾ ਗੁਰੁ ਮੇਲੇ ਮੇਰਾ ਮਨੁ ਜੀਵਾਈਆ
ਜੀਉ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਸਾ ਪੂਰੀਆ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਹਰਿ ਮਿਲਿਆ ਮਨਿ ਵਾਧਾਈਆ ਜੀਉ
॥ ੩ ॥ ਵਾਰੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਾਰੀ ਮੇਰੇ
ਪਿਆਰਿਆ ਹਉ ਤੁਧੁ ਵਿਟੜਿਅਹੁ ਸਦ ਵਾਰੀ
ਜੀਉ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਹਰਿ ਪੁੰਜੀ ਰਾਖੁ ਹਮਾਰੀ ਜੀਉ ॥
ਸਤਿਗੁਰੁ ਵਿਸਟੁ ਮੇਲਿ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮੇਲੇ
ਕਰਿ ਰੈਬਾਰੀ ਜੀਉ ॥ ਹਰਿ ਨਾਮੁ ਦਇਆ ਕਰਿ
ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕੁ ਸਰਣਿ
ਤੁਮਾਰੀ ਜੀਉ ॥ ੪ ॥ ੩ ॥ ੨੯ ॥ ੬੭ ॥

O Brother ! Those persons, who have attained the state of perfect bliss (state of Equi-poise) at the Lord's glimpse, have merged with the Lord as they were fortunate enough. (1)

The knowledge of the Lord's secrets and greatness, is attained through the Guru, who is a personification of the Lord. A glimpse has been obtained through the eyes of those persons, with lot of intelligence and insight. O my Govinda ! My body and mind, is sick, due to the Lord's separation and is pining for his glimpse just as the woman loses her charm and beauty (charm) in the separation of her spouse, the same is my state of mind, due to the Lord's separation. O my Brother ! Such a Lord, my Master, friend and colleague (kin) has been attained through the help of holy saints (the Guru).

O my Brother ! Once we got a glimpse of the Lord-spouse, bestower of all life to the Universe, we could spend the night (life) with peace and joy. (2)

O Saintly friends ! Pray enable me to meet the Lord, my friend and Master, as my body and mind is pining and completely craving to have a glimpse of the Lord. I cannot live for a moment without meeting my True Lord, as the Lord's love has completely occupied my mind and the craving is great. The Guru has enabled me to meet my Lord, the king and real friend of mine, which has gladdened my heart with joy and has brought life into my static body. (my mind awakens to Eternal bliss). Now all my desires and inner feelings have been fulfilled and by meeting the Lord, my mind is fully satiated and being congratulated by everyone. (3)

O my beloved Lord ! I offer my body and soul as a sacrifice to You. O my Lord ! The love of the Lord-spouse has completely overwhelmed my body and mind, so kindly protect and save my wealth of faith in the Lord's love. (save my soul.)

O my Govinda ! Pray enable me to meet the True Guru, the intermediary (Your counsel) between You and me as under His guidance I will be able to meet the Lord.

O Nanak ! I have sought refuge at the Lord's lotus feet and with the Guru's Grace I have attained the True Name of the Lord; pray keep me immersed in True Name now. (4-3-29-67)

ਗੁਰੂੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Gour'i Majh Mahala-4 (Choji merai Govinda choji ...)

ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ
ਪ੍ਰਭੁ ਮੇਰਾ ਚੋਜੀ ਜੀਉ ॥ ਹਰਿ ਆਪੇ ਕਾਨ੍ਹ
ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪੇ ਗੋਪੀ ਖੋਜੀ
ਜੀਉ ॥ ਹਰਿ ਆਪੇ ਸਭ ਘਟ ਭੋਗਦਾ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਆਪੇ ਰਸੀਆ ਭੋਗੀ ਜੀਉ ॥ ਹਰਿ
ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਸਤਿਗੁਰੁ
ਜੋਗੀ ਜੀਉ ॥ ੧ ॥ ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ
ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਖੇਲੈ ਬਹੁ ਰੰਗੀ ਜੀਉ
॥ ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਇਕਿ
ਨਗਨ ਫਿਰਹਿ ਨੰਗ ਨੰਗੀ ਜੀਉ ॥ ਆਪੇ ਜਗਤੁ
ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਸਭ
ਮੰਗੀ ਜੀਉ ॥ ਭਗਤਾ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਹਰਿ ਕਥਾ ਮੰਗਹਿ ਹਰਿ ਚੰਗੀ ਜੀਉ
॥ ੨ ॥ ਹਰਿ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ ਮੇਰੇ
ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤਾ ਲੋਚ ਮਨਿ ਪੂਰੀ ਜੀਉ
॥ ਆਪੇ ਜਲਿ ਥਲਿ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ
ਰਵਿ ਰਹਿਆ ਨਹੀ ਦੂਰੀ ਜੀਉ ॥ ਹਰਿ ਅੰਤਰਿ
ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ
ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ ॥ ਹਰਿ ਆਤਮ ਰਾਮੁ
ਪਸਾਰਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਵੇਖੈ ਆਪਿ
ਹਦੂਰੀ ਜੀਉ ॥ ੩ ॥ ਹਰਿ ਅੰਤਰਿ ਵਾਜਾ ਪਉਣੁ
ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਵਜਾਏ ਤਿਉ
ਵਜੈ ਜੀਉ ॥ ਹਰਿ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮੇ
ਰੇ ਗੋਵਿੰਦਾ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪ੍ਰਭੁ ਗਾਜੈ ਜੀਉ
॥ ਆਪੇ ਸਰਣਿ ਪਵਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ
ਭਗਤ ਜਨਾ ਰਾਖੁ ਲਾਜੈ ਜੀਉ ॥ ਵਡਭਾਗੀ
ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮ

O my dear friend ! My Lord, the True Master, is responsible for staging this drama of life during all the ages. He Himself is the Lord, creates (Lord) Krishna and He Himself seeks Krishna's company in the form of beloved Radha. (The Lord is Himself functioning in all forms.) O my Brother! The Lord Himself is enjoying the worldly pleasures in the form of a householder; at the same time the Lord Himself is functioning in the form of the True Guru with greatest ability and power, as such He never forsaks anyone. (1) (In spite of enjoying worldly pleasures Himself, the Lord remains aloof from all worldly activities, and never forgets anything, being the most perfect Being and puts the forsaken ones on true path). (1)

The Lord Himself creates this Universe; and then Himself plays the worldly game of various activities. There are some persons, who are given the privilege of enjoying all worldly pleasures, while there are some others, completely poor and wasting their life in poverty and desperation. O Brother ! The Lord is the Creator of this Universe, and all are seeking all types of favours from Him; and He bestows all gifts on us. O Brother ! The saints of the Lord depend on the support of True Name and they seek from the Lord His blessings to sing His praises and describe His Greatness. (2)

O Brother ! The Lord Himself enables some persons to serve us; the Lord pervades everywhere including lands and seas and is seen functioning on every side and in everything; and He is not far from us. The Lord Himself is functioning in our body and in the world and is humming with activity, rather overflowing everywhere. O Brother ! The Lord has spread His own person (image) everywhere and watches everything being close to everyone. O Brother ! In this body, the song of our Lord is heard but all this is controlled by the Lord as it pleases Him. (The song of life in the form of breath is continuously being played in us) (3)

O Brother ! The Lord, the fountain-head of all this wealth of True Name, abides within us; but the True Master, is perceived only through the Guru's Word. The Lord Himself brings us at the lotus-feet of the saints and protects the honour of His saints.

O Nanak! The Guru-minded persons, who are favoured with good fortune, get the company of holy saints and the

ਸਿਧਿ ਕਾਜੈ ਜੀਉ ॥ ੪ ॥ ੪ ॥ ੩੦ ॥੬੮॥

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਮੈ ਹਰਿ ਨਾਮੈ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥
 ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਮਿਤੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਜੀਉ ॥
 ॥ ਹਰਿ ਪ੍ਰਭੁ ਦੇਖਿ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ਜੀਉ ॥
 ਮੇਰਾ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ਜੀਉ ॥ ੧ ॥
 ਗੁਣ ਗਾਵਹੁ ਸੰਤ ਜੀਉ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰੇ
 ਜੀਉ ॥ ਜਪਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜੀਉ ਭਾਗ
 ਵਡੇਰੇ ਜੀਉ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਉ ਪ੍ਰਾਨ
 ਹਰਿ ਮੇਰੇ ਜੀਉ ॥ ਫਿਰਿ ਬਹੁੜਿ ਨ ਭਵਜਲ
 ਵੇਰੇ ਜੀਉ ॥ ੨ ॥ ਕਿਉ ਹਰਿ ਪ੍ਰਭੁ ਵੇਖਾ ਮੇਰੈ
 ਮਨਿ ਤਨਿ ਚਾਉ ਜੀਉ ॥ ਹਰਿ ਮੇਲਹੁ ਸੰਤ
 ਜੀਉ ਮਨਿ ਲਗਾ ਭਾਉ ਜੀਉ ॥ ਗੁਰ ਸਬਦੀ
 ਪਾਈਐ ਹਰਿ ਪ੍ਰੀਤਮ ਰਾਉ ਜੀਉ ॥ ਵਡਭਾਗੀ
 ਜਪਿ ਨਾਉ ਜੀਉ ॥ ੩ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ
 ਵਡੜੀ ਗੋਵਿੰਦ ਪ੍ਰਭ ਆਸਾ ਜੀਉ ॥ ਹਰਿ
 ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਗੋਵਿੰਦ ਪ੍ਰਭ ਪਾਸਾ ਜੀਉ ॥
 ਸਤਿਗੁਰ ਮਤਿ ਨਾਮੁ ਸਦਾ ਪਰਗਾਸਾ ਜੀਉ ॥
 ਜਨ ਨਾਨਕ ਪੂਰਿਅੜੀ ਮਨਿ ਆਸਾ
 ਜੀਉ ॥ ੪ ॥ ੫ ॥ ੩੧ ॥ ੬੯ ॥

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

ਮੇਰਾ ਬਿਰਹੀ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਜੀਉ ॥
 ਮਨ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਹਰਿ ਲੀਵਾ
 ਜੀਉ ॥ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰਸੁ
 ਸਦਾ ਪੀਵਾ ਜੀਉ ॥ ਹਰਿ ਪਾਇਅੜਾ ਮਨਿ
 ਜੀਵਾ ਜੀਉ ॥ ੧ ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ

Lord's True Name gets inculcated in their hearts through which all their jobs are completed to their full satisfaction. (4-4-30-68)

Gour'i Majh Mahala-4 (Main har Naa'me har birho'n)

The Lord has created love and longing in me for His True Name; I would be satisfied and happy if I were to meet the Lord, my friend and comrade. O dear saints ! (O my mother!) I live only by having a glimpse of my Lord-spouse; it is only the Lord's True Name which could help me (to cross this ocean of life) and which is my brother, my true friend. (1)

O my friendly saint ! Let us sing the praises of my Lord, the True Master. The Guru-minded persons, who have meditated on True Name through the Guru's guidance, are really fortunate. O Brother ! The Lord's True Name is my soul, nay my very life. (I live only when I remember the Lord) By meditating on True Name of the Lord, one does not undergo through the cycle of rebirths again and again. (2)

How could I get a glimpse of the beloved Lord ? My body and mind will be exuberant with a glimpse of the Lord. O my friend and saint ! Kindly enable me to meet the Lord, as my mind has developed lots of love and longing for the Lord. But the Lord, who is pervading everywhere and enlightening everyone, could be attained through the Guru's guidance; only and only the fortunate, ones meditate on His True Name. (3)

I have great hopes in my body and mind of meeting my Lord and Master. O Saints ! Please enable me to meet the True Lord, who abides by my side, as the light of True Name dawns on me with the Guru's teachings. O Nanak! With the attainment of True Name I have realised all my heart's hopes and desires. (4-5-31-69)

Gour'i Majh Mahala-4 (Me'ra Birhi Naa'm milai Ta')

My mind is almost mad in the separation of the Lord, as I feel alive only when I realise and attain True Name. (I feel satisfied) This nectar of Lord's True Name lies within my inner self and I am enabled to appreciate all this with the Guru's guidance only. Infact, this love of the Lord, keeps my mind attuned to Him, and I always partake of this nectar of True Name; and once I get in that state of mind of realising the Lord (within me) I will become immortal. (1)

My body and mind has been pierced by the arrow of

ਲਗਾ ਹਰਿ ਬਾਣੁ ਜੀਉ ॥ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਮਿਤ੍ਰੁ
ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥ ਗੁਰੁ ਮੇਲੇ ਸੰਤ
ਹਰਿ ਸੁਘੜੁ ਸੁਜਾਣੁ ਜੀਉ ॥ ਹਉ ਨਾਮ ਵਿਟਹੁ
ਕੁਰਬਾਣੁ ਜੀਉ ॥ ੨ ॥ ਹਉ ਹਰਿ ਹਰਿ ਸਜਣੁ
ਹਰਿ ਮੀਤੁ ਦਸਾਈ ਜੀਉ ॥ ਹਰਿ ਦਸਹੁ ਸੰਤਹੁ
ਜੀ ਹਰਿ ਖੋਜੁ ਪਵਾਈ ਜੀਉ ॥ ਸਤਿਗੁਰੁ ਤਨਤਾ
ਦਸੇ ਹਰਿ ਪਾਈ ਜੀਉ ॥ ਹਰਿ ਨਾਮੇ ਨਾਮਿ
ਸਮਾਈ ਜੀਉ ॥ ੩ ॥ ਮੈ ਵੇਦਨ ਪ੍ਰੇਮੁ ਹਰਿ
ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥ ਗੁਰੁ ਸਰਧਾ ਪੂਰਿ
ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਈ ਜੀਉ ॥ ਹਰਿ ਹੋਹੁ
ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥ ਜਨ
ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਈ ਜੀਉ ॥ ੪ ॥ ੬ ॥

੨੦ ॥ ੧੮ ॥ ੩੨ ॥ ੭੦ ॥

**ਮਹਲਾ ੫ ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ
ਚਉਪਦੇ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥ ਕਿਉ
ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਕੁਸਲੁ ਨ ਗ੍ਰਿਹਿ ਮੇਰੀ ਸਭ ਮਾਇਆ ॥ ਉਚੇ
ਮੰਦਰ ਸੁੰਦਰ ਛਾਇਆ ॥ ਝੂਠੇ ਲਾਲਚਿ ਜਨਮੁ
ਗਵਾਇਆ ॥ ੧ ॥ ਹਸਤੀ ਘੋੜੇ ਦੇਖਿ
ਵਿਗਾਸਾ ॥ ਲਸਕਰ ਜੋੜੇ ਨੇਬ ਖਵਾਸਾ ॥
ਗਲਿ ਜੇਵੜੀ ਹਉਮੈ ਕੇ ਫਾਸਾ ॥ ੨ ॥ ਰਾਜੁ
ਕਮਾਵੈ ਦਹ ਦਿਸ ਸਾਰੀ ॥ ਮਾਣੈ ਰੰਗ ਭੋਗ
ਬਹੁ ਨਾਰੀ ॥ ਜਿਉ ਨਰਪਤਿ ਸੁਪਨੈ ਭੋਖਾਰੀ
॥ ੩ ॥ ਏਕੁ ਕੁਸਲੁ ਮੇ ਕਉ ਸਤਿਗੁਰੁ ਬਤਾਇਆ

Lord's love. (my body and mind is completely involved in the Lord's love) The Lord is my real friend, the most learned, intelligent and perfect in all respects and the Guru has enabled me to meet such holy saints who helped me to realise such a Lord, who is the Greatest power in this World. I would offer myself as a sacrifice to the True Name. (2)

I am asking for the whereabouts of the friend of my body and mind, the Lord from everyone, and I am searching for the Lord all over. O saints of the Lord ! Pray show me the path to realisation of the Lord. But this was made possible only when the True Guru was pleased with me, and I was enabled to meet the Lord. Thus I was able to merge with the Lord, through the power and efficacy of Lord's True Name. (3)

The Lord's separation has led to the pangs of suffering (within me) in the absence of realising Lord's love. With full faith in the Guru I then prayed and beseeched the Guru to fulfil my desire and bestow on me the boon of True Name. But it is possible only when the Guru is kind and benevolent enough that I may be enabled to recite (True Name).

O Nanak ! I could enjoy the bliss and joy of the nectar of True Name only by meditating on True Name. (4-6-20-18-32-70)

**Mahala - 5 Rag Gour'i Goa'leri Choupade Ik onkar
satgur parsad (Kin bidh kusal ho't merai bhai...)**

O my Brother ! How could one enjoy spiritual happiness and bliss of life ?

How could we attain the Lord, who is our comrade and helper everywhere ? (Pause-1)

Being engulfed in the worldly falsehood, (Maya) there is no peace even in my home; as there is no peace or satisfaction even in the grand buildings or in the beautiful shade of huge lovely gardens, so being engrossed in false greed and worldly love, we have wasted our lives. (1)

Man feels happy, owning horses and elephants or huge order of armies; or being a minister employs courtiers or other menials; such grand and royal greatness is like a rope of false attachments to hang oneself with, as man is engrossed in ego. (2)

Even though Man were to rule the whole world on all the ten sides; or were to enjoy the company of lots of beautiful women, but would repent having wasted his life, like the king who feels sorry and repents on seeing himself as a beggar in

॥ ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਹਰਿ ਕਿਆ ਭਗਤਾ
ਭਾਇਆ ॥ ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ
ਸਮਾਇਆ ॥ ੪ ॥ ਇਨਿ ਬਿਧਿ ਕੁਸਲ ਹੋਤ ਮੇ
ਰੇ ਭਾਈ ॥ ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ
ਸਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਕਿਉ ਭ੍ਰਮੀਐ ਭ੍ਰਮੁ ਕਿਸ ਕਾ ਹੋਈ ॥ ਜਾ ਜਲਿ
ਬਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਈ ॥ ਗੁਰਮੁਖਿ
ਉਬਰੇ ਮਨਮੁਖ ਪਤਿ ਖੋਈ ॥ ੧ ॥ ਜਿਸੁ ਰਾਖੇ
ਆਪਿ ਰਾਮੁ ਦਇਆਰਾ ॥ ਤਿਸੁ ਨਹੀ ਦੂਜਾ ਕੋ
ਪਹੁਚਨਹਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭ ਮਹਿ
ਵਰਤੈ ਏਕੁ ਅਨੰਤਾ ॥ ਤਾ ਤੂੰ ਸੁਖਿ ਸੋਉ ਹੋਇ
ਅਚਿੰਤਾ ॥ ਓਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜੋ ਵਰਤੰਤਾ ॥
੨ ॥ ਮਨਮੁਖ ਮੁਏ ਜਿਨ ਦੂਜੀ ਪਿਆਸਾ ॥ ਬਹੁ
ਜੋਨੀ ਭਵਹਿ ਧੁਰਿ ਕਿਰਤਿ ਲਿਖਿਆਸਾ ॥ ਜੈਸਾ
ਬੀਜਹਿ ਤੈਸਾ ਖਾਸਾ ॥ ੩ ॥ ਦੇਖਿ ਦਰਸੁ ਮਨਿ
ਭਇਆ ਵਿਗਾਸਾ ॥ ਸਭੁ ਨਦਰੀ ਆਇਆ
ਬ੍ਰਹਮੁ ਪਰਗਾਸਾ ॥ ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਪੂਰਨ
ਆਸਾ ॥ ੪ ॥ ੨ ॥ ੭੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥ ਕਈ ਜਨਮ
ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥ ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ

his dream. (3)

O Brother ! The True Guru has shown me the faith of peace and bliss, by following and accepting the Lord's Will and being happy within it; just like His saints who remain happy and contented following His Will. O Nanak ! Whosoever rids himself of his ego, finally unites with the Lord. (4)

O my Brother ! This is the only path to peace and satisfaction for Man. One could thus merge with the Lord, who is our helper and supporter always. (1) (Pause-2)

Gour'i Goa'leri Mahala-5 (*Kiun bharmiai bhram kiska...*)

We should not waste our lives in doubts and whimsical practices, neither we should wander (in search of Truth) around but should have full faith in the Lord. Then where is the need for doubt or wandering in disgust ? The Lord is omni-present whether on land, in oceans, or the skies and (between earth and sky) in fact, everywhere He is pervading. The Guru-minded persons (being immersed in the Lord) are saved whereas the self-willed persons, due to their misgivings and whims depart with dishonour. (1) Nobody could equal (in stature) the person whom the Lord protects through His benevolence. (Pause-1)

The indescribable and limitless Lord is immanent and pervading in all beings and everywhere; if this thing is realised by Man then he could relax without a worry. The Lord knows everything, whatever is happening all around, as nothing can be kept hidden from Him. (2)

The self-willed persons, due to their dual-mindedness and with love and thirst of worldly falsehood (Maya) are engrossed in various whims and misgivings, thus undergoing the cycle of births and deaths. Due to their pre-destined fortunes, (based on previous actions) they undergo the pangs of the cycle of rebirths; because we reap whatever we sow and suffer accordingly. (3)

While the Guru-minded persons feel the pleasure and joy of the glimpses of the Lord and they perceive the light and enlightenment of the Lord on all sides. O Nanak ! The meeting with the Lord has fulfilled all my desires and hopes. (4-2-71)

Gour'i Goa'leri Mahala-5 (*kayee janam bhaie kee pata'nga...*)

We have seen life in various forms during our cycle of

ੴ ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

ਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥ ੧ ॥ ਰਹਾਉ

ਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥ ਕਈ

ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥ ਕਈ ਜਨਮ

ਕਰਿ ਉਪਾਇਆ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ

ਇਆ ॥ ੨ ॥ ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ

ਤਿ ॥ ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ

ਆਗੁ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥ ਜੀਵਤ

ਦਰਗਹ ਪਰਵਾਨੁ ॥ ੩ ॥ ਜੋ ਕਿਛੁ

ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ

॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ

ਜਾਇ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ

ਇ ॥ ੪ ॥ ੩ ॥ ੭੨ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਮ ਭੂਮਿ ਮਹਿ ਬੋਅਹੁ ਨਾਮੁ ॥ ਪੂਰਨ ਹੋਇ

ਰਾ ਕਾਮੁ ॥ ਫਲ ਪਾਵਹਿ ਮਿਟੈ ਜਮ ਤ੍ਰਾਸ

ਤ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਸ ॥ ੧ ॥

ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ ॥ ਸੀਘਰ

ਜੁ ਲੇਹੁ ਸਵਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਪਨੇ

ਸਿਉ ਹੋਹੁ ਸਾਵਧਾਨੁ ॥ ਤਾ ਤੂੰ ਦਰਗਹ

ਹਿ ਮਾਨੁ ॥ ਉਕਤਿ ਸਿਆਣਪੁ ਸਗਲੀ

Rebirths by the Lord e.g. in the form of worms, moths, or elephants, horses and fish, or oxen and we went through all this torture of passing through various forms of creation. (Considered eighty four lakhs by Hindu thought). (1)

O Brother ! You should only try to work out some means of meeting the Lord, as this is the only chance that we in human form, can hope to meet and unite with the Lord. O Man! This form of human life has been gained by you, after a very long time, having gone through the cycle of rebirths. (Pause-1)

O Man! Many lives were spent in the form of mountains and rocks, and Many more were spent in the mother's womb wherein it was destroyed (without birth). Then many lives you saw in the form of vegetation of various types and finally after wandering through all the types of creation (84lakhs only) you attained the human form. (2)

O Man! Now this life is given to us for remembering the Lord in the company of holy saints; so you should serve the saints and meditate on True Name with the help of the Guru's guidance. You should now rise above falsehood, respect or disrespect and untruth should be totally given up and we should meditate on True Name of the Lord. If you could give up the material World and live a life of spiritualism, then only you shall receive honour and recognition in the Lord's Court. (Lord's Presence) (3)

O Lord ! Whatever has happened in the past or is going to happen, has been done by You according to Your Will as there is none else who could protect us from this world. Whenever we are bestowed with Lord's Grace, we are benefitted by the Lord's manifestation programmes, or as it pleases Him. O Nanak ! Let us sing the praises of the Lord always. (4-3-72)

Gour'i Goa'rerī Mahala-5 (*Karam bhoom mehn bohoh Na'am...*)

We have received this human form as a reward for our good deeds; so we should sow the seed of True Name now and remember the Lord; thus we would be completing our task in life. As a result of this, O Man ! you will benefit and reap the reward in the form of a peaceful life, getting rid of the fear of the god of death. (Yama) Thus you will be able to sing the praises of the Lord. (1)

O Brother ! Try to inculcate the Lord's True Name in your heart and attain the ideal of life, thus winning praise and

ਤਿਆਗੁ॥ ਸੰਤ ਜਨਾ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ ੨
॥ ਸਰਬੋ ਜੀਅ ਹਹਿ ਜਾ ਕੈ ਹਾਥਿ॥ ਕਦੇ ਨ
ਵਿਛੁੜੈ ਸਭ ਕੈ ਸਾਥਿ॥ ਉਪਾਵ ਛੋਡਿ ਗਹੁ
ਤਿਸ ਕੀ ਓਟ॥ ਨਿਮਖ ਮਾਹਿ ਹੋਵੈ ਤੇਰੀ
ਛੋਟਿ॥ ੩॥ ਸਦਾ ਨਿਕਟਿ ਕਰਿ ਤਿਸ ਨੇ
ਜਾਣੁ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਸਤਿ ਕਰਿ ਮਾਨੁ
॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਾਵਹੁ ਆਪੁ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਜਪਿ
ਜਾਪੁ॥ ੪॥ ੪॥ ੭੩॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ॥ ਗੁਰ ਕੈ
ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ॥ ਗੁਰ ਦਾ ਬਚਨੁ
ਜੀਅ ਕੈ ਸੰਗਿ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਰਚੈ ਰਾਮ ਕੈ
ਰੰਗਿ॥ ੧॥ ਜੋ ਗੁਰਿ ਦੀਆ ਸੁ ਮਨ ਕੈ
ਕਾਮਿ॥ ਸੰਤ ਕਾ ਕੀਆ ਸਤਿ ਕਰਿ ਮਾਨਿ॥
੧॥ ਰਹਾਉ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਅਟਲ
ਅਛੇਦ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੇ ਭ੍ਰਮ ਭੇਦ॥
ਗੁਰ ਕਾ ਬਚਨੁ ਕਤਹੁ ਨ ਜਾਇ॥ ਗੁਰ ਕੈ
ਬਚਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥ ੨॥ ਗੁਰ ਕਾ
ਬਚਨੁ ਜੀਅ ਕੈ ਸਾਥਿ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਅਨਾਥ
ਕੈ ਨਾਥਿ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਨਰਕਿ ਨ ਪਵੈ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਰਵੈ॥ ੩॥
ਗੁਰ ਕਾ ਬਚਨੁ ਪਰਗਟੁ ਸੰਸਾਰਿ॥ ਗੁਰ ਕੈ

fulfilling your task quickly. (Pause-1)

You will find an honourable place in the Lord's Court provided you remember the Lord with devotion and concentration. One should try to concentrate on meditating and remembering the Lord, leaving aside one's worldly wisdom and argumentation; so by embracing the lotus-feet of the Lord's saints one should meditate on True Name, with all humility. (2)

The Lord is pervading everywhere, being omnipresent and controls everything Himself, and cannot be separated from us all. You should get over the idea that you could ever achieve anything with your efforts but take refuge at the Lord's lotus feet seeking Lord's support, leaving everything else. As a result of this you will attain salvation within the twinkling of an eye. (3)

But you should always consider the Lord by your side, taking the Lord's Will as all powerful and true (real), ridding yourself of your ego with the Guru's guidance. O Nanak ! You should meditate on True Name of the Lord, getting rid of the ego, so that we could unite with the Lord finally. (4-4-73)

Gour'i Goa'leri Mahala-5 (Gur ka bachan sada abna)

The Guru's Word is always constant and ever lasting and never gets destroyed in fact, with Guru's Word, one rids oneself of the fear of the god of death. (with Guru's word, one gets rid of the bondage of Yama.) The Guru's word is always by the side of Man at every place. By inculcating the Guru's Word in one's heart, Man gets immersed in the love of the Lord's True Name. (1)

Whatever the Guru bestows upon us, is found useful for the soul; and we should always accept the dictates of the saint as true and worthwhile. (O Brother ! The True Name offered by the Guru, would be useful to Man in the next world) (Pause-1)

The Guru's Word is everlasting, and no one can destroy it; and it is above all sorts of doubts and dispels all misgivings or whims. The Guru's Word is of a permanent nature and never goes to waste. We could sing the praises of the Lord by accepting the Guru's Word. (2)

It is the Guru's Word which accompanies Man everywhere and is always by his side. The Guru's Word is the mainstay and support of the poor and the downtrodden and also the Master. Man is not led to hell by following the Guru's Word and the tongue tastes the most beautiful (tasteful) and the gran-

ਚਰਨਿ ਨ ਆਵੈ ਹਾਰਿ ॥ ਜਿਸੁ ਜਨ ਹੋਏ ਆਖਿ
ਕੋਪਾਲ ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸਦਾ
ਦਇਆਲ ॥ ੪ ॥ ੫ ॥ ੭੪ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ ॥ ਗਰਭ ਮਹਿ
ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ ॥ ਜਿਨਿ ਦੀਨੀ
ਸੇਭਾ ਵਡਿਆਈ ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਨ ਪਹਰ
ਧਿਆਈ ॥ ੧ ॥ ਰਮਈਆ ਰੇਨੁ ਸਾਧ ਜਨ
ਪਾਵਉ ॥ ਗੁਰ ਮਿਲਿ ਅਪੁਨਾ ਖਸਮੁ ਧਿਆਵਉ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਨਿ ਕੀਤਾ ਮੂੜ ਤੇ ਬਕਤਾ
॥ ਜਿਨਿ ਕੀਤਾ ਬੇਸੁਰਤ ਤੇ ਸੁਰਤਾ ॥ ਜਿਸੁ
ਪਰਸਾਦਿ ਨਵੈ ਨਿਧਿ ਪਾਈ ॥ ਸੇ ਪ੍ਰਭ ਮਨ ਤੇ
ਬਿਸਰਤ ਨਾਹੀ ॥ ੨ ॥ ਜਿਨਿ ਦੀਆ ਨਿਥਾਵੇ
ਕਉ ਥਾਨੁ ॥ ਜਿਨਿ ਦੀਆ ਨਿਮਾਨੇ ਕਉ ਮਾਨੁ
॥ ਜਿਨਿ ਕੀਨੀ ਸਭ ਪੂਰਨ ਆਸਾ ॥ ਸਿਮਰਉ
ਦਿਨੁ ਰੈਨਿ ਸਾਸ ਗਿਰਾਸਾ ॥ ੩ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ
ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤੁ
ਬਿਖੁ ਖਾਟੀ ॥ ਕਹੁ ਨਾਨਕ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ
॥ ਰਾਖਨਹਾਰੇ ਕਉ ਸਾਲਾਹੀ ॥ ੪ ॥ ੬ ॥
੭੫ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਤਿਸ ਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ ॥ ਉਸ ਤੇ
ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਗੁ ॥ ਤਜੀ ਸਿਆਣਪ ਬਲ

nectar of True Name. (3)

The Guru's Word does not remain hidden and becomes known all over the world. By accepting the Guru's Word and Guru's dictates, one does not suffer or face defeat at any stage. O Nanak ! The Lord is benevolent and kind to the person who is blessed with the Guru's Grace. (4-5-74)

Gour'i Goa'rerī Mahala-5 (*Jin kita matī te' ratan*)

Let us remember the Lord, who created this valuable human form out of five elements like earth and air, who has protected us before the birth in the mother's womb; and who has bestowed honour and greatness on us; all the time during day and night. (1) (Remember the Lord who has created this beautiful human form).

O Lord! I would love to remember my Master, if I were to receive the dust of the Guru's lotus feet, or if I were to benefit from His association and meeting with Him. Then I would concentrate on the Lord, in the company of the saintly Guru. (Pause-1)

The Lord, who has converted fools like us into intelligent persons; who has given us understanding and knowledge, removing our ignorance, and through whom we have received all the nine treasures of the World, does not forget His followers and lose sight of them. (2)

O Man ! Remember the Lord, who has given you due recognition and position; who had no support for himself; who has given status and honour to a person without any respect, and who has fulfilled all the hopes and aspirations of His followers. Do remember such a Lord at all times whether during day or night, while taking breath or eating food. (3)

The persons, who have rid themselves of the bondage of worldly falsehood with the Guru's Grace; have perceived nectar and poison mixed up everywhere, and have accepted both comfort and discomfort with equal cheer. (without fear or favour) O Nanak ! This human being cannot achieve anything on his own, as everything is controlled by the Lord. (4-6-75)

Gour'i Goa'rerī Mahala-5 (*Tis kī saran na'hi bhau.....*)

By seeking the support of the Lord, one's mind is free of fear and sorrow, as nothing happens in this world without the Lord's Will. The Lord looks after the honour and respect of the

ਬੁਧਿ ਬਿਕਾਰ ॥ ਦਾਸ ਅਪਨੇ ਕੀ ਰਾਖਨਹਾਰ
॥ ੧ ॥ ਜਪਿ ਮਨ ਮੇਰੇ ਰਾਮ ਰਾਮ ਰੰਗਿ ॥
ਘਰਿ ਬਾਹਰਿ ਤੇਰੈ ਸਦ ਸੰਗਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਤਿਸ ਕੀ ਟੇਕ ਮਨੈ ਮਹਿ ਰਾਖੁ ॥ ਗੁਰ ਕਾ
ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੁ ॥ ਅਵਰਿ ਜਤਨ
ਕਹਹੁ ਕਉਨ ਕਾਜ ॥ ਕਰਿ ਕਿਰਪਾ ਰਖੈ ਆਪਿ
ਲਾਜ ॥ ੨ ॥ ਕਿਆ ਮਾਨੁਖ ਕਹਹੁ ਕਿਆ
ਜੋਰੁ ॥ ਝੂਠਾ ਮਾਇਆ ਕਾ ਸਭੁ ਸੋਰੁ ॥ ਕਰਣ
ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕੇ
ਅੰਤਰਜਾਮੀ ॥ ੩ ॥ ਸਰਬ ਸੁਖਾ ਸੁਖੁ ਸਾਚਾ
ਏਹੁ ॥ ਗੁਰ ਉਪਦੇਸੁ ਮਨੈ ਮਹਿ ਲੇਹੁ ॥ ਜਾ
ਕਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ ॥ ਕਹੁ ਨਾਨਕ
ਸੇ ਧੰਨੁ ਵਡਭਾਗੀ ॥ ੪ ॥ ੭ ॥ ੭੬ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ ॥ ਮਹਾ ਪੁਨੀਤ
ਭਏ ਸੁਖ ਸੈਲੁ ॥ ਵਡੈ ਭਾਗਿ ਪਾਇਆ ਸਾਧ
ਸੰਗੁ ॥ ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੈ ਰੰਗੁ ॥ ੧ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਜਨੁ ਤਾਰਿਓ ॥
ਅਗਨਿ ਸਾਗਰੁ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰਿਓ ॥ ੧
॥ ਰਹਾਉ ॥ ਕਰਿ ਕੀਰਤਨੁ ਮਨ ਸੀਤਲ ਭਏ
॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ ॥ ਸਰਬ
ਨਿਧਾਨ ਪੇਖੇ ਮਨ ਮਾਹਿ ॥ ਅਬ ਢੂਢਨ ਕਾਰੇ
ਕਉ ਜਾਹਿ ॥ ੨ ॥ ਪ੍ਰਭ ਅਪੁਨੇ ਜਬ ਭਏ
ਦਇਆਲ ॥ ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਘਾਲ ॥
ਬੰਧਨ ਕਾਟਿ ਕੀਏ ਅਪਨੇ ਦਾਸ ॥ ਸਿਮਰਿ

individual who has given up his cleverness, and the vicious thoughts or his sins. (1)

O my mind ! Let us remember the Lord with love and devotion, immersed in True Name. The Lord is always by our side, whether at home or outside and pervades everywhere. (Pause-1)

O Man ! Always take the support of such a benevolent Lord and keep Him in mind; and taste the nectar of True Name, with the help of the Guru's teachings. O Brother ! All other efforts of yours will be of no use while the Lord, through His Grace, protects our honour and prestige. (2)

O Brother ! Tell me what is the status of Man and how and where could he use his own strength or power ? This is all the tall talk of (Maya) worldly falsehood and is worthless; as the Lord Himself is controlling everything and shapes our fate as it pleases Him. The Lord only knows our mind as He is omni-scient. (3)

O Brother ! The only source of real happiness and joy is the effort of following the Guru's path by inculcating the Guru's message in our heart; so we should meditate on Lord's True Name with love and devotion. O Nanak ! The Guru-minded person, who has developed the love for the Lord, is really fortunate and worthy of our gratitude. (4-7-76)

Gour'i Goa'rieri Mahala-5 (*Sunn ha'r katha uta'ri ma'el*)

The persons, who have rid themselves of the dirt of their minds, by listening to the Lord's praises, have purified themselves and have attained perfect bliss. Finally they have developed love for the Lord, when they managed to get into the company of holy saints through their good fortune. (1)

O my Mind ! The Guru has enabled such a person, who meditates on True Name by following the Guru's teachings, to cross this ocean (of life) successfully. Then the Guru helps Man to cross this ocean of wild fire successfully. (Pause-1)

Our mind has attained peace by singing the praises of the Lord and we have rid ourselves of the sins of all ages. We have seen all the worldly treasures, specially the Lord, in our inner-self. Then why should we be seeking the Lord outside, when He resides within us ? (2)

When the Lord got pleased with us and showered His benevolence on us, then the service rendered by us has turned

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣਤਾਸ ॥ ੩ ॥ ਏਕੇ ਮਨਿ
ਏਕੇ ਸਭ ਠਾਇ ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਭ
ਜਾਇ ॥ ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਸੁਖੁ
ਪਾਇਆ ॥ ੪ ॥ ੮ ॥ ੭੭ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਅਗਲੇ ਮੁਏ ਸਿ ਪਾਛੈ ਪਰੇ ॥ ਜੋ ਉਥਰੇ ਸੇ
ਬੰਧਿ ਲਕੁ ਖਰੇ ॥ ਜਿਹ ਧੰਧੇ ਮਹਿ ਓਇ
ਲਪਟਾਏ ॥ ਉਨ ਤੇ ਦੁਗੁਣ ਦਿੜੀ ਉਨ ਮਾਏ
॥ ੧ ॥ ਓਹ ਬੋਲਾ ਕਛੁ ਚੀਤਿ ਨ ਆਵੈ ॥
ਬਿਨਸਿ ਜਾਇ ਤਾਹੂ ਲਪਟਾਵੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਆਸਾ ਬੰਧੀ ਮੂਰਖ ਦੇਹ ॥ ਕਾਮ ਕ੍ਰੋਧ
ਲਪਟਿਓ ਅਸਨੇਹ ॥ ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਧਰਮ
ਰਾਇ ॥ ਮੀਠੀ ਕਰਿ ਕਰਿ ਬਿਖਿਆ ਖਾਇ ॥
੨ ॥ ਹਉ ਬੰਧਉ ਹਉ ਸਾਧਉ ਬੈਰੁ ॥ ਹਮਰੀ
ਭੂਮਿ ਕਉਣੁ ਘਾਲੈ ਪੈਰੁ ॥ ਹਉ ਪੰਡਿਤੁ ਹਉ
ਚਤੁਰੁ ਸਿਆਣਾ ॥ ਕਰਣੈਹਾਰੁ ਨ ਬੁਝੈ ਬਿਗਨਾਨਾ
॥ ੩ ॥ ਅਪੁਨੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਨੈ ॥
ਕਿਆ ਕੋ ਕਹੈ ਕਿਆ ਆਖਿ ਵਖਾਨੈ ॥ ਜਿਤੁ
ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥ ਅਪਨਾ
ਭਲਾ ਸਭ ਕਾਹੂ ਮੰਗਨਾ ॥ ੪ ॥ ਸਭ ਕਿਛੁ ਤੇ

out to be fruitful; and the Lord removed our bondage (of slavery to worldly falsehood) and accepted us as His servants. (followers) So we should remember the Guru, the ocean of virtues, with body and mind or with devotion. (3)

There is only one Lord, who abides in our minds, (hearts) and He is also pervading everywhere, being omni-present, and He is to be seen in spirit all over the place. Infact, the perfect Guru has removed all our doubts and misgivings. O Nanak ! We attain peace of mind and perfect bliss through meditation of the True Name of the Lord. (4-8-77)

Gour'i Goa'leri Mahala-5 (*Agle moi se pachhe par'e*)

We have forgotten all those persons who are already gone before and are dead (engulfed in Maya), while the others who are still living for sometime more, become bolder, forgetting that they have to face death sooner or later and get involved in worldly falsehood (pleasures) more than those gone by. Infact, they are more engulfed by Maya, the worldly falsehood. (1)

Man is never reminded of his death, which is surely approaching him soon; instead he gets more and more involved and interested in worldly activities and pleasures, which are transient and bound to come to an end. (destroyed) (Pause-1)

The foolish Man, having received the human form, is always full of hopes, without any thought of his death (thinking that he won't face death). He is always engrossed by lust, anger, and sexual desires and love of worldly pleasures, while the god of death is always ready to take away his life any time. In fact he enjoys the worldly pleasures, which are really like poison but he considers them as sweet and keeps himself involved in them. (2)

The foolish person claims, that he will take revenge from so and so, by suppressing him and keeping him under his control. (as a revenge for his elders) and says in ego; " who could dare enter my field ?" or "I am very learned and knowledgeable Pandit and cleverer than anyone else." The fool, in his ego, does not recognise the authority of the Lord even. (He does not believe that Lord is controlling everything, but feels that he is doing all these things himself). (3)

The Lord alone knows His greatness and system of working in the world. Who else could explain or describe the way Nature is functioning ? We are made to function and perform in this world as per Lord's Will and as it pleases Him;

ਰਾ ਤੂੰ ਕਰਣੈਹਾਰੁ ॥ ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ
ਪਾਰਾਵਾਰੁ ॥ ਦਾਸ ਅਪਨੇ ਕਉ ਦੀਜੈ ਦਾਨੁ
॥ ਕਬਹੂ ਨ ਵਿਸਰੈ ਨਾਨਕ ਨਾਮੁ ॥ ੫ ॥ ੯
॥ ੭੮ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਅਨਿਕ ਜਤਨ ਨਹੀ ਹੋਤ ਛੁਟਾਰਾ ॥ ਬਹੁਤੁ
ਸਿਆਣਪ ਆਗਲ ਭਾਰਾ ॥ ਹਰਿ ਕੀ ਸੇਵਾ
ਨਿਰਮਲ ਹੋਤ ॥ ਪ੍ਰਭ ਕੀ ਦਰਗਹ ਸੋਭਾ
ਸੇਤ ॥ ੧ ॥ ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ
ਓਲਾ ॥ ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਿਉ ਬੋਹਿਬੁ ਭੈ ਸਾਗਰ ਮਾਹਿ ॥
ਅੰਧਕਾਰ ਦੀਪਕ ਦੀਪਾਹਿ ॥ ਅਗਨਿ ਸੀਤ
ਕਾ ਲਾਹਸਿ ਦੂਖ ॥ ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ
ਸੂਖ ॥ ੨ ॥ ਉਤਰਿ ਜਾਇ ਤੇਰੇ ਮਨ ਕੀ
ਪਿਆਸ ॥ ਪੂਰਨ ਹੋਵੈ ਸਗਲੀ ਆਸ ॥
ਡੋਲੈ ਨਾਹੀ ਤੁਮਰਾ ਚੀਤੁ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਜਪਿ ਗੁਰਮੁਖਿ ਮੀਤ ॥ ੩ ॥ ਨਾਮੁ ਅਉਖਧੁ
ਸੋਈ ਜਨੁ ਪਾਵੈ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ
ਦਿਵਾਵੈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕੈ ਹਿਰਦੈ
ਵਸੈ ॥ ਦੂਖੁ ਦਰਦੁ ਤਿਹ ਨਾਨਕ ਨਸੈ
॥੪॥੧੦॥੭੮॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਬਹੁਤੁ ਦਰਬੁ ਕਰਿ ਮਨੁ ਨ ਅਘਾਨਾ ॥
ਅਨਿਕ ਰੂਪ ਦੇਖਿ ਨਹ ਪਤੀਆਨਾ ॥ ਪੁਤ੍ਰੁ

whereas everyone wants that things should work out to his benefit or advantage only. (and thinks as if everything is under his control) (4)

O Lord! You have bestowed us with everything, and You are responsible for creating and managing everything. You are so great and vast that we do not know Your dimensions or limits even.

O Nanak! Pray grant me this boon that I may not ever forget Your True Name (and merge with You only). (4-9-78)

Gour'i Goa'leri Mahala-5 (*Anik jatan nahi hoat chhut'ara.*)

One cannot get salvation without the help of True Name inspite of all other efforts; rather with too much worldly wisdom one adds up the load of sins or other vices. So we would be received in the Lord's presence with lot of respect and honour if we serve the Master with perfect love and devotion. (1)

O my mind ! Grasp the support of Lord's True Name so that no (evil spirits) untoward problems pester you. (no hot air creates any problem) (pause -1)

Just as in the stormy oceans, the ship is our main support for crossing it safely; or a lamp gives us light in the darkness and fire is a source of comfort (providing heat) in cold weather; in the same way one gets peace of mind by meditating on True Name. (2)

O Man ! By meditating on True Name, you could get rid of your worldly desires and all your hopes and aspirations will be fulfilled; even your mind will not be upset or your confidence will not be shaken; so O friend ! Meditate on True Name with the Guru's guidance. (3)

The person, who is bestowed with Lord's Grace through the Guru's guidance, will attain True Name, the panacea of all ills. O Nanak ! The person, who inculcates the love of True Name in his heart, rids himself of all miseries and problems. (4-10-79)

Gour'i Goa'leri Mahala-5 (*Bahut darab kar ma'n na ..*)

Man never gets satisfied by amassing wealth; neither his mind gets solace from seeing beauty in various forms; in fact he gets engulfed in the love of his son and wife, thinking them as his own, whereas all these things are temporary, unreal and

ੜ੍ਹ ਉਰਝਿਓ ਜਾਨਿ ਮੇਰੀ ॥ ਓਹ ਬਿਨਸੈ

ੜ ਭਸਮੈ ਵੇਰੀ ॥ ੧ ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ

ਉ ਬਿਲਲਾਤੇ ॥ ਧ੍ਰਿਗੁ ਤਨੁ ਧ੍ਰਿਗੁ ਧਨੁ

ਏਆ ਸੰਗਿ ਰਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਉ

ਗਾਰੀ ਕੈ ਸਿਰਿ ਦੀਜਹਿ ਦਾਮ ॥ ਓਇ

ਜੈ ਕੈ ਗ੍ਰਿਹਿ ਉਨ ਦੂਖ ਸਹਾਮ ॥ ਜਿਉ

ਨੈ ਹੋਇ ਬੈਸਤ ਰਾਜਾ ॥ ਨੇਤ੍ਰ ਪਸਾਰੈ ਤਾ

ਰਾਰਥ ਕਾਜਾ ॥ ੨ ॥ ਜਿਉ ਰਾਖਾ ਖੇਤ

ਹਰਿ ਪਰਾਏ ॥ ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਨਿ

ਏ ॥ ਉਸੁ ਖੇਤ ਕਾਰਣਿ ਰਾਖਾ ਕੜੈ ॥ ਤਿਸ

ਪਾਲੈ ਕਛੂ ਨ ਪੜੈ ॥ ੩ ॥ ਜਿਸ ਕਾ ਰਾਜੁ

ਜੈ ਕਾ ਸੁਪਨਾ ॥ ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ

ਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ ॥ ਆਪਿ ਬਿਨਹੇ ਆਪਿ

ਰੇ ਰਾਸਿ ॥ ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ

ਰਦਾਸਿ ॥ ੪ ॥ ੧੧ ॥ ੮੦ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ ॥ ਕਲਮ

ਗਦ ਸਿਆਨਪ ਲੇਖੀ ॥ ਮਹਰ ਮਲੂਕ

ਇ ਦੇਖਿਆ ਖਾਨ ॥ ਤਾ ਤੇ ਨਾਹੀ ਮਨੁ

ਤ੍ਰਪਤਾਨ ॥ ੧ ॥ ਸੋ ਸੁਖੁ ਮੋ ਕਉ ਸੰਤ

ਤਾਵਹੁ ॥ ਤ੍ਰਿਸਨਾ ਬੂਝੈ ਮਨੁ ਤ੍ਰਿਪਤਾਵਹੁ ॥

੧ ॥ ਰਹਾਉ ॥ ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ

liable to destruction. Even the son and wife will be reduced to dust soon. (1)

We see most people wailing in distress without remembering and worshipping the Lord. Infact, cursed be the wealth and body due to which man is completely under the control of wickedness of worldly falsehood. (Pause-1)

Just as we could put a load of money on the head of a slave, but on reaching the destination, the money goes to the master, and the labourer only suffers the inconvenience and worry on account of lifting the money bag; (as the money goes to the owner's house, and the labourer has only borne the torture of lifting the load). Just as some poorman becomes a king during the dream, and on opening his eyes (waking up) finds all the kingdom, pomp and show as worthless. (2)

Just as a hired labourer oversees a field as a watchman and when the landlord takes control of the field later, the labourer moves away without achieving anything and empty-handed. During the care of the field the watchman takes all the trouble and undergoes all pain, without receiving any real gain in the end. (except the labour charges) (3)

The Lord, who has illumined all the beings with life and His light, has created this Universe as a dream, of transient nature; the Lord who gave us this worldly charm (of falsehood) also created (fire of) the desires in us for more and more of worldly things. Infact, the Lord Himself procsates and Himself destroys this World. O Nanak ! Let us beseech the Lord to grant us the boon of True Name, so that we may not attach any importance to the son or wife (family) except considering them as part of worldly falsehood. (Maya) (4-11-80)

Gour'i Goa'reri Mahala - 5 (B'oh rang Ma'ya bo'h bidh paikhi)

The worldly falsehood (Maya) does not lead to any peace or comforts, though one may try to attain peace and joy through various means and it may appear to be charming. The pen, ink and clever writing, are all a part of the worldly falsehood. (Maya) We have seen that even the position of a leader or king does not satisfy man's ego and lust for power but with all these achievements one's mind is not satiated. (1)

O Saints ! Pray tell me about comforts and pleasures which could result in ridding myself of my overwhelming desires

॥ ਚੋਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ ਨਾਰੀ ॥ ਨਟ
ਨਾਟਿਕ ਆਖਾਰੇ ਗਾਇਆ ॥ ਤਾ ਮਹਿ ਮਨਿ
ਸੰਤੋਖੁ ਨ ਪਾਇਆ ॥ ੨ ॥ ਤਖਤੁ ਸਭਾ
ਮੰਡਨ ਦੇਲੀਚੇ ॥ ਸਗਲ ਮੇਵੇ ਸੁੰਦਰ
ਬਾਗੀਚੇ ॥ ਆਖੇੜ ਬਿਰਤਿ ਰਾਜਨ ਕੀ
ਲੀਲਾ ॥ ਮਨੁ ਨ ਸੁਹੇਲਾ ਪਰਪੰਚੁ ਹੀਲਾ ॥
੩ ॥ ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ ॥
ਸਰਬ ਸੂਖ ਇਹੁ ਆਨੰਦੁ ਲਹਿਆ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥ ਕਹੁ
ਨਾਨਕ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ੪ ॥ ਜਾ ਕੈ
ਹਰਿ ਧਨੁ ਸੋਈ ਸੁਹੇਲਾ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ
ਸਾਧਸੰਗਿ ਮੇਲਾ ॥ ੧॥ ਰਹਾਉ ਦੂਜਾ ॥ ੧੨
॥ ੮੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ ॥ ਬਹੁਰਿ ਬਹੁਰਿ
ਉਆਹੂ ਲਪਟੇਰਾ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗਿਰਸਤ
ਕਾ ਫਾਸਾ ॥ ਹੋਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ
॥ ੧ ॥ ਕਵਨੁ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ
ਗਾਇ ॥ ਕਵਨੁ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹੁ
ਮਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਭਲਾਈ ਸੋ
ਬੁਰਾ ਜਾਨੈ ॥ ਸਾਚੁ ਕਹੈ ਸੋ ਬਿਖੇ ਸਮਾਨੈ ॥
ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰ ॥ ਇਹੁ ਵਲੇ
ਵਾ ਸਾਕਤ ਸੰਸਾਰ ॥ ੨ ॥ ਸੋ ਹਲਾਹਲ ਸੋ

and my mind may be satiated ! (Pause-1)

Even if someone had high speed horses (as fast as the wind) and elephants; for riding, alongwith a beautiful wife give company on beds of sandal wood embellished with company of status, and one could enjoy the dramatics polished actors alongwith musical notes; inspite of all this, the mind does not get any peace or satisfaction. (2)

Even if some one had enjoyed the sight of beautiful thrones with costly carpets and decorated with ornaments; enjoyed visiting beautiful gardens with trees laden with fruit or enjoyed hunting with kings or played someother types games, inspite of all these worldly pleasures, the mind never enjoyed peace. What could be the effect of all these efforts (3)

Having seen my plight, the saints favoured me with the Grace and revealed the truth unto me that real happiness and joy is realised only by singing the Lord's praises in the company of holy saints; (but this company of holy congregations is availed only by those with good fortune). O Nanak ! This company is availed of only if one is fortunate enough. (4)

The person, who has the wealth of Lord's remembrance in his heart, is really happy and blissful but this company of holy saints is attained only through the Lord's Grace. (Pause-II) (12-81)

Gour'i Goa'leri Mahala - 5 (Prani ja'nei eh ta'n mera)

This human being is only pleased with his own body and thinking it as his own, he is always engrossed with his body. He is always engulfed in the love of his son and wife, of his (house holder's) functions; and thus suffering from the bondage of a householder, he does not get a chance to serve the Lord like His slave. (1)

What could be the mode of life so that man may sing the praises of the Lord ? O Mother ! What is the training through which man could rid himself of worldly falsehood and cross this ocean of life successfully ? (and swim across safely) (Pause-1)

Whatever good things of life are there, this man considers them bad and feels that the nectar of True Name is just like poison; he is such a wretch that he does not realise what is

ਪੀਵੈ ਬਉਰਾ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ
ਕਉਰਾ ॥ ਸਾਧਸੰਗਿ ਕੈ ਨਾਹੀ ਨੇਰਿ ॥ ਲਖ
ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਾ ਫੇਰਿ ॥ ੩ ॥ ਏਕੈ ਜਾਲਿ
ਫਹਾਏ ਪੰਖੀ ॥ ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ
ਰੰਗੀ ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ ॥
ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ ॥ ੪ ॥ ੧੩ ॥
੮੨ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ॥ ਪ੍ਰਭ ਕਿਰਪਾ
ਤੇ ਨਾਮੁ ਧਿਆਈਐ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ
ਛੁਟੈ ॥ ਤਉ ਕਿਰਪਾ ਤੇ ਹਉਮੈ ਤੁਟੈ ॥ ੧ ॥
ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹੁ ਸੇਵ ॥ ਹਮ ਤੇ
ਕਛੁ ਨ ਹੋਵੈ ਦੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਧੁ
ਭਾਵੈ ਤਾ ਗਾਵਾ ਬਾਣੀ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਚੁ
ਵਖਾਣੀ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਤਿਗੁਰ ਮਇਆ
॥ ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ ॥ ੨ ॥ ਜੋ
ਤੁਧੁ ਭਾਵੈ ਸੋ ਨਿਰਮਲ ਕਰਮਾ ॥ ਜੋ ਤੁਧੁ
ਭਾਵੈ ਸੋ ਸਚੁ ਧਰਮਾ ॥ ਸਰਬ ਨਿਧਾਨ ਗੁਣ
ਤੁਮ ਹੀ ਪਾਸਿ ॥ ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ
॥ ੩ ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ਹਰਿ ਰੰਗਿ
॥ ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ ॥ ਨਾਮਿ
ਤੇਰੈ ਰਹੈ ਮਨੁ ਰਾਤਾ ॥ ਇਹੁ ਕਲਿਆਣੁ
ਨਾਨਕ ਕਰਿ ਜਾਤਾ ॥ ੪ ॥ ੧੪ ॥ ੮੩ ॥

good or bad for him, as the (worldly) common people are always engrossed in the worldly veil of falsehood. (2)

This foolish man takes the poison in the form of various vices and feels overjoyed, while he shuns the nectar of True Name considering it bitter and never avails the company of holy saints. He thus goes through the cycle of rebirths. (3)

The human beings are engulfed in the snare of the worldly falsehood (Maya) like birds caught in a net; infact, this multi-faceted (multi-faceted) man enjoys thoroughly all the five vices, being interested in a life of lust, anger, greed, and peace.

O Nanak ! The Guru has smashed the shackles of bondage of the person, favoured by Lord's Grace and merged him with Himself. (4-13-82)

Gour'i Goa'leri Mahala-5 (*Tau kirpa te'marag paiyai*)

O Lord ! It is through Your Grace alone, that we may find the right path in life; and with Lord's Grace only we could meditate on True Name. It is only through Lord's Grace that we may get away from the worldly bondage, ridding ourselves of our ego. (1)

O Lord ! If You bless me with Your worship, then only I could engage myself in Your service; as nothing is in our hands. (Pause-1)

O Lord ! I sing Your praises only when it pleases You; and I seek the Truth when it pleases You. If it pleases You, then only the Lord favours me with His Grace. O True Master ! It is through Your Grace alone that we may attain perfect bliss. (2)

O Lord ! Whatever pleases You, only those jobs are (functions) good and worthwhile (pure) and the true religion (worship) lies in whatever pleases You. All the treasures and virtues of life are within You. You are our Master, as such we could beseech (pray to) You only, for everything. (3)

O Lord ! Our body and mind gets purified through Your love only; and it is through Your kindness only that we may attain the company of holy saints; through which my body and mind gets immersed in Your True Name. O Nanak ! The highest bliss of life and salvation lies in our mind being attuned to True Name. (so I would be longing only for True Name) (4-14-83)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ ॥ ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ
ਤੇਰੀ ਲਾਖੇ ॥ ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ
ਸਾਦੁ ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ
ਬਿਸਮਾਦੁ ॥ ੧ ॥ ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ
ਪਿਆਰੀ ॥ ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ
ਗਾਉ ॥ ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ
ਧਿਆਉ ॥ ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ
॥ ਸਾਧਸੰਗਤਿ ਵਡਭਾਰੀ ਪਾਈਐ ॥ ੨ ॥
ਆਨ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ ॥ ਪਾਰਬ੍ਰਹਮ
ਠਾਕੁਰ ਆਗਾਧਿ ॥ ਈਹਾ ਉਹਾ ਸਦਾ ਸੁਹੇਲੀ
॥ ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੇਲੀ ॥ ੩ ॥
ਬਨਸਪਤਿ ਮਉਲੀ ਫਲ ਫੁਲ ਪੇਡੇ ॥ ਇਹ
ਰਸ ਰਾਤੀ ਬਹੁਰਿ ਨ ਛੋਡੇ ॥ ਆਨ ਨ ਰਸ
ਕਸ ਲਵੈ ਨ ਲਾਈ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ
ਹੈ ਸਹਾਈ ॥ ੪ ॥ ੧੫ ॥ ੮੪ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ ॥ ਇਸ ਹੀ ਮਧੇ
ਬਸਤੁ ਅਪਾਰ ॥ ਇਸ ਹੀ ਭੀਤਰਿ ਸੁਨੀਅਤ
ਸਾਹੁ ॥ ਕਵਨੁ ਬਾਪਾਰੀ ਜਾ ਕਾ ਉਹਾ ਵਿਸਾਹੁ
॥ ੧ ॥ ਨਾਮ ਰਤਨ ਕੇ ਕੇ ਬਿਉਹਾਰੀ ॥ ਅੰਮ੍ਰਿਤੁ
ਭੋਜਨੁ ਕਰੇ ਆਹਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ

Gour'i Goa'leri Mahala-5 (Aan ra'sa jetai tain cha'khai)

O Man ! Whatever worldly pleasures, apart from the Lord's True Name, you may taste, (enjoy) they will not satiate your thirst (for peace and bliss) even for a moment. But if ever you were to experience (taste) the nectar of True Name of the Lord, then your mind will attain the state of bliss, by perceiving the wonderful experience of Lord's presence. O my dear friend! Let us Partake of the nectar of True Name with our tongue and imbued with this love, we will be fully satiated. (Pause-1)

O my Tongue ! Try to sing the praises of the Lord, and recite the True Name of the Lord every moment of your life. Let us not hear anything else except the Lord's Praises and never visit any other place except the holy congregations. But this association of holy saints is achieved by few fortunate ones. (who are pre-destined by Lord's Will) (2)

O my Tongue ! Try to remember the Lord all the twenty four hours, the vast and limitless Lord who is beyond our reach; and in whose embrace you will enjoy the eternal bliss (peace of mind) here and here-after. (in this world and the next) O my tongue ! By singing the Lord's praises, you will attain priceless honour. (invaluable) (3)

The Lord's power is such that everything appears to be enjoying Nature's charm, in the form of flowers and fruits-laden trees (just as the fruit of knowledge and flowers of true religion with trees of holy congregations)

O my tongue ! Once you will taste the nectar of Lord's True Name, you will never forget it since there is nothing else as tasteful as True Name. O Nanak ! This nectar of True Name is realised and attained only by the person, who is favoured with Lord's Grace. (4-15-84)

Gour'i Goa'leri Mahala-5 (Ma'n mandir ta'n sa'ji bar....)

The mind is like a building with the body as the barbed wire for its protection; created by the Lord; and in that building the True Lord's Name, is the invaluable and precious merchandise and within this, the banker (main businessman) resides. How could the Lord trust you with His merchandise without the recommendations of a guarantor, (intermediary) so that the goods could be loaded with you on the basis of this mediator, the Guru ? (There are crores of small businessmen (sikhs) who come here for the merchandise (of True Name) and seek the help of the mediator. But who is the intermediary,

५ ਅਰਪੀ ਸੇਵ ਕਰੀਜੈ ॥ ਕਵਨਿ ਸੁ ਜੁਗਤਿ

ਤੁ ਕਰਿ ਭੀਜੈ ॥ ਪਾਇ ਲਗਉ ਤਜਿ ਮੇਰਾ

३ ॥ ਕਵਨੁ ਸੁਜਨੁ ਜੋ ਸਉਦਾ ਜੋਰੈ ॥ ੨ ॥

ਹੁਲੁ ਸਾਹ ਕਾ ਕਿਨ ਬਿਧਿ ਪਾਵੈ ॥ ਕਵਨ

ਬਿਧਿ ਜਿਤੁ ਭੀਤਰਿ ਬੁਲਾਵੈ ॥ ਤੂੰ ਵਡ

ਹੁ ਜਾ ਕੇ ਕੋਟਿ ਵਣਜਾਰੇ ॥ ਕਵਨੁ ਸੁ ਦਾਤਾ

ਸੰਚਾਰੈ ॥ ੩ ॥ ਖੋਜਤ ਖੋਜਤ ਨਿਜ ਘਰੁ

ਇਆ ॥ ਅਮੋਲ ਰਤਨੁ ਸਾਦੁ

ਖਲਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਜਬ ਮੇਲੇ

ਹਿ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਕੈ ਵੇਸਾਹਿ ॥ ੪

੧੬ ॥ ੮੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ਗੁਆਰੇਰੀ ॥

ਣੇ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ ॥ ਪ੍ਰਭ ਕਉ

ਣੈ ਸਦ ਹੀ ਸੰਗਾ ॥ ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ

ਨਿ ਵਰਤਨਿ ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਹਰਿ ਕੈ

ਰਸਨਿ ॥ ੧ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਨ ਤਨ

ਤੇ ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨੀ ਪਰੇ ॥ ੧ ॥

ਹਉ ॥ ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ ॥

ਤੁ ਨਿਹਾਰਹਿ ਆਗਿਆਕਾਰ ॥ ਏਕੋ ਬਨਜੁ

ਕੋ ਬਿਉਹਾਰੀ ॥ ਅਵਰੁ ਨ ਜਾਨਹਿ ਬਿਨੁ

ਰੰਕਾਰੀ ॥ ੨ ॥ ਹਰਖ ਸੋਗ ਦੁਹਰੂੰ ਤੇ

whom the banker, the Lord, could trust (with loaning) you with the merchandise ? (of True Name) (1)

Whosoever is the dealer in the jewel of True Name, he alone partakes of the nectar of True Name and enjoys the bliss of the soul. (Pause-1)

Let us serve the True Guru by dedicating our body and soul to Him. O Lord ! What is the mode and type of Your worship, which could please You ?

I would rid myself of my ego and fall at Your lotus-feet, but who could arrange for a meeting with the Lord-banker, so that the merchandise (of True Name) could be loaned and loaded ? (2)

O Lord ! How could we attain our real (worthy) place within Your Palace, so that the Lord would beckon us inside the Palace (send for us in His presence) ? O Lord! You are the greatest banker with millions of sikhs as Your (business) dealers? Who is the benevolent person (except the Guru) to intervene and enable us to meet the Lord ? (3)

On trying to seek, we have attained and realised the Lord within our body; and the Guru has made us realise the invaluable gem of Truth, the True Name, through the Grace of the Lord. O Nanak ! When the Lord showered His Grace on us, we developed full faith in the Guru's Word and united with the Lord. (4-16-85)

Gour'i Mahala - 5 Goa'rerī (Raen dinis rahe ik ranga)

The persons, who remain immersed, in the love of the Lord and enjoy the bliss of life always, (day and night) considering the Lord's Presence as close to themselves, have made the Lord's True Name as a household name. They have been satisfied (satiated) both in body and mind (soul) by having a glimpse of the Lord. (1)

Such persons are immersed in the Lord's love (are imbued with Lord's love) and their body and mind have blossomed forth with joy when they accepted the support of the perfect Guru. (Pause-1)

They have sought refuge at the lotus-feet of the Lord and perceived the same spirit of the Lord. (Lord's Grace). They only deal in remembering True Name or making others follow True Name; and have only one basic philosophy or faith in the True Name of the Lord; and they do not recognize any other authority other than the Lord's (2)

The Guru-minded persons have completely overcome the

ਮੁਕਤੇ ॥ ਸਦਾ ਅਲਿਪਤੁ ਜੋਗ ਅਰੁ ਜੁਗਤੇ ॥
ਦੀਸਹਿ ਸਭ ਮਹਿ ਸਭ ਤੇ ਰਹਤੇ ॥ ਪਾਰਬ੍ਰਹਮ
ਕਾ ਓਇ ਧਿਆਨੁ ਧਰਤੇ ॥ ੩ ॥ ਸੰਤਨ ਕੀ
ਮਹਿਮਾ ਕਵਨ ਵਖਾਨਉ ॥ ਅਗਾਧਿ ਬੋਧਿ ਕਿਛੁ
ਮਿਤਿ ਨਹੀ ਜਾਨਉ ॥ ਪਾਰਬ੍ਰਹਮ ਮੋਹਿ ਕਿਰਪਾ
ਕੀਜੈ ॥ ਪੂਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ
॥ ੪ ॥ ੧੭ ॥ ੮੬ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਤੂੰ ਮੇਰਾ ਸਥਾ ਤੂੰ ਹੀ ਮੇਰਾ ਮੀਤੁ ॥ ਤੂੰ ਮੇਰਾ
ਪ੍ਰੀਤਮੁ ਤੁਮ ਸੰਗਿ ਹੀਤੁ ॥ ਤੂੰ ਮੇਰੀ ਪਤਿ ਤੂਰੈ
ਮੇਰਾ ਗਹਣਾ ॥ ਤੁਝ ਬਿਨੁ ਨਿਮਖੁ ਨ ਜਾਈ
ਰਹਣਾ ॥ ੧ ॥ ਤੂੰ ਮੇਰੇ ਲਾਲਨ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਨ ॥
ਤੂੰ ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਮੇਰੇ ਖਾਨ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਿਉ ਤੁਮ ਰਾਖਹੁ ਤਿਵ ਹੀ ਰਹਨਾ ॥ ਜੋ ਤੁਮ
ਕਹਹੁ ਸੋਈ ਮੋਹਿ ਕਰਨਾ ॥ ਜਹ
ਪੇਖਉ ਤਹਾ ਤੁਮ ਬਸਨਾ ॥ ਨਿਰਭਉ ਨਾਮੁ
ਜਪਉ ਤੇਰਾ ਰਸਨਾ ॥ ੨ ॥ ਤੂੰ ਮੇਰੀ ਨਵ ਨਿਧਿ
ਤੂੰ ਭੰਡਾਰੁ ॥ ਰੰਗ ਰਸਾ ਤੂੰ ਮਨਹਿ ਅਧਾਰੁ ॥
ਤੂੰ ਮੇਰੀ ਸੋਭਾ ਤੁਮ ਸੰਗਿ ਰਚੀਆ ॥ ਤੂੰ ਮੇਰੀ
ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਤਕੀਆ ॥ ੩ ॥ ਮਨ ਤਨ
ਅੰਤਰਿ ਤੁਹੀ ਧਿਆਇਆ ॥ ਮਰਮੁ ਤੁਮਾਰਾ
ਗੁਰ ਤੇ ਪਾਇਆ ॥ ਸਤਿਗੁਰ ਤੇ ਦ੍ਰਿੜਿਆ
ਇਕੁ ਏਕੈ ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਹਰਿ
ਟੇਕੈ ॥ ੪ ॥ ੧੮ ॥ ੮੭ ॥

thoughts of happiness or sorrow and are above other thing
and live a life of discipline. They are to be seen pervading
everywhere and are present among (remain aloof from) the
normal persons, but as per their (mind's) activity they have
separate existence. They meditate on True Name of the Lord
(3)

How could I praise and describe such persons? I do not
know the ways and likes of such saintly persons as they are
beyond my reach and are so deep that I have no idea about
their mind.

O Nanak ! May the Lord bestow His Grace and grant me
the boon of the dust of the lotus-feet of His saints ! (4-17-8)

Gour'i Goa'leri Mahala-5 (*Tu' mera sa'kha tu hi meri
meet*)

O Lord ! You are my comrade and friend; You are my
dearest love and my beloved, for whom I have the deepest
love. You are my honour and my (beauty) ornaments and decorations.
I cannot afford to live without You, even for a moment. (1)

O Lord ! You only are responsible for fondling me around
and You are my very life and existence. You are my Master
and You are sustaining me with food and drinks. (Pause-1)

O Lord ! I live exactly as it pleases You and I do
exactly as per Your Will and wherever I look around, I perceive
You. I meditate and repeat Your True Name with my tongue
which makes me fearless. (2)

O Lord! You are the fountain-head of all my wealth and
treasure of all virtues. You are my honour and prestige and
have developed love for You only. You are the support of my
mind and a guide for the body. (3)

O Lord ! I have worshipped and remembered You alone
by my body and mind (soul) and this secret of uniting with
You, I have found from the Guru's guidance. The secret of
Your Nature, and Your various forms is engraved in my heart
through the Guru's guidance. O Nanak ! I only seek the
support of the Lord, and I only depend on remembering the
True Name of the Lord at all times. (4-18-87)

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Gour'i Goa'leri Mahala-5 (Biapat harkh so'g bisthar)

ਪਾਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥ ਬਿਆਪਤ

In this world, the worldly veil of falsehood (Maya) has engrossed some beings in joy or sorrow and in some cases, man is engulfed by Maya, in the desire to attain heaven or hell; in some cases due to amassing wealth or due to poverty or in his effort to achieve greatness and praise, he is surrounded by this veil of falsehood.

ਗ ਨਰਕ ਅਵਤਾਰ ॥ ਬਿਆਪਤ ਧਨ

In fact, this Maya (falsehood) is the root cause of all our ills and sufferings and has engrossed us with all its vices. (1)

ਧਨ ਪੇਖਿ ਸੋਭਾ ॥ ਮੂਲੁ ਬਿਆਪੀ

O Brother ! This worldly veil of falsehood has engulfed the human beings in various forms. O Lord ! It is only the holy saints who live in the hope of Your support. (Pause-1)

ਪਾਸਿ ਲੋਭਾ ॥ ੧ ॥ ਮਾਇਆ ਬਿਆਪਤ

ਪਰਕਾਰੀ ॥ ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ

Man is completely engrossed in worldly falsehood (Your)

ਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਿਆਪਤ ਅਹੰਬੁਧਿ

in some form or the other. Some persons, who are proud of their intelligence or ability, are engrossed by Maya in the form of their ego; in some persons, the love of their families, sons and wife is the form of Maya; and some persons are engrossed by Maya (falsehood) due to their ego in possessing horses and elephants, or beautiful folders (for clothes or papers) and in some persons, the ego of youth, and beauty is the form of this Maya. (worldly falsehood) (2)

ਮਾਤਾ ॥ ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ

In some cases, the possession of lands, or poverty keeps him amused (either riches or poverty keeps Man engulfed in Maya) and engrossed in Maya; or in some cases the person is interested in listening to music or playing of bands; while in some other cases it takes the form of beautiful beds, palaces or ornaments and man's love for these luxuries. In some other persons, the worldly falsehood takes the form of five vices like sexual desires or the darkness of their ignorance. (3)

੧ ॥ ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ

Some persons, who perform good deeds to satisfy their ego, are also trapped by Maya; while some persons are householders and some others are recluses, having discarded worldly pleasures like sadhus; they also suffer from the onslaughts of this Maya. (worldly veil of falsehood)-while some others suffer from its effects due to their living style, speech, type of work (profession) or their high castes Some persons, however, who are imbued with the love of the Lord, are not pestered by it, everyone else is engrossed by the effects of Maya in some form or the other.(4)

ਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ ॥ ੨ ॥

Some Guru-minded and saintly person, whose bondage of Maya has been broken, (cut asunder) due to the Lord's enlightenment, are only free from its effects. O Nanak ! The Guru-minded persons, who have received the dust of the lotus-feet of holy saints, are saved from the onslaughts of this mischievous Maya and they cross this ocean of life successfully. (5-19-88)

ਪਾਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ ॥ ਬਿਆਪਤ

(5-19-88)

ਤ ਨਾਦ ਸੁਣਿ ਸੰਗਾ ॥ ਬਿਆਪਤ ਸੇਜ

ਲ ਸੀਗਾਰ ॥ ਪੰਚ ਦੂਤ ਬਿਆਪਤ

ਆਰ ॥ ੩ ॥ ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ

੧ ॥ ਬਿਆਪਤਿ ਗਿਰਸਤ ਬਿਆਪਤ

ਸਾ ॥ ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ

੩ ॥ ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ

੧ ॥ ੪ ॥ ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ

੧ ॥ ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ ॥ ਕਹੁ

ਕ ਜਿਨਿ ਪੂਰਿ ਸੰਤ ਪਾਈ ॥ ਤਾ ਕੈ ਨਿਕਟਿ

੧ਵੈ ਮਾਈ ॥ ੫ ॥ ੧੯ ॥ ੮੮ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥ ਸ੍ਰਵਣ
ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥ ਰਸਨਾ ਸੋਈ ਲੋਭਿ
ਮੀਠੈ ਸਾਦਿ ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ
ਬਿਸਮਾਦਿ ॥ ੧ ॥ ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ
ਜਾਗਤੁ ਰਹੈ ॥ ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ
ਲਹੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ
ਰਸਮਾਤੀ ॥ ਗ੍ਰਿਹੁ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ
॥ ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ ॥ ਸੂਨੇ ਨਗਰਿ
ਪਰੇ ਠਗਹਾਰੇ ॥ ੨ ॥ ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ
ਮਾਈ ॥ ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ ॥ ਦਰਬਿ
ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ ॥ ਸਾਧਸੰਗਿ ਓਇ
ਦੁਸਟ ਵਸਿ ਹੋਤੇ ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ
ਸਾਰਿੰਗਪਾਣਿ ॥ ਸੰਤਨ ਧੂਰਿ ਸਰਬ ਨਿਧਾਨ ॥
ਸਾਬਤੁ ਪੁੰਜੀ ਸਤਿਗੁਰ ਸੰਗਿ ॥ ਨਾਨਕੁ ਜਾਗੈ
ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ॥ ੪ ॥ ਸੇ ਜਾਗੈ ਜਿਸੁ
ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ ॥ ਇਹ ਪੁੰਜੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ
॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥ ੨੦ ॥ ੮੯ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ ॥ ਜਾ ਕੈ ਵਸਿ ਹੈ
ਸਗਲ ਜਹਾਨ ॥ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ
ਹੋਇ ॥ ਤਿਸ ਤੇ ਬਾਹਰਿ ਨਾਹੀ ਕੋਇ ॥ ੧ ॥

Gour'i Goa'leri Mahala -5 (Nainoh neend pa'r drisht)

A common person is totally unaware of the truth; as being absorbed in viewing another woman's beauty or someone else's wealth with his eyes; while the ears are engaged deeply in listening to backbiting or slander of others and are (asleep) unaware of Lord's praises; the tongue is unaware of real tastes of the True Name, being absorbed in the greed of worldly pleasures and the mind is totally unaware of Lord's Presence, being completely absorbed in the charm of worldly falsehood. (Maya) (1)

In this body, if ever there is anyone awake, his mind alone is able to seek the true merchandise. True Name of the Lord is attained by those, who are awake while the others are being troubled by the five vices like greed, anger, and ego. (due to their negligence and ignorance) (Pause -1)

All the senses are busy enjoying the taste of their own things (like seeing, listening) while the mind (soul) is being robbed (of Lord's love) inside the body and none is aware of that. The five vices like five thieves, are robbing the hearts of the self-willed, faithless persons, who are completely desolate and unguarded. (There is no proper guard inside the body, and all the guards are fully asleep and unaware of the theft going on inside) (2)

Neither the mother nor the father can save you from the onslaughts of these thieves (robbers) nor even the friend or brother could be of any help. Neither any clever move or money or power could manage to stop this theft, as these (vicious persons) five vices could only be brought under control with the help of holy saints. (3)

O Lord ! Pray bestow on me the boon of the company of holy saints and the dust of their lotus-feet, which is the fountain-head of all treasures (wealth) ! Whosoever has united with the True Guru, has saved the principal amount in the form of this human life. O Nanak ! The Guru-minded persons, in the company of holy saints, are imbued with the love of the Lord and are fully awake and alive to the dangers within. (of the five vices and are saved) (4)

The persons, whom the Lord has favoured with His Grace are fully awake and have thus saved their principal amount of this human life, against the onslaughts of five vices, and finally managed to unite with the Lord. (1) (Pause II) (20-89)

Gour'i Goa'leri Mahala -5 (Ja kai va's khan sultan)

There is no other power except the Lord who holds sway over all the landlords and kings, nay over the whole Universe and whose writ runs all over the place. (whose Word prevails over all) as the Lord is all in all. (1)

ਕਹੁ ਬੇਨੰਤੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਾਹਿ ॥ ਕਾਜ
ਤੁਮਾਰੇ ਦੇਇ ਨਿਬਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭ
ਤੇ ਉਚ ਜਾ ਕਾ ਦਰਬਾਰੁ ॥ ਸਗਲ ਭਗਤ
ਜਾ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥ ਸਰਬ ਬਿਆਪਿਤ
ਪੂਰਨ ਧਨੀ ॥ ਜਾ ਕੀ ਸੋਭਾ ਘਟਿ ਘਟਿ
ਬਨੀ ॥ ੨ ॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਡੇਰਾ ਢਹੈ
॥ ਜਿਸੁ ਸਿਮਰਤ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ ॥ ਜਿਸੁ
ਸਿਮਰਤ ਹੋਤ ਸੂਕੇ ਹਰੇ ॥ ਜਿਸੁ ਸਿਮਰਤ
ਡੂਬਤ ਪਾਹਨ ਤਰੇ ॥ ੩ ॥ ਸੰਤ ਸਭਾ ਕਉ
ਸਦਾ ਜੈਕਾਰੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਪ੍ਰਾਨ
ਅਧਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਸੁਣੀ ਅਰਦਾਸਿ
॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇ ਕਉ ਨਾਮ ਨਿਵਾਸਿ ॥ ੪
॥ ੨੧ ॥ ੬੦ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਦਰਸਨਿ ਅਗਨਿ ਨਿਵਾਰੀ ॥
ਸਤਿਗੁਰ ਭੇਟਤ ਹਉਮੈ ਮਾਰੀ ॥ ਸਤਿਗੁਰ
ਸੰਗਿ ਨਾਹੀ ਮਨੁ ਡੋਲੈ ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ
ਗੁਰਮੁਖਿ ਬੋਲੈ ॥ ੧ ॥ ਸਭੁ ਜਗੁ ਸਾਚਾ ਜਾ
ਸਚ ਮਹਿ ਰਾਤੇ ॥ ਸੀਤਲ ਸਾਤਿ ਗੁਰ ਤੇ ਪ੍ਰਭ
ਜਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪੈ
ਹਰਿ ਨਾਉ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੀਰਤਨੁ
ਗਾਉ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਦੁਖ ਮਿਟੇ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੰਧਨ ਤੇ ਛੁਟੇ ॥ ੨ ॥ ਸੰਤ
ਕ੍ਰਿਪਾ ਤੇ ਮਿਟੇ ਮੋਹ ਭਰਮ ॥ ਸਾਧ ਰੇਣੁ ਮਜਨ
ਸਭਿ ਧਰਮ ॥ ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲੁ
ਗੋਵਿੰਦੁ ॥ ਸਾਧਾ ਮਹਿ ਇਹ ਹਮਰੀ ਜਿੰਦੁ ॥
੩ ॥ ਕਿਰਪਾ ਨਿਧਿ ਕਿਰਪਾਲ ਧਿਆਵਉ ॥

O Brother ! Pray to your True Guru, who would arrange to organise and set right (complete) all your functions and requirements. (Pause-1)

The Lord whose court in the form of holy congregations, is the greatest and most magnificent; and all the saints seek the support of whose True Name; and the Lord pervades everywhere and in every person and His praises and honour are held in esteem in every heart. (2)

By reciting whose True Name, the god of death does not come anywhere near you, and the withered leaves become green, and the persons likely to be drowned are enabled to cross this ocean (of life) successfully. (3)

Let us salute all the holy saints and their congregations, whose main-stay in life is the True Name of the Lord. O Nanak! When the Lord heard my prayers, He enabled me also to dwell on the True Name and remember the Lord always, through the Guru's Grace. (4-21-90)

Gour'i Goa'rerī Mahala-5 (*Satgur darsan agan Niw'ari*)

The glance of the Satguru (True Guru) has completely extinguished the fire of my greed (dispensed with) as my ego was totally over-come by meeting the True Guru. The mind rests in peace (and does not wander about) in the company of holy saints and does not falter from the Lord's love while the Guru's Word is realised and spoken only by the Guru-minded persons. (1)

O Brother ! Since the time we are immersed in Truth (True Lord) the whole Universe appears to be a reality; we have become peaceful and calm since we have realised the Lord's Greatness. through the Guru's guidance. (Pause-1)

They remember the Lord's True Name with the Grace of the Guru and sing the praises of the Lord with the grace of the saints; and have dispelled all their miseries with the grace of the saints; and have been saved from the shackles of worldly bondage. (worldly falsehood) (Maya) (2)

With the grace of the saints, all the greed and false love (of worldly things) have been cast away. The persons, who have bathed in the dust of the lotus-feet of saints, have realised all the virtues like true religion. The Lord also favours those persons only who have been bestowed with the Grace of the Guru, so that my very life exists in the company of holy saints

ਸਾਧਸੰਗਿ ਤਾ ਬੈਠਣੁ ਪਾਵਉ ॥ ਮੋਹਿ
ਨਿਰਗੁਣ ਕਉ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਲਇਆ ॥ ੪ ॥
੨੨ ॥ ੯੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਜਪਿਓ ਭਗਵੰਤੁ ॥ ਕੇਵਲ ਨਾਮੁ
ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰੁ ॥ ਤਜਿ ਅਭਿਮਾਨ ਭਏ
ਨਿਰਵੈਰ ॥ ਆਠ ਪਹਰ ਪੂਜਹੁ ਗੁਰ ਪੈਰ ॥ ੧
॥ ਅਬੁ ਮਤਿ ਬਿਨਸੀ ਦੁਸਟ ਬਿਗਾਨੀ ॥ ਜਬ
ਤੇ ਸੁਣਿਆ ਹਰਿ ਜਸੁ ਕਾਨੀ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸਹਜ ਸੂਖ ਆਨੰਦ ਨਿਧਾਨ ॥ ਰਾਖਨਹਾਰ
ਰਖਿ ਲੇਇ ਨਿਦਾਨ ॥ ਦੂਖ ਦਰਦ ਬਿਨਸੈ ਭੈ
ਭਰਮ ॥ ਆਵਣ ਜਾਣ ਰਖੇ ਕਰਿ ਕਰਮ ॥ ੨
॥ ਪੇਖੇ ਬੋਲੈ ਸੁਣੈ ਸਭੁ ਆਪਿ ॥ ਸਦਾ ਸੰਗਿ
ਤਾ ਕਉ ਮਨ ਜਾਪਿ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਇਓ
ਪਰਗਾਸੁ ॥ ਪੂਰਿ ਰਹੇ ਏਕੈ ਗੁਣਤਾਸੁ ॥ ੩ ॥
ਕਹਤ ਪਵਿਤ੍ਰੁ ਸੁਣਤ ਪੁਨੀਤ ॥ ਗੁਣ ਗੋਵਿੰਦ
ਗਵਾਹਿ ਨਿਤ ਨੀਤ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ
ਹੋਹੁ ਕ੍ਰਿਪਾਲ ॥ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਪੂਰਨ
ਘਾਲ ॥ ੪ ॥ ੨੩ ॥ ੯੨ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਬੰਧਨ ਤੋੜਿ ਬੋਲਾਵੈ ਰਾਮੁ ॥ ਮਨ ਮਹਿ ਲਾਗੈ
ਸਾਚੁ ਧਿਆਨੁ ॥ ਮਿਟਹਿ ਕਲੇਸ ਸੁਖੀ ਹੋਇ

only. (3)

When we remember the benevolent Lord, the treasure of Grace, we get the benefit of the company of holy saints.

O Nanak ! When the Lord has showered His blessings on a person without any virtues, like me, I have meditated on the True Name in the company of holy saints. (4-21-91)

Gour'i Goa'rerī Mahala-5 (*sadh sa'ng japio bhagwant..*)

When we meditated on True Name of the Lord in the company of holy saints, as the Guru had advocated only the True Name (as the best prayer) then we became free from malice and enmity. (towards others) Now I worship the lotus-feet of the Guru, who has given the True Name as the remedy of all ills. (1)

Since I have heard the praises of the Lord, being sung, with my ears; I have rid myself of my dual-mindedness which separated me from the Lord. (Pause-1)

(Since I have heard with my ears, the Lord's praises, my understanding has been rid of all bad thoughts) O Brother! One will enjoy the bliss in the stage of Equipose by uniting with the Lord, who is the fountain-head of all bliss and joy; and the Lord will protect you in the end, as He is the protector of all. Then all your fears, sufferings and misgivings will be dispelled and the Lord will save you from the cycle of births and deaths. (2)

The Lord is pervading everywhere (in the physical form) and sees, hears and speaks everything. O my mind ! Remember the Lord, who is always by our side. The persons, who have been enlightened with the Lord's knowledge through the grace of the saints, have meditated on the True Name of the Lord; who is pervading everywhere as the ocean of virtues and is seen as a perfect being. (3)

All the persons, who speak or listen to the Lord's True Name, are pure as they always sing the praises of the Lord. O Nanak! The service of the Guru-minded persons, have been fruitful, on whom the Lord's Grace is bestowed. (4-23-92)

Gour'i Goa'rerī Mahala-5 (*Bandhan tor' bolave Ram...*)

The True Guru, who helps inculcate True Name in our hearts, is the benevolent Lord Himself. Such a Guru helps to inculcate True Name in our hearts, (provided) He breaks the bondage of our worldly falsehood (Maya). Then the Guru helps

ਐ ॥ ਐਸਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥ ੧

ਸੁਖਦਾਤਾ ਜਿ ਨਾਮੁ ਜਪਾਵੈ ॥ ਕਰ ਕਿਰਪਾ

ਸੰਗਿ ਮਿਲਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸੁ

ਦਇਆਲੁ ਤਿਸੁ ਆਪਿ ਮਿਲਾਵੈ ॥

ਨਿਧਾਨ ਗੁਰੂ ਤੇ ਪਾਵੈ ॥ ਆਪੁ ਤਿਆਗਿ

ਆਵਣ ਜਾਣਾ ॥ ਸਾਧ ਕੈ ਸੰਗਿ

ਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥ ੨ ॥ ਜਨ ਊਪਰ ਪ੍ਰਭ

ਦਇਆਲ ॥ ਜਨ ਕੀ ਟੇਕ ਏਕ ਗੋਪਾਲ

ਕਾ ਲਿਵ ਏਕੈ ਮਨਿ ਭਾਉ ॥ ਸਰਬ ਨਿਧਾਨ

ਕੈ ਹਰਿ ਨਾਉ ॥ ੩ ॥ ਪਾਰਬ੍ਰਹਮ ਸਿਉ

ਪ੍ਰੀਤਿ ॥ ਨਿਰਮਲ ਕਰਣੀ ਸਾਚੀ ਗੀਤਿ

ਹਿਰਿ ਪੂਰੈ ਮੋਟਿਆ ਅੰਧਿਆਰਾ ॥ ਨਾਨਕ

ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ ॥੪॥ ੨੪ ॥ ੯੩ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਮਨਿ ਵਸੈ ਤਰੈ ਜਨੁ ਸੋਇ ॥ ਜਾ ਕੈ ਕਰਮਿ

ਪਤਿ ਹੋਇ ॥ ਦੂਖੁ ਰੋਗੁ ਕਛੁ ਭਉ ਨ

ਪਾਏ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਜਾਪੈ ॥ ੧

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਧਿਆਈਐ ॥ ਗੁਰ

ਤੇ ਇਹ ਮਤਿ ਪਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨ ਕਰਾਵਨਹਾਰ ਦਇਆਲ ॥ ਜੀਅ ਜੰਤ

ਲੇ ਪ੍ਰਤਿਪਾਲ ॥ ਅਗਮ ਅਗੋਚਰ ਸਦਾ

ਤਾ ॥ ਸਿਮਰਿ ਮਨਾ ਪੂਰੇ ਗੁਰ ਮੰਤਾ ॥ ੨

ਾ ਕੀ ਸੇਵਾ ਸਰਬ ਨਿਧਾਨੁ ॥ ਪ੍ਰਭ ਕੀ ਪੂਜਾ

the mind to concentrate on the True Lord, which destroys all sufferings and miseries, and (man) the individual attains peace of mind. (1)

The Guru, is the bestower of all comforts, who inculcates True Name in our hearts and unites us with the Lord through His Grace. (Pause-1)

The person, on whom the Guru showers His blessings, is enabled by Him to unite with the True Guru, and then Man attains the True Name, the treasure of all virtues and wealth, with the Guru's guidance. He then rids himself of ego and his cycle of births and deaths comes to an end. But one realises the Lord only when one gets the company of the True Guru. (2)

The person, on whom the Master bestows His blessings, attains the support of the Lord; and by concentrating on one Lord only, he develops the love of the Lord in his heart. Such a person inculcates the True Name (in his heart) of the Lord, who is the fountain-head of all treasures in the world. (3)

The persons, who have developed love for the True Lord, become pure in their dealings, due to their prayers and worship and they become true in all their actions. O Nanak ! The Guru-minded persons, whose darkness of ignorance has been dispelled by the Perfect Guru, have realised the True Lord, who is so vast and Great that He is beyond our grasp. (4-24-93)

Gour'i Goa'leri Mahala-5 (*Jis ma'n vasai tarai jan soi,...*)

The person, who inculcates the True love of the Lord in his heart swims across this ocean (of life) but this is realised only by him, who is fortunate enough and pre-destined (from his actions) with the lot of uniting with the Lord. By concentrating on the Lord in his mind, he does not get bothered by disease, fear, or anyother ills. So he is imbued with the love of the nectar of True Name in his heart, and he remembers the Lord. (1)

Let us remember the Lord, who is vast, beyond our grasp and is pervading everywhere in the world, but this is attained through the Guru's guidance alone. (Pause-1)

O my mind ! The Lord, who is competent and controls everything, with His benevolence, also maintains all the beings. Such a Lord is really beyond description, beyond our comprehension, and beyond our grasp and is always so vast and limitless. We should remember such a Great Lord through the teachings of the Guru; and let us sing the praises of the

ਪਾਈਐ ਮਾਨੁ ॥ ਜਾ ਕੀ ਟਹਲ ਨ ਬਿਰਥੀ
ਜਾਇ ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥
੩ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥ ਸੁਖ
ਨਿਧਾਨ ਹਰਿ ਅਲਖ ਸੁਆਮੀ ॥ ਜੀਅ ਜੰਤ ਤੇ
ਰੀ ਸਰਣਾਈ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਵਡਿਆਈ ॥ ੪ ॥ ੨੫ ॥ ੯੪ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਜੀਅ ਜੁਗਤਿ ਜਾ ਕੈ ਹੈ ਹਾਥ ॥ ਸੇ ਬਿਮਰਹੁ
ਅਨਾਥ ਕੇ ਨਾਥੁ ॥ ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਸਭੁ ਦੁਖੁ
ਜਾਇ ॥ ਭੈ ਸਭ ਬਿਨਸਹਿ ਹਰਿ ਕੈ ਨਾਇ ॥
੧ ॥ ਬਿਨੁ ਹਰਿ ਭਉ ਕਾਹੇ ਕਾ ਮਾਨਹਿ ॥
ਹਰਿ ਬਿਸਰਤ ਕਾਹੇ ਸੁਖੁ ਜਾਨਹਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਿਨਿ ਧਾਰੇ ਬਹੁ ਧਰਣਿ ਅਗਾਸ ॥
ਜਾ ਕੀ ਜੋਤਿ ਜੀਅ ਪਰਗਾਸ ॥ ਜਾ ਕੀ ਬਖਸ
ਨ ਮੇਟੈ ਕੋਇ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਨਿਰਭਉ
ਹੋਇ ॥ ੨ ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭ ਨਾਮੁ
॥ ਅਨਿਕ ਤੀਰਥ ਮਜਨੁ ਇਸਨਾਨੁ ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣੀ ਪਾਹਿ ॥ ਕੋਟਿ ਕਲੰਕ
ਖਿਨ ਮਹਿ ਮਿਟਿ ਜਾਹਿ ॥ ੩ ॥ ਬੇਮੁਹਤਾਜੁ
ਪੂਰਾ ਪਾਤਿਸਾਹੁ ॥ ਪ੍ਰਭ ਸੇਵਕ ਸਾਚਾ ਵੇਸਾਹੁ ॥
ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਦੇ ਹਾਥ ॥ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ
ਸਮਰਾਥ ॥ ੪ ॥ ੨੬ ॥ ੯੫ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪਰਸਾਦਿ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥ ਜਨਮ
ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ ॥ ਅੰਮ੍ਰਿਤ ਗੁਣ

Lord always. (2)

In whose service lie the various treasures of the world and we are honoured by meditating on His True Name, in the company of such a Lord. The service rendered to such a Guru never goes to waste and we should always sing His Praises (3)

O Lord ! The Omni-scient Master ! Pray grant us the boon of Your Grace, O Lord ! The Master, fountain head of all treasures and virtues leading to worldly comforts. All the beings have taken refuge at Your lotus feet and seek Your support.

O Nanak ! Let us also have the honour and distinction of meditating on Your True Name. (having taken Your support (4-25-94)

Gour'i Goa'leri Mahala-5 (Jia Jugat ja'kai hai haath,...)

Let us remember the Lord, who controls the functioning of all beings; and is the Master of all poor and (lower class) lowly people. We could rid ourselves of all our ills by remembering Him in our hearts; and we could also get rid of our fears by meditating on Lord's True Name. (1)

O Brother ! Whom else are you afraid of except the Lord ? How could you rest in peace, having forsaken the Lord ? (Pause-1)

We should remember such a Lord, and get rid of our fears by meditating on True Name of the Lord, who has managed all the earths and skies in their positions; whose light shines within all the beings of the world, and none could destroy His benevolence. We should always concentrate our mind and remember the Lord. (2)

Remember the Lord all the time, as this would be worth bathing at all the (holy) religious places, The persons, who remember such a Lord, get rid of hundred thousands or (millions) their sins by seeking His support. (3)

The Lord is a perfect King and is independent of all other powers; the servants of such a Master have full faith in the strength of their Lord, and Master. O Nanak ! The perfect Guru has saved us (from worldly falsehood) with His help and we have been united with the Lord, who is all powerful and is Omni-potent. (4-26-95)

Gour'i Goa'leri Mahala-5 (Gur parsad Naam ma'n ...)

Now our mind has settled in the remembrance of the Lord, with the help of the Guru's Grace, since it has been awakened from its slumber of ages; now we sing the praises of the Lord with the

ਚੌਰੈ ਪ੍ਰਭ ਬਾਣੀ ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੁਮਤਿ
ਰਾਣੀ ॥ ੧ ॥ ਪ੍ਰਭ ਸਿਮਰਤ ਕੁਸਲ ਸਭਿ
ਏ ॥ ਘਰਿ ਬਾਹਰਿ ਸੁਖ ਸਹਜ ਸਬਾਏ ॥
॥ ਰਹਾਉ ॥ ਸੋਈ ਪਛਾਤਾ ਜਿਨਹਿ
ਪਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ
ਮਲਾਇਆ ॥ ਬਾਹ ਪਕਰਿ ਲੀਨੋ ਕਰਿ ਅਪਨਾ
ਹਰਿ ਹਰਿ ਕਥਾ ਸਦਾ ਜਪੁ ਜਪਨਾ ॥ ੨ ॥
ਤ੍ਰਿ ਤੰਤ੍ਰ ਅਉਖਧੁ ਪੁਨਹਰਾਰੁ ॥ ਹਰਿ ਹਰਿ
ਗੀ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥ ਸਾਰਾ ਧਨੁ ਪਾਇਓ ਹਰਿ
ਗਿਗ ॥ ਦੁਤਰ ਤਰੇ ਸਾਧ ਕੈ ਸੰਗਿ ॥ ੩ ॥
ਸੁਖਿ ਬੈਸਹੁ ਸੰਤ ਸਜਨ ਪਰਵਾਰੁ ॥ ਹਰਿ ਧਨੁ
ਟਿਓ ਜਾ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥ ਜਿਸਹਿ
ਰਾਪਤਿ ਤਿਸੁ ਗੁਰ ਦੇਇ ॥ ਨਾਨਕ ਬਿਰਥਾ
ਕੋਇ ਨ ਹੋਇ ॥ ੪ ॥ ੨੭ ॥ ੯੬ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਹਸਤ ਪੁਨੀਤ ਹੋਹਿ ਤਤਕਾਲ ॥ ਬਿਨਸਿ ਜਾਹਿ
ਮਾਇਆ ਜੰਜਾਲ ॥ ਰਸਨਾ ਰਮਹੁ ਰਾਮ ਗੁਣ
ਨੀਤ ॥ ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਭਾਈ ਮੀਤ ॥ ੧ ॥
ਲਿਖੁ ਲੇਖਣਿ ਕਾਗਦਿ ਮਸਵਾਣੀ ॥ ਰਾਮ ਨਾਮ
ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਹ
ਕਾਰਜਿ ਤੇਰੇ ਜਾਹਿ ਬਿਕਾਰ ॥ ਸਿਮਰਤ ਰਾਮ
ਨਾਹੀ ਜਮ ਮਾਰ ॥ ਧਰਮ ਰਾਇ ਕੇ ਦੂਤ ਨ
ਜੋਹੈ ॥ ਮਾਇਆ ਮਗਨ ਨ ਕਛੁਐ ਮੋਹੈ ॥ ੨
॥ ਉਧਰਹਿ ਆਪਿ ਤਰੈ ਸੰਸਾਰੁ ॥ ਰਾਮ ਨਾਮ

help of the nectar of the Guru's Word. We always sing the Lord's Praises, since we have followed the Guru's guidance. (1)

We have attained all the comforts of life including peace of mind and all the pleasures and comforts have been attained automatically, whether at home or outside. (Pause-1)

We have understood and realised the secrets of the Lord, who has created man and with Lord's Grace, we have been united with Him. The Lord has accepted us as His followers so I remember the Lord's True Name by describing and listening to His Praises. (2)

The Lord's True Name, the mainstay of our lives, has been treated as the magic panacea or repentance of our actions; and have taken the Lord's True Name as the support of our lives in our hearts. The true knowledge of the Lord, has been taken as the real wealth and attained with the love of the Lord. Now we have been able to cross this ocean of life successfully, in the company of holy saints, which was considered difficult or impossible without true knowledge. (3)

Now we spend our lives, alongwith other family members in peace, in the company of our friends, the holy saints; as they have earned the wealth of the Lord's knowledge, which is beyond limits. O Nanak ! The Lord bestows the wealth of (Lord's) knowledge to those persons, who are pre-destined through the Guru's guidance as no one is turned away empty-handed from the Guru's door. (4-27-96)

Gour'i Goa'leri Mahala -5 (Hasat punit hoi tatkal ...)

When we sing the Lord's praises continuously, we free ourselves from the bondage of Maya (worldly falsehood), and whatever we do becomes pure instantly and the bondage of worldly falsehood is removed. O my tongue ! Sing the praises of the Lord and remember the Lord constantly. O Brother ! By singing the praises of the Lord, you will attain peace and happiness. (1)

O Brother ! With the help of pen, ink and paper, try to write about True Name of the Lord and the nectar of the Guru's Word; (which would bring you joy and happiness) (Pause-1)

O Brother ! By doing this job (writing about Lord's Greatness) you will rid yourself of your vicious thinking and by meditating on True Name, one is saved from the punishment to be inflicted by the god of death. Even the representatives of Dharam Raj (god of justice) or the love of worldly falsehood (Maya) does not create any ripples for you. (2)

You will be able to cross this ocean of life successfully,

ਜਪਿ ਏਕੰਕਾਰੁ ॥ ਆਪਿ ਕਮਾਉ ਅਵਰਾ
ਉਪਦੇਸ ॥ ਰਾਮ ਨਾਮ ਹਿਰਦੈ ਪਰਵੇਸ ॥ ੩
॥ ਜਾ ਕੈ ਮਾਥੈ ਏਹੁ ਨਿਧਾਨੁ ॥ ਸੇਈ ਪੁਰਖੁ
ਜਪੈ ਭਗਵਾਨੁ ॥ ਆਨ ਪਹਰ ਹਰਿ ਹਰਿ
ਗੁਣ ਗਾਉ ॥ ਕਹੁ ਨਾਨਕ ਹਉ ਤਿਸੁ ਬਲਿ
ਜਾਉ ॥ ੪ ॥ ੨੮ ॥ ੯੭ ॥

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫
ਚਉਪਦੇ ਦੁਪਦੇ ੧੯ ਸਤਿਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ਜੇ ਪਰਾਇਓ ਸੇਈ ਅਪਨਾ ॥ ਜੇ ਤਜਿ ਛੋਡਨ
ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ ॥ ੧ ॥ ਕਹਹੁ ਗੁਸਾਈ
ਮਿਲੀਐ ਕੇਹ ॥ ਜੇ ਬਿਬਰਜਤ ਤਿਸ ਸਿਉ
ਨੇਹ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੂਠੁ ਬਾਤ ਸਾ ਸਚੁ
ਕਰਿ ਜਾਤੀ ॥ ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ
ਰਾਤੀ ॥ ੨ ॥ ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ ॥
ਸੀਧਾ ਛੋਡਿ ਅਪੁਨਾ ਬੁਨਨਾ ॥ ੩ ॥ ਦੁਹਾ
ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਪ੍ਰਭੁ ਸੇਈ ॥ ਜਿਸੁ ਮੇਲੇ
ਨਾਨਕ ਸੋ ਮੁਕਤਾ ਹੋਈ ॥ ੪ ॥ ੨੯ ॥ ੯੮ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਕਲਿਜੁਗ ਮਹਿ ਮਿਲਿ ਆਏ ਸੰਜੋਗ ॥
ਜਿਚਰੁ ਆਗਿਆ ਤਿਚਰੁ ਭੋਗਹਿ ਭੋਗ ॥ ੧
॥ ਜਲੈ ਨ ਪਾਈਐ ਰਾਮ ਸਨੇਹੀ ॥ ਕਿਰਤਿ
ਸੰਜੋਗਿ ਸਤੀ ਉਠਿ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਦੇਖਾ ਦੇਖੀ ਮਨਹਨਿ ਜਲਿ ਜਾਈਐ ॥ ਪ੍ਰਿਅ
ਸੰਗੁ ਨ ਪਾਵੈ ਬਹੁ ਜੋਨਿ ਭਵਾਈਐ ॥ ੨ ॥

and help some others also to swim across safely. But you should meditate on the one and only Lord, the True Master of the Universe. (Instead of worshipping various gods, you should concentrate on the Lord, Almighty) Infact, you should remember the Lord and meditate on True Name and help others to remember the Lord as well; thus you will be able to inculcate the love of True Name in your heart. (3)

But only the person, who is fortunate and pre-destined by the Lord's Will, gets the privilege of meditating on Him. O Nanak! I offer myself as a sacrifice to the Guru-minded person, who sings the Lord's praises all the twenty-four hours. (4-28-97)

Rag Gour'i Goa'leri Mahala-5 Choupade Dupade Ik onkar satgur prasad (Jo praeoh soiee apna. jo ta'j chhodan tis sio ma'n rachna,...)

This foolish person considers this body as his own, which really does not belong to him. The worldly falsehood (Maya) like family, should be discarded, but he has developed love for these things in his mind. (1)

O Brother ! Tell me, how to unite with the Lord! Man has developed love for things which have been forbidden by the Guru. (Pause-1)

The thing which is true (about death) is not liked by us, while the thing which is not real (life) has been accepted as true by Man. (2)

The path accepted by Man and followed by him is the unreal path which takes him away from the Lord. He leaves the straight path and follows the oblique one or prefers to do wrong acts, leaving the path of good or virtuous actions. (3)

O Brother ! The Lord is the Master of both the Guru-minded and self-willed persons, in this world and hereafter. O Nanak ! The person, whom the Lord unites with Himself through His Grace, gets salvation from this world. (4-29-98)

Gour'i Goa'leri Mahala -5 (Kalyug mein mil ayeai)

The human beings meet each other during various ages (like Kalyug - the present one) per chance, as pre-destined, by the Lord, and as per Lord's Will they spend their lives enjoying various worldly pleasures. (1)

The Lord-spouse cannot be attained by Man, like the women burning themselves with their spouses, but without realising their spouses. (as per sati practice) But this burning practice was also pre-destined for them by the Lord. (The faithless persons burn in the fire of separation from the Lord). (Pause-1)

Such (Sati) women burn themselves due to their obstinacy and following other's example, but they do not attain the Lord,

ਜੀਲ ਸੰਜਮਿ ਪ੍ਰਿਅ ਆਗਿਆ ਮਾਨੈ ॥ ਤਿਸੁ
ਨਾਰੀ ਕਉ ਦੁਖੁ ਨ ਜਮਾਨੈ ॥ ੩ ॥ ਕਹੁ
ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ
। ਧੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ ॥ ੪ ॥
੩੦ ॥ ੯੯ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚ ਨਾਇ ॥ ਹਰਿ
ਗੁਣ ਗਾਵਹ ਸਹਜਿ ਸੁਭਾਇ ॥ ੧ ॥ ਰਹਾਉ
॥ ਪੀਉ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥ ਤਾ
ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥ ੧ ॥ ਰਤਨ
ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੇਲੁ ॥ ਭਰੇ ਭੰਡਾਰ
ਅਖੂਟ ਅਤੋਲ ॥ ੨ ॥ ਖਾਵਹਿ ਖਰਚਹਿ
ਰਲਿ ਮਿਲਿ ਭਾਈ ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ
ਜਾਈ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ
ਲੇਖੁ ਲਿਖਾਇ ॥ ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ
ਰਲਾਇ ॥ ੪ ॥ ੩੧ ॥ ੧੦੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ ॥ ਡਰੁ
ਚੂਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ ॥ ੧ ॥ ਸਤਿਗੁਰ
ਅਪਨੇ ਕਉ ਬਲਿਹਾਰੈ ॥ ਛੋਡਿ ਨ ਜਾਈ
ਸਰਪਰ ਤਾਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੂਖੁ ਰੋਗੁ
ਸੋਗੁ ਬਿਸਰੈ ਜਬ ਨਾਮੁ ॥ ਸਦਾ ਅਨੰਦੁ ਜਾ
ਹਰਿ ਗੁਣ ਗਾਮੁ ॥ ੨ ॥ ਬੁਰਾ ਭਲਾ ਕੋਈ
ਨ ਕਹੀਜੈ ॥ ਛੋਡਿ ਮਾਨੁ ਹਰਿ ਚਰਨ ਗਹੀਜੈ

rather they are pushed around into the cycle of births and deaths. (2)

On the other hand, the woman, who obeys the orders of her spouse, being of good character and upbringing, never suffers at the hands of the god of death (Yama) (Similarly Man obeying Lord's Will, does not undergo sufferings at the time of death) (3)

O Nanak ! The Man who has accepted the Lord-Spouse as his protector ; with True Name, (in mind) is received with honour at the Lord's Court. (4-30-99)

Gour'i Goa'leri Mahala-5 (*Hum dhanwant bhagath ...*)

We, the possessors of the Treasure of True Name are really fortunate, who sing the Lord's praises effortlessly. (in the normal course) (Pause-1)

When we deliberated on the Guru's Word, the wealth of True Name, my mind became the treasure of this wealth and virtues. (1)

The Lord's love with our dedication and devotion are invaluable gems, and there are abundant treasures of such wealth of Gurbani (Guru's Word) which are limitless and beyond any count; which never diminish. (2)

O Brother ! Let us partake of this wealth of True Name, in the form of Gurbani (Guru's Word); in the company of holy saints; and meditate ourselves on True Name and help others as well, as this wealth grows further and does not diminish, by using it. (3)

O Nanak ! The person, who is pre-destined by the Lord's Will, with good and fortunate actions, also joins the holy congregations, the company of saints, lovers of Gurbani (Guru's Word). (4-31-100)

Gouri Mahala-5 (*Da'r Da'r martai jab janiai du'r*)

We were scared to death with a fear complex when we were considering Lord as a distant Entity; but now that fear is completely over-come by realising the Lord pervading everywhere. (1)

I offer myself as a sacrifice to my True Guru, who enables the (sikh) follower seeking His support, cross this ocean (of life) successfully but does not desert him. (Pause-1)

When we forget (to remember) the Lord's True Name we suffer from all types of ills, afflictions and miseries; but there is all round joy and bliss when we sing the praises of the Lord. (2)

Let us not talk ill of anybody, rather by shedding our ego, we should seek Lord's support, by falling at His lotus

॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰ ਚਿਤਾਰਿ ॥
ਸੁਖੁ ਪਾਵਹਿ ਸਾਚੈ ਦਰਬਾਰਿ ॥ ੪ ॥ ੩੨ ॥
੧੦੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਾ ਮੀਤੁ ਸਾਜਨੁ ਹੈ ਸਮੀਆ ॥ ਤਿਸੁ
ਜਨ ਕਉ ਕਹੁ ਕਾ ਕੀ ਕਮੀਆ ॥ ੧ ॥ ਜਾ
ਕੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਲਾਗੀ ॥ ਦੂਖੁ ਦਰਦੁ
ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ
ਕਉ ਰਸੁ ਹਰਿ ਰਸੁ ਹੈ ਆਇਓ ॥ ਸੋ ਅਨ
ਰਸ ਨਾਹੀ ਲਪਟਾਇਓ ॥ ੨ ॥ ਜਾ ਕਾ
ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥ ਸੋ ਕਿਸ ਕਉ
ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥ ੩ ॥ ਜਾ ਕਾ ਸਭੁ
ਕਿਛੁ ਤਾ ਕਾ ਹੋਇ ॥ ਨਾਨਕ ਤਾ ਕਉ ਸਦਾ
ਸੁਖੁ ਹੋਇ ॥ ੪ ॥ ੩੩ ॥ ੧੦੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕੈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ॥ ਤਾ ਕਉ
ਕਾੜਾ ਕਹਾ ਬਿਆਪੈ ॥ ੧ ॥ ਸਹਜ ਅਨੰਦ
ਹਰਿ ਸਾਧੂ ਮਾਹਿ ॥ ਆਗਿਆਕਾਰੀ ਹਰਿ ਹਰਿ
ਰਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਅਚਿੰਤੁ ਵਸੈ
ਮਨਿ ਆਇ ॥ ਤਾ ਕਉ ਚਿੰਤਾ ਕਤਹੂੰ ਨਾਹਿ
॥ ੨ ॥ ਜਾ ਕੈ ਬਿਨਸਿਓ ਮਨ ਤੇ ਭਰਮਾ ॥
ਤਾ ਕੈ ਕਛੁ ਨਾਹੀ ਡਰੁ ਜਮਾ ॥ ੩ ॥ ਜਾ ਕੈ
ਹਿਰਦੈ ਦੋਓ ਗੁਰਿ ਨਾਮਾ ॥ ਕਹੁ ਨਾਨਕ ਤਾ
ਕੈ ਸਗਲ ਨਿਧਾਨਾ ॥ ੪ ॥ ੩੪ ॥ ੧੦੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ ॥ ੧ ॥ ਸਹਜ

feet. (3)

O Nanak ! We enjoy the bliss of life with the nectar of True Name, (by meditating) in the Lord's Presence; when we remember the Lord, through the Guru's guidance. (4-32-101)

Gour'i Mahala - 5 (Ja ka meet sajan hai samia)

Why should the person, whose friend and comrade is the Lord Himself, who is omni-present, suffer from any handicaps or shortcomings ? (1)

The person, who has developed love and devotion for the True Master, has rid himself of his ills, sufferings and whims and his ignorance (lack of knowledge) also has been cast away (Pause-1)

The person, who has enjoyed the taste of the nectar of True Name, does not get involved in any other worldly pleasures or their enjoyment. (2)

Why should the saintly Guru-minded person consider anyone else as worth while, When his writ runs in the Lord's Court ? He does not bother about anyone else. (3)

O Nanak ! The person, who becomes the slave (disciple) of the Lord, who is all powerful (among everything), enjoys permanent bliss. (4-33-102)

Gour'i Mahala - 5 (Ja ke dukh sukh samkar japai...)

Why should the person, who finds no difference between sorrow or joy, grudge or feel disappointed at anything? (1)
The saints of the Lord enjoy bliss in the state of Equipose as they obey the dictates of the Lord unhesitatingly. (Pause-1)

When a person inculcates the love of the fearless Lord in his heart; he sheds his fear complex completely. (2)

Also the person, who rids himself of all the whims and worldly considerations, is not bothered about the fear of the Yama, the god of death. (3)

O Nanak ! The person, who is blessed with the True Name of the Lord by the Guru, gets the possession of all treasures of the world; (and finally unites with the Lord.) (4-34-103)

Gou'ri Mahala - 5 (Aga'm roop ka ma'n meh thana...)

The Lord, beyond our comprehension and reach abides in our minds, (hearts) but few persons through the Guru's Grace alone, have realised Him. (1)

The Saints, whose heart is the seat of this nectar of True

ਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ
ਤਸੁ ਲੈ ਭੁੰਚਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਹਤ
ਪਾਣੀ ਥਾਨੁ ਨਿਰਾਲਾ ॥ ਤਾ ਕੀ ਧੁਨਿ ਮੇਰੇ
ਪੈਪਾਲਾ ॥ ੨ ॥ ਤਹ ਸਹਜ ਅਖਾਰੇ
ਨੇਕ ਅਨੰਤਾ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ
ਤੇਰਾ ॥ ੩ ॥ ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ
। ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ
ਦੀਆ ॥ ੪ ॥ ੩੫ ॥ ੧੦੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਵਨ ਰੂਪੁ ਤੇਰਾ ਆਰਾਧਉ ॥ ਕਵਨੁ ਜੋਗ
ਸਾਇਆ ਲੇ ਸਾਧਉ ॥ ੧ ॥ ਕਵਨ ਗੁਨੁ ਜੋ
ਤੁਝੁ ਲੈ ਗਾਵਉ ॥ ਕਵਨ ਬੋਲ ਪਾਰਬ੍ਰਹਮ
ਗੀਤਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਵਨ ਸੁ ਪੂਜਾ
ਤੇਰੀ ਕਰਉ ॥ ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭਵਜਲ
ਤਰਉ ॥ ੨ ॥ ਕਵਨ ਤਪੁ ਜਿਤੁ ਤਪੀਆ
ਹੋਇ ॥ ਕਵਨੁ ਸੁ ਨਾਮੁ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥
੩ ॥ ਗੁਣ ਪੂਜਾ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ
ਸਗਲ ਘਾਲ ॥ ਜਿਸੁ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ
ਮਿਲੈ ਦਇਆਲ ॥ ੪ ॥ ਤਿਸ ਹੀ ਗੁਨੁ
ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਜਾਤਾ ॥ ਜਿਸ ਕੀ ਮਾਨਿ ਲੇਇ
ਸੁਖ ਦਾਤਾ ॥ ੧ ॥ ਰਹਾਉ
ਦੂਜਾ ॥ ੩੬ ॥ ੧੦੫ ॥

Name, speak the language of peace and tranquillity. But only few Guru-minded fortunate persons, who are pre-destined by the Lord's Will, attain and realise this bliss and partake of it. (Pause-1)

This mind is a wonderful place, where the Guru's Word, embodiment of perfect bliss and joy, abides; and with this recitation (of Guru's Word-Gurbani) the Lord could be visualised and realised. (2)

There are so many meetings of holy saints, (having discourses) for uniting with the Lord in the normal course, (of life) and these saints are the friends of the Lord. (3)

This congregation of holy persons is really wonderful and limitless as there is no presence of suffering or ill-will there. O Nanak ! The Guru has bestowed on me the abode of holy saints or holy congregations. (Persons in the 4th stage of 'Equipoise' have so many meeting places where the Lord's colleagues or the saints reside, called holy congregations. There is eternal joy and bliss there without any sign of suffering, which has been offered to Nanak by the Guru.) (4-35-104)

Gou'ri Mahala - 5 (*Kavan roop te'ra aradhau,*)

O Lord ! Which form of Your Prayers or which form of meditation should I perform; and what means should I adopt to control my body? (1)

Which are the virtues that I should possess to enable me to sing Your praises ? What language should I speak that may be acceptable to You and pleases You ? (what virtues should I possess so that I may sing Your Praises). (Pause-1)

O Lord ! How should I worship You or perform Your Prayers ? What is the mode of action which would enable me to cross this ocean of life successfully?

What is the type of meditation, so that I may be a true disciple ? What is Your True Name, with which I could remember You and rid myself of the filth of egoism? (3)

O Nanak ! The virtues, prayers, knowledge or meditation or all the attainments in life are successful, provided Your Grace is showered on us and I may be united with the True Guru. O Lord ! (4)

O Lord Benefactor ! Those persons possess all virtues and they alone have realised You, whose service is acceptable to You. (Pause-1) (4-36-105)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਆਪਨ ਤਨੁ ਨਹੀ ਜਾ ਕੇ ਗਰਬਾ ॥ ਰਾਜ
ਮਿਲਖ ਨਹੀ ਆਪਨ ਦਰਬਾ ॥ ੧ ॥ ਆਪਨ
ਨਹੀ ਕਾ ਕਉ ਲਪਟਾਇਓ ॥ ਆਪਨ ਨਾਮੁ
ਸਤਿਗੁਰ ਤੇ ਪਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਤ
ਬਨਿਤਾ ਆਪਨ ਨਹੀ ਭਾਈ ॥ ਇਸਟ ਮੀਤ
ਆਪ ਬਾਪੁ ਨ ਮਾਈ ॥ ੨ ॥ ਸੁਇਨਾ ਰੂਪਾ
ਵੁਨਿ ਨਹੀ ਦਾਮ ॥ ਹੈਵਰ ਗੈਵਰ ਆਪਨ
ਨਹੀ ਕਾਮ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਗੁਰਿ
ਬਖਸਿ ਮਿਲਾਇਆ ॥ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ
ਜਿਸ ਕਾ ਹਰਿ ਰਾਇਆ ॥ ੪ ॥ ੩੭ ॥੧੦੬॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਮੇਰੇ ਮਾਥੇ ॥ ਤਾ ਤੇ
ਦੁਖ ਮੇਰੇ ਸਗਲੇ ਲਾਥੇ ॥ ੧ ॥ ਸਤਿਗੁਰ
ਅਪੁਨੇ ਕਉ ਕੁਰਬਾਨੀ ॥ ਆਤਮ ਚੀਨਿ ਪਰਮ
ਰੰਗ ਮਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਣ ਰੇਣੁ
ਗੁਰ ਕੀ ਮੁਖਿ ਲਾਗੀ ॥ ਅਹੰਬੁਧਿ ਤਿਨਿ
ਸਗਲ ਤਿਆਗੀ ॥ ੨ ॥ ਗੁਰ ਕਾ ਸਬਦੁ
ਲਗੇ ਮਨਿ ਮੀਠਾ ॥ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਤੇ ਮੋਹਿ
ਭੀਠਾ ॥ ੩ ॥ ਗੁਰ ਸੁਖਦਾਤਾ ਗੁਰੁ ਕਰਤਾਰੁ
॥ ਜੀਅ ਪ੍ਰਾਣ ਨਾਨਕ ਗੁਰ ਆਧਾਰੁ ॥ ੪ ॥
੩੮ ॥ ੧੦੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰੇਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਆਹਿ ॥ ਜਾ ਕੈ ਊਣਾ
ਕਛਹੁ ਨਾਹਿ ॥ ੧ ॥ ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਕਰਿ
ਮਨ ਮੀਤ ॥ ਪ੍ਰਾਨ ਅਧਾਰੁ ਰਾਖਹੁ ਸਦ ਚੀਤ

Gour'i Mahala - 5 (Aapan ta'n nahi ja ko garba)

The Man is proud of his body, which is not his own, nor the kingdom, ownership of land, or wealth is his own. (1)

O Man ! Why are you engrossed in these things and your mind fully involved in these false (transient) things which do not truly belong to you? O my soul ! There is only one thing the Lord's True Name, which could belong to you through the Guru's Grace. (Pause-1)

O Brother ! Neither your son, brother and wife are your own, Nor your mother, father, or friends really belong to you. (2)

The gold, silver, and money are not your own; nor fire, horses or elephants will be of any avail to you? (in the end) (3)

O Nanak ! The person, whom the Guru has united with the Lord through His Grace, is really having everything successful and fruitful as he has developed faith and confidence in the Lord. (4-37-106)

Gou'ri Mahala - 5 (Gur ke charan uper merai ma'the..)

Let the Guru's lotus feet be placed on my forehead through whose dust, all my ills have been dispelled. (1)

I offer myself as a sacrifice to the True Guru, who has blessed me with His Grace and I have attained the perfect bliss of life. (Pause-1)

The dust of the Guru's lotus feet has been embalmed (painted) on my forehead, which has helped me to rid myself of my egoistic thinking. (2)

Now the Guru's teachings have been appreciated by my mind (as sweet) and I have visualised a glimpse of the Lord with its help. (3)

The Guru is the bestower of all comforts; and the Guru is the Lord Himself (is a personification of the Lord). O Nanak ! The Guru is the benefactor and bestower of this life and soul and my mainstay in life is the Guru Himself. (4-38-107)

Gour'i Mahala - 5 (Rai ma'n merai toon ta'n ko ahai..)

O my mind ! Try to seek the Lord with love and devotion as He is omnipresent and all powerful without any shortcomings. (1)

O my mind ! Make someone like the Lord as your true friend, and remember Him in your heart always, as He is the benefactor of this life; and then meditate on Him. (Pause-1)

॥ ੧ ॥ ਰਹਾਉ ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾਕਉ
ਸੇਵਿ ॥ ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ ॥ ੨ ॥
ਤਿਸੁ ਉਪਰਿ ਮਨ ਕਰਿ ਤੂੰ ਆਸਾ ॥ ਆਦਿ
ਜੁਗਾਦਿ ਜਾ ਕਾ ਭਰਵਾਸਾ ॥ ੩ ॥ ਜਾ ਕੀ
ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਨਾਨਕੁ ਗਾਵੈ ਗੁਰ
ਮਿਲਿ ਸੋਇ ॥ ੪ ॥ ੩੯ ॥ ੧੦੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ ॥ ਮੀਤ ਕੇ ਕਰਤਬ
ਕੁਸਲ ਸਮਾਨਾ ॥ ੧ ॥ ਏਕਾ ਟੇਕ ਮੇਰੈ ਮਨਿ
ਚੀਤ ॥ ਜਿਸੁ ਕਿਛੁ ਕਰਣਾ ਸੁ ਹਮਰਾ ਮੀਤ ॥
੧ ॥ ਰਹਾਉ ॥ ਮੀਤੁ ਹਮਾਰਾ ਵੇਪਰਵਾਹਾ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੋਹਿ ਅਸਨਾਹਾ ॥ ੨ ॥
ਮੀਤੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ ॥ ਸਮਰਥ ਪੁਰਖੁ
ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ॥ ੩ ॥ ਹਮ ਦਾਸੇ ਤੁਮ
ਠਾਕੁਰ ਮੇਰੇ ॥ ਮਾਨੁ ਮਹਤੁ ਨਾਨਕ ਪ੍ਰਭੁ ਤੇਰੇ
॥ ੪ ॥ ੪੦ ॥ ੧੦੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਤੁਮ ਭਏ ਸਮਰਥ ਅੰਗਾ ॥ ਤਾ ਕਉ
ਕਛੁ ਨਾਹੀ ਕਾਲੰਗਾ ॥ ੧ ॥ ਮਾਧਉ ਜਾ ਕਉ
ਹੈ ਆਸ ਤੁਮਾਰੀ ॥ ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ
ਸੰਸਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕੈ ਹਿਰਦੈ
ਠਾਕੁਰੁ ਹੋਇ ॥ ਤਾ ਕਉ ਸਹਸਾ ਨਾਹੀ ਕੋਇ
॥ ੨ ॥ ਜਾ ਕਉ ਤੁਮ ਦੀਨੀ ਪ੍ਰਭ ਧੀਰ ॥ ਤਾ
ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ
ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਦੇ
ਖਾਇਆ ॥ ੪ ॥ ੪੧ ॥ ੧੧੦ ॥

O my mind ! You should serve the Lord, who is limitless, who was there before anyone else was created and whose light is shining everywhere. (2)

O my mind ! You should have full faith and confidence in the Lord who has been the mainstay of everyone since ages. (3)

O Nanak ! We should sing the Lord's praises with the Guru's guidance, as we get peace and tranquillity of mind through His love and devotion. (4-39-108)

Gour'i Mahala - 5 (Me'et kar'e soiee, hum ma'na)

Whatever our friend, the Lord does is accepted by us with pleasure; as all the actions of our friend (the Lord) are full of joy and whatever He does is in our favour (for our comforts). (1)

I have the support of the Lord in my mind and heart; whosoever is controlling everything is our true friend. (who has bestowed His Grace on His disciples) (Pause-1)

Our friend, the Lord, is so great and powerful that He cares for all and we have befriended Him through the Grace of the Guru. (2)

The Lord is all powerful and pervades everywhere and our friend knows our inner feelings being omni-scient You are. (3)

O Lord ! You are our Master and we are Your servants. (slave) O Nanak ! Our honour and prestige is all due to the Lord's Grace. (4-40-109)

Gour'i Mahala - 5 (Ja ko tum bha'ye samrath anga)

O Lord Almighty ! Whosoever gets Your support has nothing to worry about, and he does not suffer at all. (1)

O Lord ! The person, who has pinned his faith and hope in You, does not get affected by the worldly veil of falsehood (Maya). (Pause-1)

Whosoever has meditated and inculcated the love of the Lord's True Name in his heart does not suffer from any doubts, or misgivings. (2)

O Lord ! Whosoever has been granted contentment and patience by You, does not suffer from the torture of the god of death. (3)

O Nanak ! I have attained such a Guru, who has shown me the perfect Lord, everywhere and in every being. (4-41-110)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥ ਨਾਮੁ ਨ
ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥ ੧ ॥ ਮਰਿ ਨ
ਜਾਹੀ ਜਿਨਾਂ ਬਿਸਰਤ ਰਾਮ ॥ ਨਾਮੁ ਬਿਹੂਨ
ਜੀਵਨ ਕਉਨ ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥
ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥ ਕਵਨ
ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥ ੨ ॥ ਜੋ ਨ
ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥ ਪਸੁ ਪੰਖੀ
ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ
ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ ਕੇਵਲ ਨਾਮੁ
ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥ ੪ ॥ ੪੨ ॥
੧੧੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ ॥ ਨਾਮ ਧਾਰੀਕ
ਬੂਠੇ ਸਭਿ ਸਾਕ ॥ ੧ ॥ ਕਾਹੇ ਕਉ ਮੂਰਖ
ਭਖਲਾਇਆ ॥ ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ
ਆਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕਾ ਮਾਟੀ
ਏਕਾ ਜੋਤਿ ॥ ਏਕੋ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਰੋਤਿ
॥ ੨ ॥ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ ॥
ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ ॥ ੩ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ ॥ ਮੁਕਤੁ
ਭਏ ਬਿਨਸੇ ਭ੍ਰਮ ਥਾਟ ॥ ੪ ॥ ੪੩ ॥ ੧੧੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ ॥ ਤਿਨ ਕਉ
ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥ ੧ ॥ ਕਉਨ ਵਡਾ

Gour'i Mahala - 5 (Dulab deh pa'iee wadbhaghi")

One gets this human life with great good fortune, and whosoever, after getting this body, does not meditate on True Name, almost commits suicide or kills his soul. (1)

Why does the faithless person, who forgets the Lord, not die as without remembering the Lord and meditation of True Name, what good is this life ? (Pause-1)

This human being eats, drinks, plays and laughs a lot and embellishes his body with ornaments but this is all a waste, just as decorating a dead body has no value. (2)

The persons, who do not listen to the Lord's praises, are worse than animals, birds or snakes even. (3)

O Nanak ! The persons, who have been given (hammered with) the Guru's message, have inculcated in their hearts the love of the pure and perfect True Name of the Lord alone. (4-42-111)

Gour'i Mahala - 5 (Ka ki maiee ka ko baap...)

In this world all the relations are for name-sake only, as it is a matter of chance as ordained by The Lord's Will that we are born to certain parents; (mother & father) infact there is no real mother or father. (1)

O foolish Man! Why do you cry? O foolish Man ! It is through God's Will that you have been linked with certain persons, and all the relations are taking shape as per Lord's Will. (Pause-1)

If we care to ponder then we will come to the conclusion that all the human beings are born out of the same five elements with the same light (of the Lord) inside. Then why should anyone lament for the loss of another? (2)

Without any thinking, the foolish man cries for his I-am-ness (egoism) while the soul is immortal. (3)

O Nanak ! Whosoever has been granted enlightenment by the Guru, has rid himself of all doubts and misgivings and has been bestowed with salvation. (4-43-112)

Gour'i Mahala - 5 (Wade wade jo dees'eh log)

In this world, whosoever and whatever big or great personalities are seen, are all pestered with the malady of fear or worry. (1)

ਇਆ ਵਡਿਆਈ ॥ ਸੋ ਵਡਾ ਜਿਨਿ ਰਾਮ
ਲਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਮੀਆ ਭੂਮਿ ਉਪਰਿ ਨਿਤ ਲੁਝੈ ॥
ਡਿ ਚਲੈ ਤ੍ਰਿਸਨਾ ਨਹੀ ਬੁਝੈ ॥ ੨ ॥
ਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ ॥ ਬਿਨੁ ਹਰਿ
ਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ ॥ ੩ ॥ ੪੪ ॥ ੧੧੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਾ ਮਾਰਗੁ ਪੂਰਾ ਇਸਨਾਨੁ ॥ ਸਭੁ ਕਿਛੁ
ਰਾ ਹਿਰਦੈ ਨਾਮੁ ॥ ੧ ॥ ਪੂਰੀ ਰਹੀ ਜਾ ਪੂਰੈ
ਖੀ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ ॥
॥ ਰਹਾਉ ॥ ਪੂਰਾ ਸੁਖੁ ਪੂਰਾ ਸੰਤੋਖੁ ॥ ਪੂਰਾ
ਪੂਰਨ ਰਾਜੁ ਜੋਗੁ ॥ ੨ ॥ ਹਰਿ ਕੈ ਮਾਰਗਿ
ਤਿਤ ਪੁਨੀਤ ॥ ਪੂਰੀ ਸੋਭਾ ਪੂਰਾ ਲੋਕੀਕ ॥
॥ ਕਰਣਹਾਰ ਸਦ ਵਸੈ ਹਦੁਰਾ ॥ ਕਹੁ
ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ੪ ॥ ੪੫ ॥
੧੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿ ਕੀ ਧੂਰਿ ਮਿਟੇ ਅਘ ਕੋਟ ॥ ਸੰਤ
ਸਾਦਿ ਜਨਮ ਮਰਣ ਤੇ ਛੋਟ ॥ ੧ ॥ ਸੰਤ ਕਾ
ਰਸੁ ਪੂਰਨ ਇਸਨਾਨੁ ॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ
ਨਾਮੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤ ਕੈ ਸੰਗਿ ਮਿਟਿਆ
ਹੰਕਾਰੁ ॥ ਦ੍ਰਿਸਟਿ ਆਵੈ ਸਭੁ ਏਕੰਕਾਰੁ ॥

With the amassing of wealth, none becomes great; infact he alone is great, who has developed love and devotion for the Lord. (Pause-1)

The landlords quarrel daily for possession of land; and finally die leaving behind all the land (unclaimed) while their desire for more and more of possessions (land) never diminishes. (2)

O Nanak ! While we considered this problem thoroughly, we came to the conclusion that without Lord's remembrance and worship, there is no other remedy for ridding oneself of the worldly bondage. (3-44-113)

Gour'i Mahala - 5 (Poora ma'rag poora isna'n)

Now I have found the real path towards uniting with the Lord and by following this path the bathing (at holy places) has been completed. Once we inculcate True Name in our hearts, then everything becomes perfect in all respects. (1)

Once we have sought the support of the Lord, the Guru has protected us and our honour has been vindicated. (Pause-1)

Once the mind rests in peace, one feels perfect bliss of life, with perfect contentment and patience, and the worship is considered perfect. Infact, one feels the joy of Lord's attainment while enjoying worldly pleasures and one gets united with the Lord while living with all the worldly falsehood (Maya) and leading a normal householder's life. (2)

Even the sinners become purified by following the path of the Lord's love. Even those persons, who have fallen low due to their vices and vicious acts become pure by following the path of the Lord's remembrance, and they are received with honour even while pleasing (satisfying) the worldly people. (3)

So the saints always consider the Lord-Creator as abiding close by. O Nanak ! My True Guru is so perfect that He has enabled me to perceive the Lord within me. (4-45-114)

Gour'i Mahala - 5 (Sant ki dhoor mitai ag kot)

The dust of the lotus-feet of holy saints destroys our sins; and we get rid of the bondage of the cycle of Rebirths with the Grace of the saint-Guru. (1)

The very glance of saints is worth and equal to bathing at (various) holy places. It is oly through the Grace of the Guru that we may meditate on the True Name. (Pause-1)

With the company of holy saints, we rid ourselves of our ego, and we perceive the Lord's presence everywhere and in

੨॥ ਸੰਤ ਸੁਪ੍ਰਸੰਨ ਆਏ ਵਸਿ ਪੰਚਾ ॥ ਅੰਮ੍ਰਿਤੁ
ਨਾਮੁ ਰਿਦੈ ਲੈ ਸੰਚਾ ॥ ੩॥ ਕਹੁ ਨਾਨਕ ਜਾ
ਕਾ ਪੂਰਾ ਕਰਮ ॥ ਤਿਸੁ ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ ॥
੪॥ ੪੬॥ ੧੧੫॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਗੁਣ ਜਪਤ ਕਮਲੁ ਪਰਗਾਸੈ ॥ ਹਰਿ
ਸਿਮਰਤ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ ॥ ੧॥ ਸਾ ਮਤਿ
ਪੂਰੀ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ਵਡੈ ਭਾਗਿ
ਸਾਧੂ ਸੰਗੁ ਪਾਵੈ ॥ ੧॥ ਰਹਾਉ ॥ ਸਾਧਸੰਗਿ
ਪਾਈਐ ਨਿਧਿ ਨਾਮਾ ॥ ਸਾਧਸੰਗਿ ਪੂਰਨ ਸਭਿ
ਕਾਮਾ ॥ ੨॥ ਹਰਿ ਕੀ ਭਗਤਿ ਜਨਮੁ
ਪਰਵਾਨੁ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਖਾਣੁ ॥
੩॥ ਕਹੁ ਨਾਨਕ ਸੋ ਜਨੁ ਪਰਵਾਨੁ ॥ ਜਾ
ਕੈਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ ॥ ੪॥ ੮੭॥ ੧੧੬॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ ॥ ਵਿਸਰੀ
ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ ॥ ੧॥ ਬਿਨੁ ਗੋਬਿੰਦ ਨ
ਦੀਸੈ ਕੋਈ ॥ ਕਰਨ ਕਰਾਵਨ ਕਰਤਾ ਸੋਈ ॥
੧॥ ਰਹਾਉ ॥ ਮਨਹਿ ਕਮਾਵੈ ਮੁਖਿ ਹਰਿ
ਹਰਿ ਬੋਲੈ ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ
॥ ੨॥ ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋ ਸਚੁ ਸਾਹੁ ॥ ਗੁਰਿ

everything. (The Lord is pervading in everything) (2)

When the Saint-Guru is pleased with us, we can contro-
all the five vices like the sexual desires and anger, and we can
inculcate the nectar of True Name of the Lord in our heart. (3)

O Nanak ! The persons, who are fortunate enough and
pre-destined by the Lord's Will, receive the dust of the
lotus-feet of the Saint-Guru. (4-46-45)

Gour'i Mahala - 5 (Har Gu'nn japat kamal parga'sai...

By singing the praises of the Lord, the lotus of our hear-
blossoms forth and (illuminates) shines with true knowledge
while by meditating on True Name, all our fears take to wing
and disappear. (1)

The training is complete only when the human being
learns to sing the Lord's Praises. Only those Guru-minded
persons attain the company of holy Saints, who are fortunat
and pre-destined by the Lord's Will, and with this, they ge
united with the Lord. (Pause-1)

The treasure of True Name is to be found in the compan
of holy saints and then all our desires get fulfilled in thei
company. (2)

Our life's ambition is fulfilled by remembering the Lord (b
worshipping Him) and with the Guru's Grace alone, we coul
remember the True Name in the company of holy saints. (3)

O Nanak ! The person, who has inculcated the True Lor
in his heart, is acceptable everywhere and gets honoured ther
with the Lord's presence. (4-47-116)

Gour'i Mahala - 5 (Ekas sio ja ka man ra'ta)

The person, who is always imbued with the love of th
Lord and immersed in His worship, rids himself of jealousy
talking ill of others or backbiting (as he sees the Lord pervadin
everywhere) (1)

The Guru-minded persons perceive nothing else excep
the Lord all around, as the Lord is the Creator and His Wil
prevails, according to which all beings carry out their functions
(Pause-1)

The person, who meditates on the True Name of the Lor
in his heart and repeats Lord's Name with the tongue alway
never falters in this world or hereafter. (2)

The, true trader is the person who possesses the treasur
of True Name, whom the Guru has recommended as a reliabl

trader to the main trader and banker, the Lord. (so that He could deal with us) (3)

The Lord has illumined and united the Guru-minded person with Himself whom the Lord has blessed with this life.

O Nanak ! Such a Guru-minded person has attained the highest position, the state of Equipoise and unity with the Lord. (4-48-117)

Gour'i Mahala - 5 (Na'am bhagat kai pra'n adhar)

The True Name of the Lord is the support of the holy saints, and True Name is their wealth and the merchandise, they deal in. (They remain immersed in True Name all the time). (1)

The persons, who have been bestowed with the honour of True Name, acquire greatness and prestige with this. But the persons, whom the Guru, through His Grace favours with True Name, only they could attain this treasure of True Name. (Pause-1)

The saints find peace only in reciting True Name, and the saints who are immersed in the love of the Lord's Name, are received with honour in the Lord's Court. (2)

The human being has the support of True Name and the saints always meditate on True Name as they remain imbued with the love of the True Name all the time. (3)

O Nanak ! The Guru-minded person, who is fortunate enough, and is pre-destined, is fully immersed in True Name of the Lord. (4-49-118)

Gour'i Mahala - 5 (Sant prasad har Na'am dhiay'a)

When I started remembering the Lord, through the Guru's Grace, and meditated on True Name; my restive mind came to a peaceful stage to concentrate on one thing only (True Name) (1) (pursuit of worldly desires stopped).

Now my mind rests in peace, singing the praises of the Lord and my race against the cycle of births and deaths has come to an end, ridding myself of all ignorance. (My pursuit of worldly desires has come to an end and I enjoy the eternal bliss with self-realisation, ridding myself of all anxiety and worries.) (2)

When I came to take refuge at the Lord's lotus feet, leaving all other approaches, in perfect humility, (like an orphan) I attained the state of perfect bliss without much effort, (in the

ਭਉ ਲਸਿਆ ॥ ਕਰਣਾਹਾਰੁ ਨਾਨਕ ਮਨਿ

ਬਸਿਆ ॥ ੪ ॥ ੫੦ ॥ ੧੧੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਰ ਕਰਿ ਟਹਲ ਰਸਨਾ ਗੁਣ ਗਾਵਉ ॥

ਚਰਨ ਠਾਕੁਰ ਕੈ ਮਾਰਗਿ ਧਾਵਉ ॥ ੧ ॥

ਭਲੇ ਸਮੇ ਸਿਮਰਨ ਕੀ ਬਰੀਆ । ਸਿਮਰਤ

ਨਾਮੁ ਭੈ ਪਾਰਿ ਉਤਰੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥

ਨੇਤ੍ਰ ਸੰਤਨ ਕਾ ਦਰਸਨੁ ਪੇਖੁ ॥ ਪ੍ਰਭ

ਅਵਿਨਾਸੀ ਮਨ ਮਹਿ ਲੇਖੁ ॥ ੨ ॥ ਸੁਣਿ

ਕੀਰਤਨੁ ਸਾਧ ਪਹਿ ਜਾਇ ॥ ਜਨਮ ਮਰਣ

ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਇ ॥ ੩ ॥ ਚਰਣ ਕਮਲ

ਠਾਕੁਰ ਉਰਿ ਧਾਰਿ ॥ ਦੁਲਭ ਦੇਹ ਨਾਨਕ

ਨਿਸਤਾਰਿ ॥ ੪ ॥ ੫੧ ॥ ੧੨੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ ॥ ਸੋ ਜਨੁ

ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ ॥ ੧ ॥ ਹਰਿ ਬਿਸਰਤ

ਸਹਸਾ ਦੁਖੁ ਬਿਆਪੈ ॥ ਸਿਮਰਤ ਨਾਮੁ ਭਰਮੁ

ਭਉ ਭਾਗੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੀਰਤਨੁ

ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥ ਤਿਸੁ ਜਨ ਦੂਖੁ

ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥ ੨ ॥ ਹਰਿ ਕੀ ਟਹਲ

ਕਰਤ ਜਨੁ ਸੋਹੈ ॥ ਤਾ ਕਉ ਮਾਇਆ ਅਗਨਿ

ਨ ਪੋਹੈ ॥ ੩ ॥ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਨਾਮੁ

ਦਇਆਲ ॥ ਨਾਨਕ ਤਜੀਅਲੇ ਅਵਰਿ

ਜੰਜਾਲ ॥ ੪ ॥ ੫੨ ॥ ੧੨੧ ॥

state of Equipoise). (3)

O Nanak ! When the Lord-Creator of the whole Universe abides in my heart, I have cast away all my sorrows, jealousies, miseries, whims and misgivings and the fear of the god of death is also over-come. (4-50-119)

Gour'i Mahala - 5 (*kar kar tehal rasna gun'n gavo...*)

O Man ! Let us serve the holy saints with our hands and sing the Lord's praises with our tongue and then follow the path leading towards the Lord with our feet. (1)

This is a golden chance of meditating on the True Name of the Lord, so utilise this life for meeting the Lord, as by remembering and meditating on Lord's True Name, one could cross successfully, this ocean of life. (Pause-1)

O my mind ! Try to perceive and visualise the Lord with your eyes and feel His Presence within your innerself. (2)

Listen to the Lord's Praises by meeting the holy saints, so that you may rid yourself of the fear of the cycle of births and deaths. (3)

Then try to concentrate on the lotus feet of the Lord in your heart. O Nanak ! Let us make the best use of this human life and try to unite with the Lord, making a success of this life. (4-51-120)

Gour'i Mahala - 5 (*Ja ko apni kirpa dharai*)

The person, who is favoured by the Lord with His Grace recites the True Name of the Lord with his tongue and remembers the Lord with devotion. (1)

By forgetting the True Name, one gets engulfed by many doubts and worries, while by meditating on True Name our fears and misgivings are completely removed and we get satiated. (Pause-1)

The person, who sings the praises of the Lord, and listens to the Lord's praises being sung, never faces any problem and afflictions in life. (2)

The human being appears beautiful, pleasant and presentable while worshipping the Lord; and the pangs of worldly falsehood (Maya) do not bother him at all. (3)

O Nanak ! Let us meditate on True Name and remember the Lord with devotion, fully concentrating with body and mind on Him; thus discarding all other worldly bondage and involvements, and finally merging with Him. (4-52-121)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਭਿੰ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥ ਗੁਰ
ਰਬੇ ਕੀ ਟੇਕ ਟਿਕਾਈ ॥ ੧ ॥ ਦੁਖ ਬਿਨਸੇ
ਖ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ਗੁਰੂ ਪੂਰਾ ਭੋਇਆ
ਭਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕਾ
ਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰ ॥ ਮਿਟੇ ਵਿਸੁਰੇ ਉਤਰੀ
ਤੰਤ ॥ ੨ ॥ ਅਨਦ ਭਏ ਗੁਰ ਮਿਲਤ
ਪ੍ਰਾਪ ॥ ਕਰਿ ਕਿਰਪਾ ਕਾਟੇ ਜਮ ਜਾਲ ॥
॥ ਕਹੁ ਨਾਨਕ ਗੁਰੂ ਪੂਰਾ ਪਾਇਆ ॥ ਤਾ
ਬਹੁਰਿ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥ ੪ ॥ ਪੜ
੧੨੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਖਿ ਲੀਆ ਗੁਰਿ ਪੂਰੈ ਆਪਿ ॥ ਮਨਮੁਖ
ਉ ਲਾਗੇ ਸੰਤਾਪੁ ॥ ੧ ॥ ਗੁਰੂ ਗੁਰੂ ਜਪਿ
ਭਿ ਹਮਾਰੇ ॥ ਮੁਖ ਉਜਲ ਹੋਵਹਿ ਦਰਬਾਰੇ
੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੇ ਚਰਣ ਹਿਰਦੈ
ਸਾਇ ॥ ਦੁਖ ਦੁਸਮਨ ਤੇਰੀ ਹਤੈ ਬਲਾਇ
੨ ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ
ਦਇਆਲ ਭਏ ਸਗਲੇ ਜੀਅ ਭਾਈ ॥
॥ ਗੁਰਿ ਪੂਰੈ ਜਬ ਕਿਰਪਾ ਕਰੀ ॥ ਭਨਤਿ
ਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ ॥੪॥੫॥੧੨੩॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨਿਕ ਰਸਾ ਖਾਏ ਜੈਸੇ ਢੋਰ ॥ ਮੋਹ ਕੀ
ਵਰੀ ਬਾਧਿਓ ਚੋਰ ॥ ੧ ॥ ਮਿਰਤਕ ਦੇਹ

Gour'i Mahala - 5 (Chh'ad sianap boh chatraie)

We have sought refuge at the lotus-feet of the Guru, casting away all our cleverness, intelligent discussions, and high thinking. (1)

We have rid ourselves of all our ills and sufferings by singing Lord's praises and have attained real happiness and peace of mind. Our mind has fully concentrated on the Lord with devotion when we came in contact with the True Guru. (Pause-1)

The Guru has given us the sermon of meditating on True Name, which has dispelled and cast away all our worries, shortcomings and sorrows. (2)

With the association of our benevolent Guru we have attained the bliss of life and a permanent joy, as with the Guru's Grace all our death-traps of (the god of) death have been done away with. (3)

O Nanak ! Once we have got the company of the perfect Guru, the worldly veil of falsehood (Maya) does not affect our conduct and behaviour in life in any way and we have got united with the Lord. (4-53-122)

Gour'i Mahala - 5 (Ra'kh lia Gur poorai aap)

The Perfect Guru has always protected us, while the faithless (self-willed) persons always undergo sufferings. (1)

O my friend ! Always meditate and remember the Guru, so that you may proceed to the Lord's Court with flying colours. (Pause-1)

O my mind ! Try to imbibe the Guru's holy feet (Guru's Word) in your heart so that you may escape the effect of sufferings, enemy's wrath or any other calamity. (like ignorance) (2)

O Brother ! The Guru's teachings would be helpful to you in life, and even other people would become friendly and kind to you by inculcating True Name of the Lord in your heart. (3)

O Nanak ! All my wishes and desires were fulfilled when the Perfect Guru blessed me with His Grace. (4-54-123)

Gour'i Mahala - 5 (Anik rasa khai jaisai dhor)

The human being, without inculcating True Name in his heart, partakes so many delicacies with pleasant tastes like an animal. He is like a thief of God and is tied to the worldly

ਸਾਧ ਸੰਗ ਬਿਹੁਨਾ ॥ ਆਵਤ ਜਾਤ ਜੋਨੀ
ਦੁਖ ਖੀਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਬਸਤ੍ਰ
ਸੁੰਦਰ ਪਹਿਰਾਇਆ ॥ ਜਿਉ ਡਰਨਾ ਖੇਤ ਮਾਹਿ
ਡਰਾਇਆ ॥ ੨ ॥ ਸਗਲ ਸਰੀਰ ਆਵਤ
ਸਭ ਕਾਮ ॥ ਨਿਹਫਲ ਮਾਨੁਖੁ ਜਪੈ ਨਹੀ
ਨਾਮ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਭਏ
ਦਇਆਲਾ ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਭਜਹਿ
ਗੁਪਾਲਾ ॥ ੪ ॥ ੫੫ ॥ ੧੨੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਲਿ ਕਲੇਸ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥ ਆਵਣ
ਜਾਣ ਰਹੇ ਸੁਖ ਸਾਰੇ ॥ ੧ ॥ ਭੈ ਬਿਨਸੇ
ਨਿਰਭਉ ਹਰਿ ਧਿਆਇਆ ॥ ਸਾਧ ਸੰਗਿ
ਹਰਿ ਕੇ ਗੁਣ ਗਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਚਰਨ ਕਵਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥ ਅਗਨਿ
ਸਾਗਰ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰੇ ॥ ੨ ॥ ਬੁਭਟ
ਜਾਤ ਪੂਰੈ ਗੁਰਿ ਕਾਢੇ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਟੂਟੇ ਗਾਢੇ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ
ਬਲਿਹਾਰੀ ॥ ਜਿਸੁ ਭੇਟਤ ਗਤਿ ਭਈ ਹਮਾਰੀ
॥ ੪ ॥ ੫੬ ॥ ੧੨੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ।

ਸਾਧ ਸੰਗਿ ਤਾ ਕੀ ਸਰਨੀ ਪਰਹੁ ॥ ਮਨੁ ਤਨੁ
ਅਪਨਾ ਆਗੈ ਧਰਹੁ ॥ ੧ ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ

pleasures with the rope of worldly love and desires. (1)

Without the company of holy saints, the human being is like a dead body, which undergoes the torture of the cycle of births and deaths. (Pause-1)

Man dresses up with different types of beautiful clothes, but without True Name, he appears like the scare crow put up in the fields for scaring away birds and animals. (2)

The body of animals could be used after death for so many useful jobs, whereas the human body, without True Name, is totally useless. (3)

O Nanak ! The person, whom the Lord favours with His Grace, remembers the Lord in the company of holy saints (congregations) and meditates on True Name, (finally uniting with Him). (4-55-124)

Gour'i Mahala -5 (Kal kalesh Gur sabad niwarai...)

The Guru's Word has dispelled our miseries and vicious thoughts and the Guru's message of love has done away with the fear of the cycle of rebirths and we have realised the bliss of life. (1)

We have cast away our fear complex (about death) by meditating on the True Name of the fearless Lord. We now sing the praises of the Lord, in the company of holy congregations. (Pause-1)

Now we have concentrated on the lotus feet of the Lord, having established them in our heart, as a consequence of which the Guru has helped us to cross this ocean of life, full of the fire of the worldly desires, and sufferings. We were almost drowning in this ocean of worldly falsehood, (full of desires) when the Guru saved us by offering helping His hand. Thus the Guru supported us, who were separated since long from the Lord, and reunited us with the Lord. (3)

O Nanak ! I offer myself as a sacrifice to the Guru, who has bestowed me with salvation through his association, and I have been able to swim across this ocean of life successfully. (4-56-125)

Gour'i Mahala - 5 (Sadh sa'ng ta ki sarni paroh...)

O Brother ! Try to seek refuge at the lotus-feet of the Lord in the company of holy saints and with body and mind, surrender yourself to the Will of the Lord. (1)

O my friend ! Try to partake of the nectar of True Name

ਵਹੁ ਮੇਰੇ ਭਾਈ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਭ ਤਪਤਿ

ਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਜਿ ਅਭਿਮਾਨੁ

ਨਮ ਮਰਣੁ ਨਿਵਾਰਹੁ ॥ ਹਰਿ ਕੇ ਦਾਸ ਕੇ

ਰਣੁ ਨਮਸਕਾਰਹੁ ॥ ੨ ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ

ਨਹਿ ਸਮਾਲੇ ॥ ਸੇ ਧਨੁ ਸੰਚਹੁ ਜੋ ਚਾਲੈ ਨਾਲੇ

੩ ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ

ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥ ੪ ॥

੧੨੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਿ ਹਰੇ ਕੀਏ ਕੀਏ ਖਿਨ ਮਾਹੇ ॥ ਅੰਮ੍ਰਿਤ

ਦ੍ਰੁਸਟਿ ਸੰਚਿ ਜੀਵਾਏ ॥ ੧ ॥ ਕਾਟੇ ਕਸਟ

ਰੇ ਗੁਰਦੇਵ ॥ ਸੇਵਕ ਕਉ ਦੀਨੀ ਅਪੁਨੀ ਸੇ

੨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਿਟਿ ਗਈ ਚਿੰਤ ਪੁਨੀ

ਨ ਆਸਾ ॥ ਕਰੀ ਦਇਆ ਸਤਿਗੁਰਿ

ਗੁਣਤਾਸਾ ॥ ੨ ॥ ਦੁਖ ਨਾਠੇ ਸੁਖ ਆਇ ਸਮਾਏ

੩ ॥ ਢੀਲ ਨ ਪਰੀ ਜਾ ਗੁਰਿ ਵਰਮਾਏ ॥ ੩ ॥

ਇਛੁ ਪੁਨੀ ਪੂਰੇ ਗੁਰ ਮਿਲੇ ॥ ਨਾਨਕ ਤੇ ਜਨ

ਸੁਫਲ ਫਲੇ ॥ ੪ ॥ ੫੮ ॥ ੧੨੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਾਪ ਗਏ ਪਾਈ ਪ੍ਰਭਿ ਸਾਂਤਿ ॥ ਸੀਤਲ ਭਏ

ਕੀਨੀ ਪ੍ਰਭ ਦਾਤਿ ॥ ੧ ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਭਏ

ਸੁਹੇਲੇ ॥ ਜਨਮ ਜਨਮ ਕੇ ਬਿਛੁਰੇ ਮੇਲੇ ॥ ੧ ॥

of the Lord and quench your desires and thirst of worldly pleasures by meditating on Lord's True Name with devotion. (Pause-1)

Ridding yourself of your ego, salute the lotus feet of the Lord's saints, in the company of holy saints, so that you may escape the torture of the cycle of births and deaths. (2)

O Brother! Try to remember the True Master every moment of your life in your heart and meditate on Lord's True Name. Because this is the only wealth to accompany you to the next world (after death), so it is worth amassing (the wealth of) True Name. (3)

But this treasure of True Name, is attained by the Guru-minded persons who are fortunate enough and pre-destined by the Lord's Will. O Nanak ! Let us take refuge at the lotus-feet of these Guru-minded persons, so that we may also get salvation. (4-17-126)

Gour'i Mahala - 5 (*Sooke harai kiai khin mahai...*)

The Lord has turned the dry vegetation into green ones (partures) in no time. Even the dead have been brought to life with the nectar of His vision and His Grace. (1)

The Perfect Guru has removed all our worries and sufferings and has blessed us with His service through His Grace. (Pause-1)

All our worries, have been cast away and all our desires fulfilled as the True Guru, possessing all virtues, has favoured us with His Grace and benevolence. (2)

Once the Guru's orders were issued, there was no delay in casting away our sufferings and miseries, and filling our hearts with joy and bliss. (3)

Once we came in contact with the Perfect Guru, all our wishes and longings were fulfilled. O Nanak ! The Guru-minded persons have always flourished with fruitful results (through the Guru's Grace). (4-58-127)

Gour'i Mahala - 5 (*Taap gayei paiee prabh sa'nt.*)

Once the Lord favoured us with His blessings, all our sufferings came to an end and the True Master gave us peace of mind through His benevolence. (1)

We have been blessed by the Lord's Grace with all types of comforts. We were separated from the Lord for ages and now the Lord has united us with Himself. (Pause-1)

ਰਹਾਉ ॥ ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭ ਕਾ ਨਾਉ ॥
ਸਗਲ ਰੋਗ ਕਾ ਬਿਨਸਿਆ ਥਾਉ ॥ ੨ ॥
ਸਹਜਿ ਸੁਭਾਇ ਬੋਲੈ ਹਰਿ ਬਾਣੀ ॥ ਆਨ
ਪਹਰਪ੍ਰਭ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ ॥ ੩ ॥ ਦੂਖ ਦਰਦੁ
ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਹਰਿ
ਗੁਨ ਗਾਵੈ ॥ ੪ ॥ ੫੯ ॥ ੧੨੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਭਲੇ ਦਿਨਸ ਭਲੇ ਸੰਜੋਗ ॥ ਜਿਤੁ ਭੇਟੇ
ਪਾਰਬ੍ਰਹਮ ਨਿਰਜੋਗ ॥ ੧ ॥ ਓਹ ਬੇਲਾ ਕਉ
ਹਉ ਬਲਿ ਜਾਉ ॥ ਜਿਤੁ ਮੇਰਾ ਮਨੁ ਜਪੈ ਹਰਿ
ਨਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਫਲ ਮੂਰਤੁ ਸਫਲ
ਓਹ ਘਰੀ ॥ ਜਿਤੁ ਰਸਨਾ ਉਚੈਰੈ ਹਰਿ ਹਰੀ
॥ ੨ ॥ ਸਫਲ ਓਹੁ ਮਾਥਾ ਸੰਤ ਨਮਸਕਾਰਸਿ
॥ ਚਰਣ ਪੁਨੀਤ ਚਲਹਿ ਹਰਿ ਮਾਰਗਿ ॥ ੩
॥ ਕਹੁ ਨਾਨਕ ਭਲਾ ਮੇਰਾ ਕਰਮ ॥ ਜਿਤੁ
ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ ॥ ੪ ॥ ੬੦ ॥ ੧੨੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕਾ ਸਬਦ ਰਾਖੁ ਮਨ ਮਾਹਿ ॥ ਨਾਮੁ
ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ ॥ ੧ ॥ ਬਿਨੁ
ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ ॥ ਮਾਰੈ ਰਾਖੈ ਏਕੋ
ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਕੇ ਚਰਣ ਰਿਦੈ
ਉਰਿ ਧਾਰਿ ॥ ਅਗਨਿ ਸਾਗਰੁ ਜਪਿ ਉਤਰਹਿ
ਪਾਰਿ ॥ ੨ ॥ ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ
ਧਿਆਨੁ ॥ ਈਹਾ ਉਹਾ ਪਾਵਹਿ ਮਾਨੁ ॥ ੩ ॥
ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ ॥

By meditating on True Name of the Master, all our ignorance along with its ills, has been cast away. (2)

O Man ! Let us Sing the praises of the Lord without much efforts and meditate on True Name of the Lord all the twenty-four hours. (3)

O Nanak ! Whosoever sings the praises of the Lord, never comes across any sufferings, sorrow or fear of death; even the Yama is afraid of approaching him. (4-59-128)

Gour'i Mahala - 5 (Bhalle dinas bhalle sanjog)

Blessed are the days and the meetings which helped me to unite effortlessly with the Lord, who is detached and aloof all the time (in the state of Equipose). (1)

How beautiful is the time, when I remember the Lord's True Name! I would offer my very life to realise that moment (Pause-1)

How successful is the moment and how beautiful the day when my tongue repeats (recites) the Lord's True Name. (2)

The forehead which bows to the saint-Guru, in salutation is really praise worthy and the feet are pure and pious which tread the path leading towards the Lord's abode. (3)

O Nanak ! How beautiful is my action which enabled me to touch the holy feet of the Saint-Guru! (How fortunate am I to touch the pious feet of the Guru), which united me with the Lord! (4-60-129)

Gour'i Mahala - 5 (Gur ka shabad ra'kh ma'n mahai...)

O Brother ! Try to remember the message of the Guru and keep it safely intact in your heart as by meditating on True Name, you will get over all your worries and problems. (1)

One thing is to be understood clearly that apart from the Lord, there is no other power (in this world) on the Earth and Lord alone is responsible for causing death or giving life to us. (Pause-1)

O Brother ! Try to imbibe the Guru's lotus feet in your heart, (ponder over Guru's message) so that you may successfully cross this ocean of life, full of worldly desires and passions, by meditating on True Name. (2)

Try to concentrate on the Guru's image (an embodiment of humility, True Name and Service) so that you may find favour with the Lord and be received with honour in His Court. (3)

I have taken refuge at the Guru's lotus feet, having rid

ਏ ਅੰਦੇਸੇ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥ ੪ ॥

॥ ੧੩੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

੩ ਸਿਮਰਤ ਦੂਖੁ ਸਭੁ ਜਾਇ ॥ ਨਾਮੁ ਰਤਨੁ

ਮਨਿ ਆਇ ॥ ੧ ॥ ਜਪਿ ਮਨ ਮੇਰੇ

ਵੰਦ ਕੀ ਬਾਣੀ ॥ ਸਾਧੂ ਜਨ ਰਾਮੁ ਰਸਨ

ਾਣੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕਸੁ ਬਿਨੁ ਨਾਹੀ

ਾ ਕੋਇ । ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਸਦਾ ਸੁਖੁ ਹੋਇ

੨ ॥ ਸਾਜਨੁ ਮੀਤੁ ਸਖਾ ਕਰਿ ਏਕੁ ॥ ਹਰਿ

ਤ ਅਖਰ ਮਨ ਮਹਿ ਲੇਖੁ ॥ ੩ ॥ ਰਵਿ

ਆ ਸਰਬਤ ਸੁਆਮੀ ॥ ਗੁਣ ਗਾਵੈ

ਨਕ ਅੰਤਰਜਾਮੀ ॥ ੪ ॥ ੬੨ ॥

੩੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਹਿ ਰਚਿਓ ਸਭੁ ਸੰਸਾਰਾ ॥ ਤਿਸੁ ਭਉ

ਹੀ ਜਿਸੁ ਨਾਮੁ ਅਧਾਰਾ ॥ ੧ ॥ ਭਉ ਨ

ਆਪੈ ਤੇਰੀ ਸਰਣਾ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ

ਭਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੋਗ ਹਰਖ ਮਹਿ

ਵਣ ਜਾਣਾ ॥ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਜੋ ਪ੍ਰਭ

ਣਾ ॥ ੨ ॥ ਅਗਨਿ ਸਾਗਰੁ ਮਹਾ ਵਿਆਪੈ

ਇਆ ॥ ਸੇ ਸੀਤਲ ਜਿਨ ਸਤਿਗੁਰੁ

ਇਆ ੩ ॥ ਰਾਖਿ ਲੇਇ ਪ੍ਰਭੁ

myself of everything, and sought His support. O Nanak ! As a result of His support, I have attained perfect bliss of life, shedding my doubts and misgivings. (So take to Guru's support through True Name) (4-61-130)

Gour'i Mahala - 5 (Jis simrat dookh sub jaie)

How shall we inculcate the jewel of Lord's True Name in our heart, by meditating on which we could get rid of all our ills and miseries? (1)

O my mind ! Repeat the Guru's Word day in and day out (Lord's Praises) as these hymns (pious words) have been recited by the saint-Guru Himself (with his tongue) in the praise of the Lord (as the True Name). (Pause-1)

We should understand clearly that there is no other power (on Earth) except the Lord and with His Grace there is joy and bliss all around. (2)

O Brother ! Make the Lord as your friend, colleague and comrade in body and spirit and concentrate on Lord's True Name in your heart. (3)

O Nanak ! It behoves us to sing the praises of the omniscient Lord, who is pervading in every being and is omnipresent. (4-62-131)

Gour'i Mahala - 5 (Bhae mein rachio sabh sansara...)

O Lord ! This whole world is created by You, and is under the spell of your fear complex. But the person, who has taken Your True Name as his support, does not suffer from fear of any type. (1)

O Lord ! There is no question of any fear once one depends on You for support. We only perform those actions which please You. (Pause-1)

O Brother ! Feeling pain and sorrow (for things lost) or feeling joy and pleasure (for gaining anything), keeps the cycle of births and deaths going. But the person, who follows Lord's Will and gains Lord's pleasure (in the stage of equipoise) enjoys real bliss of life. (2)

This world is like an ocean of fire (of worldly desires and passions) where the worldly veil of falsehood prevails, and everyone is burning in the fire of passions and worldly desires. While the persons, who have united with the True Guru, the Lord, are as cool as ever, even in this burning cauldron (world) of passions. (3)

ਰਾਖਨਹਾਰਾ ॥ ਕਹੁ ਨਾਨਕ ਕਿਆ ਜੰਤ
ਵਿਚਾਰਾ ॥ ੪ ॥ ੬੩ ॥ ੧੩੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ
ਤੇ ਦਰਗਹ ਥਾਉ ॥ ੧ ॥ ਤੁਝ ਬਿਨੁ
ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਕੋਇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ
ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਮ ਮਨਿ
ਵਸੈ ਤਉ ਦੂਖੁ ਨ ਲਾਗੈ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ
ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ॥ ੨ ॥ ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ
ਸੁਆਮੀ ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
੩ ॥ ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ
॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ ॥ ੪ ॥
੬੪ ॥ ੧੩੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਣ ਬਿਨਾ ਜੈਸੇ ਥੋਥਰ ਤੁਖਾ ॥ ਨਾਮ ਬਿਹੂਨ
ਸੂਨੇ ਸੇ ਮੁਖਾ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ
ਨਿਤ ਪ੍ਰਾਣੀ ॥ ਨਾਮ ਬਿਹੂਨ ਪ੍ਰਿਗੁ ਦੇਹ
ਬਿਗਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮ ਬਿਨਾ ਨਹੀ
ਮੁਖਿ ਭਾਗੁ ॥ ਭਰਤ ਬਿਹੂਨ ਕਹਾ ਸੋਹਾਗੁ ॥
੨ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਲਗੈ ਅਨ ਸੁਆਇ ॥
ਤਾ ਕੀ ਆਸ ਨ ਪੂਜੈ ਕਾਇ ॥ ੩ ॥ ਕਰਿ
ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ ਦਾਤਿ ॥ ਨਾਨਕ ਨਾਮੁ
ਜਪੈ ਦਿਨ ਰਾਤਿ ॥ ੪ ॥ ੬੫ ॥ ੧੩੪ ॥

O Lord-Protector ! You are our only solace as You shall protect us. O Nanak ! This human being is worth nothing without Your support. (as he cannot manage anything without Your protection.) (4-63-132)

Gour'i Mahala - 5 (Tumri kirpa te japiai nao.....)

O Lord ! It is with Your Grace alone that we may be able to remember Your True Name and we could find favour and acceptance at Your Court through Your Grace. (1)

O Lord Almighty ! There is no other support and solace for us apart from You; and it is with Your Grace alone that we may enjoy peace and joy at all times. (Pause-1)

O Lord ! When we inculcate Your True Name in our hearts we do not suffer from any problems or afflictions; and with Your Grace our whims and fear complex could be cast away and such thoughts do not come anywhere near us. (2)

O Lord ! You are our Master, Creator and are always keeping Yourself aloof from us; and You know our inner feelings and desires. (3)

O Nanak ! I pray to my True Guru, the Lord, to grant me the boon of the wealth of True Name (so that I may enjoy true bliss) (4-64-133)

Gour'i Mahala - 5 (Ka'n bina jaise thothar tukha...)

Just as the plant is useless without the fruit; similarly this human life, without True Name, is completely deserted and useless. (1) (devoid of charm)

O Man ! Remember the True Name of the Lord always day and night; because without the True Name, this body is not your own and is a food for the god of death, deserving all curses. (Pause-1)

Without inculcating True Name in our hearts, we cannot be considered lucky and fruitful just like a woman, without her spouse. (2)

The persons, who are busy with other worldly chores forgetting the True Name all the time, are never successful in life, without realising any of their hopes or desires. (3)

O True Master ! Pray grant me the gift of True Name
O Nanak ! May I be blessed with the boon of remembering Lord's True Name throughout day and night. (so that I may unite with Him.) (4-65-134)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਮਰਥੁ ਤੂੰਹੈ ਮੇਰਾ ਸੁਆਮੀ ॥ ਸਭੁ ਕਿਛੁ
ਮ ਤੇ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ
ਰਬਨ ਜਨ ਓਟ ॥ ਤੇਰੀ ਸਰਣਿ ਉਧਰਹਿ
ਨ ਕੋਟਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇਤੇ ਜੀਅ
ਤੇ ਸਭਿ ਤੇਰੇ ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸੂਖ ਘਨੇ
॥ ੨ ॥ ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ ॥
ਕਮੁ ਬੂਝੈ ਸੇ ਸਚਿ ਸਮਾਣਾ ॥ ੩ ॥ ਕਰਿ
ਰਹਾ ਦੀਜੈ ਪ੍ਰਭ ਦਾਨੁ ॥ ਨਾਨਕ ਸਿਮਰੈ
ਮੁ ਨਿਧਾਨੁ ॥ ੪ ॥ ੬੬ ॥ ੧੩੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਾ ਦਰਸੁ ਪਾਈਐ ਵਡਭਾਗੀ ॥ ਜਾ ਕੀ
ਅ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥ ੧ ॥ ਜਾ ਕੈ ਹਰਿ
ਸਿਆ ਮਨ ਮਾਰੀ ॥ ਤਾ ਕਉ ਦੁਖੁ ਸੁਪਨੈ
ੀ ਨਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਰਬ ਨਿਧਾਨ
ਘੇ ਜਨ ਮਾਹਿ ॥ ਤਾ ਕੈ ਸੰਗਿ ਕਿਲਵਿਖ
ਖੁ ਜਾਹਿ ॥ ੨ ॥ ਜਨ ਕੀ ਮਹਿਮਾ ਕਬੀ ਨ
ਾਇ ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਨੁ ਰਹਿਆ ਸਮਾਇ ॥
੩ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬਿਨਉ ਸੁਨੀਜੈ ॥
ਸਾਸ ਕੀ ਧੂਰਿ ਨਾਨਕ ਕਉ ਦੀਜੈ ॥ ੪ ॥
੬੭ ॥ ੧੩੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਿ ਸਿਮਰਤ ਤੇਰੀ ਜਾਇ ਬਲਾਇ ॥ ਸਰਬ
ਲਿਆਣ ਵਸੈ ਮਨਿ ਆਇ ॥ ੧ ॥ ਭਜੁ
ਨ ਮੇਰੇ ਏਕੋ ਨਾਮ ॥ ਜੀਅ ਤੇਰੇ ਕੈ ਆਵੈ

Gour'i Mahala - 5 (Tu samrath tu hai mera soami...)

O Lord ! You are my True Master and You are all powerful, controlling everything. The whole creation has sprung up from You and You have all the knowledge of our inner feelings, being omni-scient. (1)

O Perfect Lord ! You are omni-potent and the mainstay of Your saints. Millions of people have benefitted by pinning hopes on Your support for their success. (Pause-1)

All the human beings created by You in this world, are Your devotees (slaves) and they enjoy all the joys (comforts) of life through Your Grace alone. (2)

Whatever is happening in the world, is as per Your will, O Lord ! And whosoever follows Your Will and functions as per Your dictates, finally merges with You. (3)

O Nanak ! I pray to the Lord to grant me the boon of His True Name through His Grace. so that with this treasure of all virtues I may remember Him day and night. (4-66-135)

Gour'i Mahala - 5 (Ta' ka' dara's paiyeeai wa'dbh'agee....)

One has to be fortunate enough to get the association of such Guru-minded persons, who are totally immersed in meditating on True Name of the Lord. (1)

The person, whose mind is completely absorbed in remembering the True Lord, never comes across any problems or afflictions during his dreams even. (Pause-1)

The Lord has bestowed all the worldly treasures to (in the minds of) His devotees so that they could cast away their ills and sins in the company of such saints. (2)

It is not possible to praise and describe the qualities of such a saintly person as he is completely merged with the Lord and is always immersed in the True Name. (3)

O Nanak ! I would beseech the Lord to listen to my prayers through His Grace and bestow on me the boon of the dust of the lotus feet of His Saints. (so that I could apply it on my forehead) (4-67-136)

Gour'i Mahala - 5 (Har simrat teri ja'iai balai.....)

O Man ! By remembering the Lord, you could rid yourself of all misfortunes and enjoy perfect bliss of life. (1)

O my mind ! Meditate on the Lord's True Name alone; as this True Name will be helpful to you (at the time of death) and render any assistance as desired by you. (Pause-1)

ਕਾਮ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੈਣਿ ਦਿਨਸੁ ਗੁਣ
ਗਾਉ ਅਨੰਤਾ ॥ ਗੁਰ ਪੂਰੇ ਕਾ ਨਿਰਮਲ
ਮੰਤਾ ॥ ੨ ॥ ਛੋਡ ਉਪਾਵ ਏਕ ਟੇਕ ਰਾਖੁ ॥
ਮਹਾ ਪਦਾਰਥੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੁ ॥ ੩ ॥
ਬਿਖਮ ਸਾਗਰੁ ਤੇਈ ਜਨ ਤਰੇ ॥ ਨਾਨਕ ਜਾ
ਕਉ ਨਦਰਿ ਕਰੇ ॥ ੪ ॥ ੬੮ ॥ ੧੩੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਖੂਧ ਧਾਰੇ ॥ ਪੂਰੇ
ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੇ ॥ ੧ ॥ ਗੋਵਿੰਦ
ਗੁਣ ਗਾਵਹੁ ਮੇਰੇ ਭਾਈ ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ
ਨਾਮੁ ਧਿਆਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਲਭ
ਦੇਹ ਹੋਈ ਪਰਵਾਨ ॥ ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ
ਨਾਮ ਨੀਸਾਨੁ ॥ ੨ ॥ ਹਰਿ ਸਿਮਰਤ ਪੂਰਨ
ਪਦੁ ਪਾਇਆ ॥ ਸਾਧਸੰਗਿ ਭੈ ਭਰਮ
ਮਿਟਾਇਆ ॥ ੩ ॥ ਜਤ ਕਤ ਦੇਖਉ ਤਤ
ਰਹਿਆ ਸਮਾਇ ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ
ਸਰਣਾਇ ॥ ੪ ॥ ੬੯ ॥ ੧੩੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ।

ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥
ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ ॥ ੧ ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਗੁਰਦੇਵ ॥ ਕਰਿ ਕਿਰਪਾ
ਲਾਗਉ ਤੇਰੀ ਸੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਨ
ਕਮਲ ਹਿਰਦੈ ਉਰ ਧਾਰੀ ॥ ਮਨ ਤਨ ਧਨ

O Man ! Sing the praises of the limitless Lord day and night by following the Guru's teachings, and acting on the Lord's pure (true) message. (2)

O Man ! Try to cultivate the support of the Lord in your mind by leaving all other avenues of help. Try to enjoy the bliss of the nectar of True Name, the invaluable treasure of the Lord Almighty. (3)

O Nanak ! The Guru-minded persons, blessed with the Grace of the Lord, have crossed this tortuous ocean of life with ease through the knowledge of the Lord's secrets, the True Name. (4-68-137)

Gour'i Mahala - 5 (*Hirdai charan kamal prabh dharai..*)

We have accepted and established the lotus-feet of the Guru in our hearts, have developed love and devotion for Him and the Lord has granted us salvation in the company of the True Guru. (1) (and enabled us to cross the ocean of life successfully).

O Brother ! Sing the praises of the Lord Gobind and meditate on Lord's True Name in the company of holy saints (Pause-1)

The pure bodies (lives) of the Guru-minded persons, who have received the insignia of True Name from the True Guru have been accepted by the Lord with honour. (in the Lord's Court)(2)

We have attained the state of perfect bliss (salvation) by remembering the Lord and have cast away our doubts and fear complex in the company of holy saints. (3)

O Nanak ! I (the Lord's slave) have come to the Lord for His help and support, while the Lord is seen pervading all the four sides, in fact, everywhere and anywhere I look around (4-69-138)

Gour'i Mahala - 5 (*Gur ji ke darsan ko bal ja'o...*)

I am a sacrifice to the vision and glimpse of the Guru and I live by remembering the True Name of the Lord, through the True Guru's guidance. (1)

O Lord ! The perfect and light-emitting Guru ! Pray grant me this boon that I may always remain in Your service immersed in Your prayer and worship. (Pause-1)

O Guru ! You are the support of my body, mind and wealth, and even my soul relies on Your help. So I must

ਰਿਪ੍ਰਾਨ ਅਧਾਰੀ ॥ ੨ ॥ ਸਫਲ ਜਨਮੁ ਹੋਵੈ
ਰਵਾਣੁ ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਜਾਣੁ
੩ ॥ ਸੰਤ ਪੂਰਿ ਪਾਈਐ ਵਡਭਾਰੀ ॥ ਨਾਨਕ
ਰਿ ਭੇਟਤ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਗੀ ॥ ੪ ॥
੦ ॥ ੧੩੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰੈ ਦੁਹਕਰਮ ਦਿਖਾਵੈ ਹੋਰੁ ॥ ਰਾਮ ਕੀ
ਰਗਰ ਬਾਧਾ ਚੋਰੁ ॥ ੧ ॥ ਰਾਮੁ ਰਮੈ ਸੋਈ
ਆਣਾ ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ
ਆਣਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰਿ ਬਿਖੁ ਮੁਖਿ
ਮਿੰਤੁ ਸੁਣਾਵੈ ॥ ਜਮਪੁਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਵੈ
੨ ॥ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਕਮਾਵੈ ਵਿਕਾਰ
ਖਿਨ ਮਹਿ ਪ੍ਰਗਟ ਹੋਹਿ ਸੰਸਾਰ ॥ ੩ ॥
ਤੰਤਰਿ ਸਾਚਿ ਨਾਮਿ ਰਸਿ ਰਾਤਾ ॥ ਨਾਨਕ
ਤਸੁ ਕਿਰਪਾਲੁ ਥਿਧਾਤਾ ॥ ੪ ॥ ੭੧ ॥
੧੪੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਾਮ ਰੰਗੁ ਕਦੇ ਉਤਰਿ ਨ ਜਾਇ ॥ ਗੁਰੁ ਪੂਰਾ
ਜੇਸੁ ਦੇਇ ਬੁਝਾਇ ॥ ੧ ॥ ਹਰਿ ਰੰਗਿ ਰਾਤਾ
ਰੈ ਮਨੁ ਸਾਚਾ ॥ ਲਾਲ ਰੰਗ ਪੂਰਨ ਪੁਰਖੁ
ਬੋਧਾਤਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਤਹ ਸੰਗਿ ਬੈਸਿ
ਗੁਨ ਗਾਇ ॥ ਤਾ ਕਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜਾਇ ॥

inculcate the Guru's (pious and lotus feet) love in my heart. (2)

This life is useful only when one perceives the Guru always in his presence and close to him; and then one is accepted in the Lord's court with honour. (3)

It is with great fortune that one receives the dust of the lotus feet of the Guru-saint. O Nanak ! By meeting the Guru I have developed great devotion for the Lord and finally united with Him. (4-70-139)

Gour'i Mahala - 5 (Karai duhkaram dikhavai hore..)

The person, who is engaged in vicious deeds, but apparently shows a different picture (image) of himself (being an honest and good person) is caught like a thief and produced before the Lord as a culprit. (1)

But the person, who is completely immersed in the Lord and imbued with His hue (love) is His true disciple. He is found to be pervading everywhere meditating on the Lord's True Name and seen on land, sky and the firmament. (Pause-1)

Such a faithless person, though filled with the poison of worldly desires and vices, delivers sermons like the nectar of Lord's praises outwardly, as a noble person. He is brought, bound in chains, in the presence of the god of death (Yama) and is punished severely for his actions. (2)

The self-willed person performs vicious deeds secretly within closed doors but his true picture is revealed soon to the whole world. (3)

O Nanak ! The Guru-minded person (who is immersed in the True Name of the Lord) who is favoured and blessed with the Grace of the Lord, gets immersed in the True Name of the Lord and united with Him. (4-71-140)

Gour'i Mahala - 5 (Ram r'ang kade uttar na jaeai....)

The Guru-minded person, who is completely immersed in the love and devotion of the Lord, never loses this charm and hue, but this privilege is given to the person, whom the Guru favours with full understanding. (1)

The person whose mind is imbued with the hue of Lord's love, becomes truthful as he is blessed with the devotion of the True Master. (Pause-1)

The person, who sings the praises of the Lord in the company of holy saints, becomes pure of heart being imbued with the hue of Lord's love. This hue of Lord's love does not

੨ ॥ ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਸੁਖੁ ਨਹੀ ਪਾਇਆ

॥ ਆਨ ਰੰਗੇ ਫੀਕੇ ਸਭ ਮਾਇਆ ॥ ੩ ॥

ਗੁਰਿ ਰੰਗੇ ਸੇ ਭਏ ਨਿਹਾਲ ॥ ਕਹੁ ਨਾਨਕ

ਗੁਰ ਭਏ ਹੈ ਦਇਆਲ ॥ ੪ ॥ ੭੨ ॥

੧੪੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਸੁਆਮੀ ਕਿਲਵਿਖ ਨਾਸੇ ॥ ਸੂਖ

ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੇ ॥ ੧ ॥ ਰਾਮ ਜਨ

ਕਉ ਰਾਮ ਭਰੋਸਾ ॥ ਨਾਮੁ ਜਪਤ ਸਭੁ ਮਿਟਿਓ

ਅੰਦੇਸਾ ॥ ਰਹਾਉ ॥ ੧ ॥ ਸਾਧ ਸੰਗਿ ਕਛੁ

ਭਉ ਨ ਭਰਾਤੀ ॥ ਗੁਣ ਗੋਪਾਲ ਗਾਈਅਹਿ

ਦਿਨੁ ਰਾਤੀ ॥ ੨ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬੰਧਨ

ਛੋਟ ॥ ਚਰਣ ਕਮਲ ਕੀ ਦੀਨੀ ਓਟ ॥ ੩

॥ ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਈ ਪਰਤੀਤਿ ॥

ਨਿਰਮਲ ਜਸੁ ਪੀਵਹਿ ਜਨ ਨੀਤਿ

॥ ੪ ॥ ੭੩ ॥ ੧੪੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ ॥ ਦੂਖ

ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗਾ ॥ ੧ ॥ ਹਰਿ ਧਨ

ਕੇ ਵਾਪਾਰੀ ਪੂਰਾ ॥ ਜਿਸਹਿ ਨਿਵਾਜੇ ਸੇ ਜਨੁ

ਸੂਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ

ਗੁਸਾਈ ॥ ਸੇ ਜਨ ਲਾਗੇ ਗੁਰ ਕੀ ਪਾਈ ॥

fade away. (2)

O Brother ! No one finds peace and comforts without remembering the Lord or meditating on True Name as the effects of Maya (worldly falsehood) are transitory and its hue temporary. (3)

O Nanak ! The persons, whom the Guru has bestowed with the hue of True Name, have found peace and bliss. Only those persons, who are blessed with the Grace of the Guru attain the devotion and love of the (Guru) Lord. (4-72-141)

Gour'i Mahala - 5 (*Simrat Soami kilvikh na'sai, sookh...*)

By meditating on True Name of the Lord we rid ourselves of all our sins; and as a consequence of this meditation, we enjoy the bliss of life in the normal course, (effortlessly) as a routine. (1)

The Saints and true followers of the Lord have full faith in the support of the Lord; as all their doubts and misgivings have come to naught by remembering the True Lord. (Pause-1)

We have overcome our doubts and fear complex in the company of holy congregations and now we rejoice in singing the praises of the Lord day and night. (2)

The Master, our Lord, has through His Grace, removed our bondage of worldly pleasures (Maya) or worldly falsehood and enjoined on us the love and touch of His lotus feet and His full support. (3)

O Nanak ! Now I have developed full faith and confidence in my Lord and now I partake of the Lord's worship, free of all ill will and malice, (free of the filth of worldly falsehood) and always sing His praises; thus enjoying perfect bliss of life. (4-73-142)

Gour'i Mahala - 5 (*Har charni ja ka ma'n la'ga*)

The person, who has pinned his faith on the lotus feet of the Lord, has overcome all his miseries, worries and whimsical beliefs. (1)

The person, who deals in the merchandise of True Name, the wealth of Lord's business, is a true trader and whosoever is bestowed with honour and recognition by the Lord, becomes a brave soldier. (for winning (controlling) all the five senses or ills of sexual desires, like anger and greed) (Pause-1)

The person, on whom the Lord's favours and blessings

੨ ॥ ਸੂਖ ਸਹਜ ਸਾਂਤਿ ਆਨੰਦਾ ॥ ਜਪਿ ਜਪਿ
ਜੀਵੇ ਪਰਮਾਨੰਦਾ ॥ ੩ ॥ ਨਾਮ ਰਾਸਿ ਸਾਧ
ਗੰਗਿ ਖਾਟੀ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਅਪਦਾ ਕਾਟੀ
॥ ੪ ॥ ੭੪ ॥ ੧੪੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸਿਮਰਤ ਸਭ ਮਿਟਹਿ ਕਲੇਸ ॥ ਚਰਣ
ਸਮਲ ਮਨ ਮਹਿ ਪਰਵੇਸ ॥ ੧ ॥ ਉਚਰਹੁ
ਸਮ ਨਾਮੁ ਲਖ ਬਾਰੀ ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਹੁ
ਪ੍ਰਭੁ ਪਿਆਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੂਖ ਸਹਜ
ਸਸ ਮਹਾ ਆਨੰਦਾ ॥ ਜਪਿ ਜਪਿ ਜੀਵੇ
ਪਰਮਾਨੰਦਾ ॥ ੨ ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਖੋਏ
॥ ਸਾਧ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਸਭ ਧੋਏ ॥ ੩ ॥
ਤਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਦੀਨ ਦਇਆਲਾ ॥ ਨਾਨਕ
ਤੀਜੈ ਸਾਧ ਰਵਾਲਾ ॥ ੪ ॥ ੭ ॥ ੧੪੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੇਸ ਕਾ ਦੀਆ ਪੈਨੈ ਖਾਇ ॥ ਤਿਸੁ ਸਿਉ
ਮਾਲਸੁ ਕਿਉ ਬਨੈ ਮਾਇ ॥ ੧ ॥ ਖਸਮੁ
ਬੇਸਾਰਿ ਆਨ ਕੰਮਿ ਲਾਗਹਿ ॥ ਕਉਡੀ
ਬਦਲੇ ਰਤਨੁ ਤਿਆਗਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪ੍ਰਭੁ ਤਿਆਗਿ ਲਾਗਤ ਅਨ ਲੋਭਾ ॥ ਦਾਸਿ
ਸਲਾਮੁ ਕਰਤ ਕਤ ਸੋਭਾ ॥ ੨ ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ

are showered, becomes attached to the lotus feet of the Guru, seeking His support. (2)

The person, who attains peace and tranquillity of the mind in the fourth stage of 'equipoise', enjoys perfect bliss and lives in the Lord's constant meditation. (3)

O Nanak ! Whosoever has earned the wealth of Lord's True Name in the company of holy saints, rids himself of the cycle of rebirths and its associated torture. (4-74-143)

Gour'i Mahala - 5 (Har simrat sab mitaih kales.....)

By remembering the Lord, we could get over our miseries and ills and for this purpose, we should inculcate the love of the lotus-feet of the Lord in our hearts.

O Brother ! Let us repeat the Lord's True Name millions of times and partake of the nectar of True Name as the worship of the Master is dearest to us. (Pause-1)

O friend ! Whosoever has meditated on the Lord's True Name, has enjoyed the bliss of life effortlessly and while leading a worldly life, they enjoy perfect bliss due to meditation of the Lord's True Name. (2)

Such saints have rid themselves of all the vices like sexual desires, anger, greed and ego as they have washed away the filth of their sins in the company of holy congregations (saints). (3)

O Nanak ! May the Lord bless me with His Grace ! O Lord-Benefactor ! Pray grant me the boon of the dust of the lotus feet of the saint-Guru's ! (so that I may enjoy bliss by meditating on True Name, ridding myself of all vices (4-75-144)

Gour'i Mahala-5 (Jiska dia painai khai)

O my mother ! Why should we feel lazy and lethargic while serving the Lord who has bestowed on us all the comforts of life, including food and clothing ? (1)

The self-willed persons, who are engrossed in various worldly chores (activities) forgetting the Lord-Spouse, waste this life like parting with the gem in return for a penny, being enamoured by worldly falsehood. (Pause-1)

How could the persons, who worship the worldly falsehood (Maya) engaged in the pursuit of greed (of amassing wealth), get recognition or honour with the Lord ?

This human being, who takes various savoury foods and

ਖਾਵਹਿ ਖਾਨ ਪਾਨ ॥ ਜਿਨਿ ਦੀਏ ਤਿਸਹਿ ਨ
ਜਾਨਹਿ ਸੁਆਨ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਹਮ
ਲੂਣੁ ਹਰਾਮੀ ॥ ਬਖਸਿ ਲੇਹੁ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ
॥ ੪ ॥ ੭੬ ॥ ੧੪੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕੇ ਚਰਨ ਮਨ ਮਾਹਿ ਧਿਆਨ ॥ ਸਗਲ
ਤੀਰਥ ਮਜਨ ਇਸਨਾਨੁ ॥ ੧ ॥ ਹਰਿ ਦਿਨੁ
ਹਰਿ ਸਿਮਰਨੁ ਮੇਰੇ ਭਾਈ ॥ ਕੋਟਿ ਜਨਮ ਕੀ
ਮਲੁ ਲਹਿ ਜਾਈ ॥ ੨ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੀ
ਕਥਾ ਰਿਦ ਮਾਹਿ ਬਸਾਈ ॥ ਮਨ ਬਾਂਛਤੁ ਸਗਲੇ
ਫਲ ਪਾਈ ॥ ੨ ॥ ਜੀਵਨ ਮਰਣੁ ਜਨਮੁ
ਪਰਵਾਨੁ ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ ॥ ੩ ॥
ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥ ਜਿਨਾ ਪਰਾਪਤਿ
ਸਾਧੂ ਪੂਰੇ ॥ ੪ ॥ ੭੭ ॥ ੧੪੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਖਾਦਾ ਪੈਨਦਾ ਮੂਕਰਿ ਪਾਇ ॥ ਤਿਸ ਨੋ ਜੋਹਹਿ
ਦੂਤ ਧਰਮਰਾਇ ॥ ੧ ॥ ਤਿਸੁ ਸਿਉ ਬੇਮੁਖੁ
ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਨਾ ॥ ਕੋਟਿ ਜਨਮ ਭਰਮਹਿ
ਬਹੁ ਜੂਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਕਤ ਕੀ ਐਸੀ
ਹੈ ਗੀਤਿ ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸਗਲ ਬਿਪਰੀਤਿ ॥
੨ ॥ ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਮਨੁ ਤਨੁ ਧਾਰਿਆ ॥
ਸੇਈ ਠਾਕੁਰੁ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥ ੩ ॥ ਬਧੇ

nectar like drinks, forgetful of the Lord who bestowed so many blessings on us, behaves worse than dog. (though the dog never forgets the Master) (3)

O Nanak ! we are not true to our salt even, and forget the blessings of the Lord. O Lord, omniscient Master ! May You grant us Your pardon through Your Mercy, even though we may not deserve it ! (and grant us the boon of Your True Name) (4-76-145)

Gour'i Mahala - 5 (Prabh ke charan ma'n mahein)

By concentrating one's mind on the lotus feet of the Master, one gets the same benefit as by bathing at all holy places of pilgrimage. (To meditate on True Lord is practically equivalent to bathing at all the holy places) (1)

O Brother ! We may get rid of all the filth of previous births (the dirt of previous age) by meditating daily on Lord's True Name. (Pause-1)

We get all the desired benefits by inculcating Lord's remembrance in our hearts and meditating on True Name. (2)

The persons who have inculcated Lord's True Name in their hearts, by ridding themselves of their ego, and by living a life devoted to certain principles, have led a successful life in this world. (3)

O Nanak ! The persons, who have partaken of the dust of the lotus feet of the saints, have proved their worth in this life and lived a fuller life (who have enjoyed the company of holy saints) (4-77-146)

Gour'i Mahala - 5 (Kha'nda painda mookar paiai...)

This human being is so thankless that he disowns having received any gifts from the Lord. He gets all the comforts of life including food and clothing and still does not admit having received them. As a consequence, the aides of the god of justice, Dharam Raj, cast as evil eye on him. (to punish him) (1)

The persons, who turn their back on the Lord, and do not ever remember Him, having received this body as a gift, undergo the torture of the cycle of births and deaths. (Pause-1)

This faithless (self-willed) person, in pursuit of worldly pleasures, always goes against the Will of the Lord, and performs unpleasent actions in the wrong direction. (2)

This man is so ungrateful that he has totally forgotten the Lord who blessed him with this body, mind and soul. (3)

Even the account maintained by the aides of the god of

ਬਿਕਾਰ ਲਿਖੇ ਬਹੁ ਕਾਰਗਰ ॥ ਨਾਨਕ
ਉਧਰੁ ਕ੍ਰਿਪਾ ਸੁਖ ਸਾਗਰ ॥ ੪ ॥
ਪਾਰਬ੍ਰਹਮ ਤੇਰੀ ਸਰਣਾਇ ॥ ਬੰਧਨ
ਕਾਟਿ ਤਰੇ ਹਰਿ ਨਾਇ ॥ ੧ ॥ ਰਹਾਉ
ਦੂਜਾ ॥ ੭੮ ॥ ੧੪੭ ॥

ਗੁਰਿਤੀ ਮਹਲਾ ੫ ॥

ਅਪਨੇ ਲੋਭ ਕਉ ਕੀਨੋ ਮੀਤੁ ॥ ਸਗਲ
ਮਨੋਰਥ ਮੁਕਤਿ ਪਦੁ ਦੀਤੁ ॥ ੧ ॥ ਐਸਾ
ਮੀਤੁ ਕਰਹੁ ਸਭੁ ਕੋਇ ॥ ਜਾ ਤੇ ਬਿਰਥਾ
ਕੋਇ ਨ ਹੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਪੁਨੈ
ਸੁਆਇ ਰਿਦੈ ਲੈ ਧਾਰਿਆ ॥ ਦੂਖ ਦਰਦ
ਰੋਗ ਸਗਲ ਬਿਦਾਰਿਆ ॥ ੨ ॥ ਰਸਨਾ
ਗੀਧੀ ਬੋਲਤ ਰਾਮ ॥ ਪੂਰਨ ਹੋਏ ਸਗਲੇ
ਕਾਮ ॥ ੩ ॥ ਅਨਿਕ ਬਾਰ ਨਾਨਕ
ਬਲਿਹਾਰਾ ॥ ਸਫਲ ਦਰਸਨੁ ਗੋਬਿੰਦੁ
ਹਮਾਰਾ ॥ ੪ ॥ ੭੯ ॥ ੧੪੮ ॥

ਗੁਰਿਤੀ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਬਿਘਨ ਹਿਰੇ ਖਿਨ ਮਾਹਿ ॥ ਹਰਿ
ਹਰਿ ਕਥਾ ਸਾਧ ਸੰਗਿ ਸੁਨਾਹਿ ॥ ੧ ॥
ਪੀਵਤ ਰਾਮ ਰਸੁ ਅੰਮ੍ਰਿਤ ਗੁਣ ਜਾਸੁ ॥
ਜਪਿ ਹਰਿ ਚਰਣ ਮਿਟੀ ਖੁਧਿ ਤਾਸੁ ॥ ੧
॥ ਰਹਾਉ ॥ ਸਰਬ ਕਲਿਆਣ ਸੁਖ
ਸਹਜ ਨਿਧਾਨ ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸਹਿ

death (Chitra Gupta) has crossed the limit (filling all the pages) about the evil deeds and wrong actions of this man who is always in pursuit of worldly pleasures. O Nanak ! When the Lord blesses such false useless persons even, with His Grace, the benevolent Lord enables them to cross this ocean (of life) successfully. (the Lord grants them salvation) (4)

O my True Master ! I have sought Your support and my prayer to You is that I may be favoured with Your True Name, by freeing me from this bondage (of Maya) so that finally I may cross this ocean of life successfully and unite with You. (1-Pause II-78-147)

Gour'i Mahala - 5 (Apnai lobh ko kino meet.....)

Even though some person, being selfish, has befriended the Lord for some personal motives (success of some personal desires), the Lord has bestowed on him the gift of salvation by fulfilling all his desires. (1)

O Brother ! Let us make friends with such a person who is all powerful and is benevolent to everyone of us, without exception, granting us everything. (Pause-1)

Even if someone has inculcated the Lord's Name in his heart for selfish reasons, the Lord has unvariably cut short all his sorrows, sufferings, and ills. (2)

The person, whose tongue is finally engaged in repeating the Lord's True Name, succeeds in getting all his work (functions) being completed successfully. (3)

O Nanak ! I offer myself as a sacrifice to the single glimpse of the Lord, (vision of the Lord) as success follows from the vision of the Lord. (His glance is never devoid of success) (4-79-148)

Gour'i Mahala - 5 (Kot bighan hirai khin ma'hai...)

The person, who listens to the praises of the Lord, in the company of holy congregations, (saints) finds that all his ills and failings have vanished in no time. (in a moment) (1)

The person, who partakes of the nectar of True Name of the Lord, and sings the Lord's praises and meditates on True Name with concentration on the lotus feet of the Lord, gets over his longings and thirst for worldly pleasures and feels satiated. (Pause-1)

The Guru-minded person attains the invaluable treasure of all types of worldly comforts and pleasures in the fourth stage of Equipose, and attains salvation, with the heart immersed in Lord's prayers. (2)

ਭਗਵਾਨ ॥ ੨ ॥ ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ ਸਭਿ
ਛਾਰੁ ॥ ਕਰਣੈਹਾਰੁ ਰਿਦੇ ਮਹਿ ਧਾਰੁ ॥ ੩ ॥
ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮੁ ॥ ਕਹੁ
ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ ॥੪॥੮੦॥੧੪੯॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਗੁਰ ਸੋਈ ॥ ਤਿਤੁ ਬਲਿ
ਰੋਗੁ ਨ ਬਿਆਪੈ ਕੋਈ ॥ ੧ ॥ ਰਮ ਰਮਣ
ਤਰਣ ਭੈ ਸਾਗਰ ॥ ਸਰਣਿ ਸੂਰ ਫਾਰੇ ਜਮ
ਕਾਗਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਤਿਗੁਰਿ ਮੰਤ੍ਰ ਦੀਓ
ਹਰਿ ਨਾਮ ॥ ਇਹ ਆਸਰ ਪੂਰਨ ਭਏ ਕਾਮ ॥
੨ ॥ ਜਪ ਤਪ ਸੰਜਮ ਪੂਰੀ ਵਡਿਆਈ ॥ ਗੁਰ
ਕਿਰਪਾਲ ਹਰਿ ਭਏ ਸਹਾਈ ॥ ੩ ॥ ਮਾਨ
ਮੋਹ ਖੋਏ ਗੁਰਿ ਭਰਮ ॥ ਪੇਖੁ ਨਾਨਕ ਪਸਰੇ
ਪਾਰਬ੍ਰਹਮੁ ॥ ੪ ॥ ੮੧ ॥ ੧੫੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧਲਾ ਭਾਰੀ ॥ ਦੁਖਿ ਲਾਰੈ ਰਾਮ
ਨਾਮੁ ਚਿਤਾਰੀ ॥ ੧ ॥ ਤੇਰੇ ਦਾਸ ਕਉ ਤੁਹੀ
ਵਡਿਆਈ ॥ ਮਾਇਆ ਮਗਨੁ ਨਰਕਿ ਲੈ
ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੋਗ ਗਿਰਸਤ ਚਿਤਾਰੇ
ਨਾਉ ॥ ਬਿਖੁ ਮਾਤੇ ਕਾ ਠਉਰ ਨਾਉ ॥ ੨ ॥
ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥ ਆਨ ਸੁਖਾ
ਨਹੀ ਆਵਹਿ ਚੀਤਿ ॥ ੩ ॥ ਸਦਾ ਸਦਾ
ਸਿਮਰਉ ਪ੍ਰਭ ਸੁਆਮੀ ॥ ਮਿਲੁ ਨਾਨਕ ਹਰਿ
ਅੰਤਰਜਾਮੀ ॥ ੪ ॥ ੮੨ ॥ ੧੫੧ ॥

Once you inculcate the love of the Lord in your heart, all other efforts at magical powers, and (medicines), cure are useless as his sufferings will disappear automatically. (3)

O Nanak ! Remember the Lord, leaving aside all other whims and doubts, as the meditation of True Name is the eternal Truth; which we should cherish. (4-80-149)

Gour'i Mahala - 5 (Kar kirpa bhetai Gur Soiee)

With the Grace of the Lord I have met the Perfect Guru whose power was so great that none of the vices like egoism could have a hold on me. (1)

The Guru's Grace has enabled me to cross this ocean of life successfully by meditating on True Name. All the accounts of the god of death (Yama) have been rendered useless by the support of the powerful Guru. (Pause-1)

The Guru has given me the Sermon of the Lord's True Name, with which all my requirements have been met. (2)

When the Guru blessed me with His Grace, I got the honour due to me as a reward for all my prayers, worship, meditation and other efforts at controlling the senses. (3)

O Nanak ! Once the Guru helped me in destroying all my ego, worldly attachments and whimsical beliefs, I could visualise the Lord everywhere around me. (4-81-150)

Gour'i Mahala - 5 (Bikhai raj te andhla bhari)

A blind person is better than a person, engrossed in worldly pleasures and falsehood (Maya) as he at least remembers the Lord occasionally, while in distress. (1)

O Lord! You have granted honour and distinction to those persons, who serve You as Your slaves, while those persons who are indulging in Maya (worldly veil of falsehood), are thrown into hell. (Pause-1)

The person, who is tormented by disease at least remembers the Lord's True Name whereas the person engrossed in worldly pleasures and vices, has no peace either here or hereafter. (2)

The persons (Guru-minded) who have inculcated love for the lotus-feet of the Lord, are not at all bothered about other worldly comforts. (3)

O Nanak ! I always remember my Lord, the True Master and thus have been enabled to unite with the Lord (4-82-151)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Gour'i Mahala - 5 (Aath pehar sangi batwarai....)

ਮਾਠ ਪਹਰ ਸੰਗੀ ਬਟਵਾਰੇ ॥ ਕਰਿ ਕਿਰਪਾ
ਮੁਭਿ ਲਏ ਨਿਵਾਰੇ ॥ ੧ ॥ ਐਸਾ ਹਰਿ ਰਸੁ
ਮਮੁ ਸਭੁ ਕੋਇ ॥ ਸਰਬ ਕਲਾ ਪੂਰਨ ਪ੍ਰਭੁ
ਬੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਤਪਤਿ ਸਾਗਰ
ਸੰਸਾਰ ॥ ਪ੍ਰਭੁ ਖਿਨ ਮਹਿ ਪਾਰਿ
ਤੁਤਾਰਣਹਾਰ ॥ ੨ ॥ ਅਨਿਕ ਬੰਧਨ ਤੋਰੇ
ਨਹੀ ਜਾਹਿ ॥ ਸਿਮਰਤ ਨਾਮ ਮੁਕਤਿ ਫਲ
ਪਾਹਿ ॥ ੩ ॥ ਉਕਤਿ ਸਿਆਨਪ ਇਸ ਤੇ
ਕਛੁ ਨਾਹਿ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਗੁਣ
ਗਾਹਿ ॥ ੪ ॥ ੮੩ ॥ ੧੫੨ ॥

All the five vices like sexual desire, and anger, which remain with us as our companions throughout (twenty-four hours), have been cast away by the Lord, through His Grace. (1)

Let us meditate on the True Lord and inculcate the love of the nectar of True Name in our hearts and remember the Lord, as He is all powerful and omni-potent. (Pause-1)

This ocean of life is burning in the fire of worldly desires but my True Lord could enable us to cross this ocean successfully in a moment. (2)

The shackles of bondage of worldly desires and worldly falsehood cannot be broken through various penances or religious formalities; of course, man could emancipate himself from this bondage and attain salvation with the meditation of Lord's True Name. (3)

Man cannot achieve anything through cleverness, clever discourses, or intelligent discussions. O Nanak ! Man could sing the Lord's praises only when the Lord bestows His Grace and blessings on him. (4-83-152)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Gour'i Malala - 5 (Thati paiee har ko Naam)

ਗਤੀ ਪਾਈ ਹਰਿ ਕੇ ਨਾਮ ॥ ਬਿਚਰੁ ਸੰਸਾਰ
ਪੂਰਨ ਸਭਿ ਕਾਮ ॥ ੧ ॥ ਵਡਭਾਗੀ ਹਰਿ
ਜੀਰਤਨੁ ਗਾਈਐ ॥ ਪਾਰਬ੍ਰਹਮ ਤੂੰ ਦੇਹਿ
ਤ ਪਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਕੇ ਚਰਣ
ਹੋਰਦੈ ਉਰਿ ਧਾਰਿ ॥ ਭਵ ਸਾਗਰੁ ਚੜ੍ਹਿ
ਤੁਤਰਹਿ ਪਾਰਿ ॥ ੨ ॥ ਸਾਧੂ ਸੰਗੁ ਕਰਹੁ
ਜਭੁ ਕੋਇ ॥ ਸਦਾ ਕਲਿਆਣ ਫਿਰਿ ਦੂਖ
ਨ ਹੋਇ ॥ ੩ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਭਜੁ ਗੁਣੀ
ਨੋਪਾਨੁ ॥ ਨਾਨਕ ਦਰਗਹ ਪਾਈਐ
ਪਾਨੁ ॥ ੪ ॥ ੮੪ ॥ ੧੫੩ ॥

The person, who has invested the capital of Lord's True Name in this world as a part of his business activity, moves around freely in this world (without any anxiety) and all his requirements are met. (1)

It is with good fortune and Lord's Will that one could sing the Lord's Praises. O Lord ! It is only when You grant this privilege that we sing the Lord's praises. (Pause-1)

O Brother ! Inculcate the lotus-feet of the Lord in your heart and remember Him so that you may cross this ocean of life with the help (of the ship) of Lord's True Name. (2)

We should all enjoy the association of the saints, so that in the company of holy saints, we may cross this ocean successfully (attain salvation) without having any problems or sufferings. (3)

O Nanak ! Try to remember the Lord, the treasure of all virtues, through love and devotion. By meditating on Lord's True Name, one is received with honour in the Lord's Presence. (4-84-153)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਹਰਿ ਮੀਤ ॥
 ਭ੍ਰਮ ਬਿਨਸੇ ਗਾਏ ਗੁਣ ਨੀਤ ॥ ੧ ॥ ਉਠਤ
 ਸੇਵਤ ਹਰਿ ਸੰਗਿ ਪਹੁਆ ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ
 ਜਮ ਨਹੀ ਡਰੁਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚਰਣ
 ਕਮਲ ਪ੍ਰਭ ਰਿਦੈ ਨਿਵਾਸੁ ॥ ਸਗਲ ਦੁਖ ਕਾ
 ਹੋਇਆ ਨਾਸੁ ॥ ੨ ॥ ਆਸਾ ਮਾਣੁ ਤਾਣੁ
 ਧਨੁ ਏਕ ॥ ਸਾਚੇ ਸਾਹ ਕੀ ਮਨ ਮਹਿ ਟੇਕ ॥
 ੩ ॥ ਮਹਾ ਗਰੀਬ ਜਨ ਸਾਧ ਅਨਾਥ ॥ ਨਾਨਕ
 ਪ੍ਰਭਿ ਰਾਖੇ ਦੇ ਹਾਥ ॥ ੪ ॥ ੮੫ ॥ ੧੫੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮਿ ਮਜਨੁ ਕਰਿ ਸੂਚੇ ॥ ਕੋਟਿ
 ਗ੍ਰਹਣ ਪੁੰਨ ਫਲ ਮੂਚੇ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੈ ਮਹਿ ਬਸੇ ॥ ਜਨਮ
 ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਸੇ ॥ ੧ ॥ ਸਾਧਸੰਗਿ
 ਕੀਰਤਨ ਫਲੁ ਪਾਇਆ ॥ ਜਮ ਕਾ ਮਾਰਗੁ
 ਦ੍ਰਿਸਟਿ ਨ ਆਇਆ ॥ ੨ ॥ ਮਨ ਬਚ ਕ੍ਰਮ
 ਗੋਵਿੰਦ ਅਧਾਰੁ ॥ ਤਾ ਤੇ ਛੁਟਿਓ ਬਿਖੁ ਸੰਸਾਰੁ
 ॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੇ ਅਪਨਾ ॥
 ਨਾਨਕ ਜਾਪੁ ਜਪੇ ਹਰਿ ਜਪਨਾ
 ॥ ੪ ॥ ੮੬ ॥ ੧੫੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪਉ ਸਰਣਾਈ ਜਿਨਿ ਹਰਿ ਜਾਤੇ ॥ ਮਨੁ ਤਨੁ
 ਸੀਤਲੁ ਚਰਣ ਹਰਿ ਰਾਤੇ ॥ ੧ ॥ ਭੈ ਭੰਜਨ

Gour'i Mahala - 5 (Jal thal mahial pooran har meet...)

The Lord is our true friend who is pervading all over the lands, oceans, skies and the ethereal space above (in between earth and sky) as a perfect force. We always sing the praises of the Lord, thus shedding all our doubts and misgivings. (1)

The Lord is beside us all the time, whether we are awake or asleep like a watchman. We have rid ourselves of the fear of the god of death (Yama) by meditating on Lord's True Name. (Pause-1)

We have inculcated the lotus-feet of the Lord in our hearts, so that all our worries and misfortunes have come to an end. (2)

We have the support of the Lord alone, who is our very honour, strength and all worldly wealth and in our hearts we always seek the support of True Lord in this life. (3)

O Nanak ! We are the poor and humble servants of the Guru, but the Lord has protected us and our honour with His help. (4-84-154)

Gour'i Mahala - 5 (Har har Naam majan kar soochai...)

I have purified myself by inculcating the True Name of the Lord in my heart just as some people visit holy places on solar-eclipse and take bath there, which is considered to be a great religious act, while my meditation of True Name is worth more than the bathing at crores of eclipses. (Pause-1)

I have now inculcated the lotus-feet of the Guru, in my heart and my sins of all ages have just disappeared. (1)

I have reaped the greatest reward of bliss by singing Lord's praises in the company of holy saints; and now the fear of the god of death (Yama) is completely cast away. (2)

Now I have sought the support of the Lord's True Name through my body, mind, and speech and have thus relinquished my attachments with the world which is full of the poison of vicious thoughts. (have got rid of the poison of worldly falsehood) (3)

O Nanak ! The Lord has accepted me as His (own) disciple and I recite the True Name of the Lord, who is worth worshipping. (4-86-155)

Gour'i Mahala - 5 (Pau sarna'iee jin har jatai)

O Brother ! Try to seek refuge at the lotus feet of those persons, who have realised the Lord. The persons, who have immersed themselves completely in the love and devotion of

ਭ ਮਨਿ ਨ ਬਸਾਹੀ ॥ ਡਰਪਤ ਡਰਪਤ
ਨਮ ਬਹੁਤੁ ਜਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ
ਰਿਦੈ ਬਸਿਓ ਹਰਿ ਨਾਮ ॥ ਸਗਲ
ਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਕਾਮ ॥ ੨ ॥ ਜਨਮੁ
ਰਾ ਮਿਰਤੁ ਜਿਸੁ ਵਾਸਿ ॥ ਸੋ ਸਮਰਥੁ ਸਿਮਰ
ਸਿ ਗਿਰਾਸਿ ॥ ੩ ॥ ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ
ਭੁ ਏਕ ॥ ਨਾਮੁ ਸੁਆਮੀ ਕਾ ਨਾਨਕ
ਕ ॥ ੪ ॥ ੮੭ ॥ ੧੫੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਰਾਖਿਓ ਰਿਦੈ ਸਮਾਲਿ ॥ ਘਰਿ ਆਏ
ਵਿੰਦੁ ਲੈ ਨਾਲਿ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਤਨ ਕੈ ਸੰਗਿ ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਕੈ
ਗਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰ ਪਰਸਾਦੀ
ਗਗੁ ਤਰਿਆ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਲਲਵਿਖ ਸਭਿ ਹਿਰਿਆ ॥ ੨ ॥ ਸੋਭਾ
ਰਤਿ ਨਾਮਿ ਭਗਵੰਤੁ ॥ ਪੂਰੇ ਗੁਰ ਕਾ
ਕਮਲ ਮੰਤੁ ॥ ੩ ॥ ਚਰਣ ਕਮਲ ਹਿਰਦੇ
ਹਿ ਜਾਪੁ ॥ ਨਾਨਕੁ ਪੇਖਿ ਜੀਵੈ ਪਰਤਾਪੁ ॥
੪ ॥ ੮੮ ॥ ੧੫੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨੁ ਇਹੁ ਥਾਨੁ ਗੋਵਿੰਦ ਗੁਣ ਗਾਏ ॥ ਕੁਸਲ
ਮ ਪ੍ਰਭਿ ਆਪਿ ਬਸਾਏ ॥ ੧ ॥ ਰਹਾਉ ॥
ਪਤਿ ਤਹਾ ਜਹਾ ਹਰਿ ਸਿਮਰਨੁ ਨਾਹੀ ॥
ਟਿ ਅਨੰਦ ਜਹ ਹਰਿ ਗੁਣ ਗਾਹੀ ॥ ੧ ॥
ਰਿ ਬਿਸਰਿਐ ਦੁਖ ਰੋਗ ਘਨੇਰੇ ॥ ਪ੍ਰਭ

the Lord, have attained peace and tranquillity of body and mind. (1) (their mind has cooled down with the love of Lord)

The persons, who do not inculcate the love of the Lord, in their hearts, the destroyer of all fear complex, spend lots of their lives in this fear complex. (Pause-1)

The persons, who have inculcated and developed the love of the Lord in their hearts, have always completed (fulfilled) their objectives in life. (aim of life) (2)

Let us try to remember the Lord's Name all the time with every breath and morsel of food. The Lord Almighty controls all the stages of life i.e. birth, old age or death. (3)

O Nanak ! The Lord is our only friend and comrade in body, mind and speech and we should seek the support of the True Name of the True Master at all times. (4-87-156)

Gour'i Mahala - 5 (Bahir rakhio ridai small...)

The Guru-minded persons always cherish the memory of the Lord in their hearts whether at home or outside. (1)

The Guru-minded persons (saints) always keep the company of the True Name of the Lord as their body and mind both are imbued (immersed) with the love of the Lord. (Pause-1)

The Guru-minded persons (saints), with the blessings of the Guru, have been able to swim across this ocean of life and have done away with all their sins of all ages. (2)

The Guru's message has revealed to us that it is through the meditation of True Name alone that we get honoured in this world with our conscience reaching great heights and we become masters of our fortunes. (3)

O Nanak ! I live by visualising the greatness of such saints, who always inculcate the love of the Lord (Lord's lotus feet) in their hearts. (4-88-157)

Gour'i Mahala - 5 (Dhan eh tha'an Govind Gu'nn gai..)

The place, where holy congregations are held and the Lord's praises are being sung, is really blessed; as here the Master's holy saints reside in comfort and security. (Pause-1)

Wherever the Lord's True Name is not being recited, there is misery and affliction; and where the Lord's praises are being sung, there is perfect joy and bliss. (1)

By forgetting the Lord, all sorts of sufferings engulf man, while by serving the Master, the god of death even keeps away

ਸੇਵਾ ਜਮੁ ਲਗੈ ਨ ਨੇਰੇ ॥ ੨ ॥ ਸੇ ਵਡਭਾਗੀ
ਨਿਹਚਲ ਥਾਨੁ ॥ ਜਹ ਜਪੀਐ ਪ੍ਰਭ ਕੇਵਲ
ਨਾਮੁ ॥ ੩ ॥ ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ
ਸੁਆਮੀ ॥ ਨਾਨਕ ਕਉ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ
॥ ੪ ॥ ੮੯ ॥ ੧੫੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ ॥ ਪੜਿਆ
ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥ ੧ ॥ ਸਾਧੂ
ਸੰਗਿ ਸਿਮਰਿ ਗੋਪਾਲ ॥ ਬਿਨੁ ਨਾਵੈ ਝੂਠਾ
ਧਨੁ ਮਾਲੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰੂਪਵੰਤੁ ਸੇ
ਚਤੁਰੁ ਸਿਆਣਾ ॥ ਜਿਨਿ ਜਨਿ ਮਾਨਿਆ ਪ੍ਰਭ
ਕਾ ਭਾਣਾ ॥ ੨ ॥ ਜਗ ਮਹਿ ਆਇਆ ਸੇ
ਪਰਵਾਣੁ ॥ ਘਟਿ ਘਟਿ ਅਪਣਾ ਸੁਆਮੀ
ਜਾਣੁ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਭਾਗ
॥ ਹਰਿ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ ॥ ੪ ॥
੯੦ ॥ ੧੫੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ ॥
ਓਹੁ ਬਿਖਈ ਓਸੁ ਰਾਮ ਕੇ ਰੰਗੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਨ ਅਸਵਾਰ ਜੈਸੇ ਤੁਰੀ
ਸੀਗਾਰੀ ॥ ਜਿਉ ਕਾ ਪੁਰਖੁ ਪੁਚਾਰੈ
ਨਾਰੀ ॥ ੧ ॥ ਬੈਲ ਕਉ ਨੇੜਾ ਪਾਇ
ਦੁਹਾਵੈ ॥ ਗਉ ਚਰਿ ਸਿੰਘ ਪਾਛੈ ਪਾਵੈ ॥ ੨ ॥
ਗਾਡਰ ਲੇ ਕਾਮਧੇਨੁ ਕਰਿ ਪੂਜੀ ॥ ਸਉਦੇ
ਕਉ ਧਾਵੈ ਬਿਨੁ ਪੂਜੀ ॥ ੩ ॥ ਨਾਨਕ ਰਾਮ

from him. (never comes anywhere near him) (2)

The place, where only Lord's True Name is being recited is peaceful, worthy and full of great fortunes. (3)

O Nanak ! Wherever I go, my Master is always beside me and I have attained the Lord through the Grace of holy saints. (4-89-158)

Gour'i Mahala - 5 (Jo Pra'ni Govind Dhiavai)

The person, who meditates on True Name of the Lord, whether he be literate or illiterate, attains the highest status (seat of authority of sublime bliss by remembering the Lord. (1)

O Brother ! Try to meditate on True Name of the Lord in the company of holy saints, as without the True Name, all the wealth amassed during this life is false, untrue and worth nothing and liable to be lost. (Pause-1)

The person, who has acted upon or accepted Lord's Will as supreme, is really beautiful and full of wisdom. (2)

The life of the person, who has perceived the same Lord present in every form of life or in every being, is really worthwhile and fruitful. (The Lord is omni-present) (3)

O Nanak ! The person is really fortunate with perfect bliss whose mind is fully immersed in the love of the Lord (4-90-159)

Gour'i Mahala - 5 (Harke' Das siun s'akat nahi sung..)

The saint, serving the Lord and the faithless person interested in worldly pleasures (worldly falsehood) have nothing in common as the latter is always engrossed in the vicious circle of worldly pleasures while the former (Lord's Saint) is fully immersed in the Lord's love and devotion (Pause-1)

Just as an untrained rider cannot ride a horse or an eunuch cannot consummate the conjugal bliss (love) of a woman, so both have no meaning. (1)

Just as someone tries to milch the ox, or someone tries to follow a lion (for hunting) astride a cow; this is not possible. (2)

Just as someone tries to worship a lamb like the cow capable of fulfilling all his desires or wants to buy merchandise without investing any money; and both are impossible.

Similarly there is no possibility of the Guru-minded and the self-willed persons to coincide their objectives. (have n

ਜਪਿ ਚੀਤ ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਹਰਿ ਸਾ

੩ ॥ ੪ ॥ ੯੧ ॥ ੧੬੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਤਿ ਨਿਰਮਲ ਕਹੀਅਤ ਧੀਰ ॥ ਰਾਮ

ਇਨ੍ਹ ਪੀਵਤ ਬੀਰ ॥ ੧ ॥ ਹਰਿ ਕੇ ਚਰਣ

ਰੁਏ ਕਰਿ ਓਟ ॥ ਜਨਮ ਮਰਣ ਤੇ ਹੋਵਤ

॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇਤਨੁ ਨਿਰਮਲੁ ਜਿਤੁ

ਜੈਨ ਪਾਪੁ ॥ ਰਾਮ ਰੰਗਿ ਨਿਰਮਲ ਪਰਤਾਪੁ

੨ ॥ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਤ ਬਿਕਾਰ ॥ ਸਭ

ਤੂਚ ਏਹੋ ਉਪਕਾਰ ॥ ੩ ॥ ਪ੍ਰੇਮ ਭਗਤਿ

ਤੇ ਗੋਪਾਲ ॥ ਨਾਨਕ ਜਾਚੈ ਸਾਧ ਰਵਾਲ ॥

॥ ੯੨ ॥ ੧੬੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੀ ਪ੍ਰੀਤਿ ਗੋਵਿੰਦ ਸਿਉ ਲਾਗੀ ॥ ਮੇਲਿ

ਏ ਪੂਰਨ ਵਡਭਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭਰਤਾ

ਖ ਬਿਗਸੈ ਜਿਉ ਨਾਰੀ ॥ ਤਿਉ

ਰ ਜਨੁ ਜੀਵੈ ਨਾਮੁ ਚਿਤਾਰੀ ॥ ੧ ॥ ਪੂਤ

ਖ ਜਿਉ ਜੀਵਤ ਮਾਤਾ ॥ ਓਤਿ ਪੋਤਿ

ਹਰਿ ਸਿਉ ਰਾਤਾ ॥ ੨ ॥ ਲੋਭੀ ਅਨਦੁ

ਤੇ ਪੇਖਿ ਧਨਾ ॥ ਜਨ ਚਰਨ ਕਮਲ

ਉ ਲਾਗੈ ਮਨਾ ॥ ੩ ॥ ਬਿਸਰੁ ਨਹੀ

ਕੁ ਤਿਲੁ ਦਾਤਾਰ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ

ਨ ਅਧਾਰ ॥ ੪ ॥ ੯੩ ॥ ੧੬੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮ ਰਸਾਇਨਿ ਜੋ ਜਨ ਗੀਧੇ ॥ ਚਰਨ ਕਮਲ

meeting ground) (3)

O Nanak ! Let us remember the Lord with full devotion and meditate on True Name of the Master as He is our only true friend. (4-91-160)

Gour'i Mahala - 5 (Sa mat nirmal kehia dhir.....)

O Brother ! The person, who partakes of the Lord's True Name, the panacea of all ills, is really a wise man, possessing a clear, sharp and patient (intelligence) wisdom. (1)

The person, who inculcates the love of the Lord's lotus-feet in his heart as his mainstay, rids himself of the cycle of births and deaths. (Pause-1)

The body of a person is considered pure, which has no trace of sin in it; and by developing love of the Lord, one gets honour and recognition in the Lord's court. (2)

By seeking the company of holy saints, we can overcome all our vices; and this is the greatest favour done to anyone to enable him join the holy congregations. (for uniting with the Lord) (3)

O Nanak ! I would seek the dust of the lotus feet of such saints, who are immersed in the love of the Lord. (4-92-161)

Gour'i Mahala - 5 (Aisi preet Govind siun la'gi)

The saints have developed such a great love for the Lord that the Lord has united such fortunate saints with Himself. (Pause-1)

Just as the woman feels happy and rejoices at seeing her spouse, in the same manner the saint lives by remembering the Lord's True Name. (rejoices by reciting Lord's True Name) (1)

Just as the mother feels happy and thrilled on seeing her son (progress), same way the saints are completely immersed in the Lord's love like the warp and woof of a weaver. (2)

Just as a greedy person revels at seeing his wealth, in the same manner the saint rejoices at inculcating the lotus-feet of the Lord in his heart. (3)

O Nanak ! May I never forget the Lord-benefactor, as He is the mainstay of my very existence (life) for ever. (4-93-162)

Gour'i Mahala - 5 (Ram rasain jo jan' gidhai)

The persons, who are concentrating fully on the Lord's prayer and worship, are immersed in the devotion and love of

ਪ੍ਰੇਮ ਭਗਤੀ ਬੀਧੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਨ
ਰਸਾ ਦੀਸਹਿ ਸਭਿ ਛਾਰੁ ॥ ਨਾਮ ਬਿਨਾ
ਨਿਹਵਲ ਸੰਸਾਰ ॥ ੧ ॥ ਅੰਧ ਕੂਪ ਤੇ ਕਾਢੇ
ਆਪਿ ॥ ਗੁਣ ਗੋਵਿੰਦ ਅਚਰਜ ਪਰਤਾਪ ॥
੨ ॥ ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਨ ਗੋਪਾਲ ॥
ਬ੍ਰਹਮ ਪਸਾਰੁ ਜੀਅ ਸੰਗਿ ਦਇਆਲ ॥ ੩ ॥
ਕਹੁ ਨਾਨਕ ਸਾ ਕਥਨੀ ਸਾਰੁ ॥ ਮਾਨਿ ਲੇਤੁ
ਜਿਸੁ ਸਿਰਜਨਹਾਰੁ ॥ ੪ ॥ ੯੪ ॥ ੧੬੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨਿਤਪ੍ਰਤਿ ਨਾਵਨੁ ਰਾਮ ਸਰਿ ਕੀਜੈ ॥ ਝੋਲਿ
ਮਹਾ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥ ੧ ॥ ਰਹਾਉ
॥ ਨਿਰਮਲ ਉਦਕੁ ਗੋਵਿੰਦ ਕਾ ਨਾਮ ॥ ਮਜਨੁ
ਕਰਤ ਪੂਰਨ ਸਭਿ ਕਾਮ ॥ ੧ ॥ ਸੰਤ ਸੰਗਿ
ਤਹ ਗੋਸਟਿ ਹੋਇ ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਵਿਖ
ਖੋਇ ॥ ੨ ॥ ਸਿਮਰਹਿ ਸਾਧ ਕਰਹਿ ਆਨੰਦੁ
॥ ਮਨਿ ਤਨਿ ਰਵਿਆ ਪਰਮਾਨੰਦੁ ॥ ੩ ॥
ਜਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਚਰਣ ਨਿਧਾਨ ॥
ਨਾਨਕ ਦਾਸ ਤਿਸਹਿ ਕੁਰਬਾਨ ॥ ੪ ॥ ੯੫
॥ ੧੬੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸੇ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ ॥ ਹਰਿ
ਕੀਰਤਨ ਮਹਿ ਏਹੁ ਮਨੁ ਜਾਗੈ ॥ ੧ ॥ ਰਹਾਉ

the lotus-feet of the Lord. (Pause-1)

Apart from Lord's True Name, all other pleasures of life are as useless as the ash; infact without True Name, the whole Universe is worthless. (1)

The Lord Himself has saved us from the blind well, of ignorance in the world, and the charm of singing Lord's praises is really worthwhile. (2)

The Lord, (Master) pervades everywhere in the Universe, whether in the forests, green lands and the three areas of earth, sky and the atmosphere (in between) (or whole universe) and the benevolent Lord, whose presence is felt everywhere, (who is the sole creator of this) is by the side of His creation and mankind all the time. (3)

O Nanak ! The person, whose writ runs with the Lord, (the Lord accepts whatever he says) is to be considered really great. (4-94-163)

Gour'i Mahala - 5 (Nit prat n'av'an Ram sar kijai ..)

Let us cleanse our minds of the dirt of our sins, and then enjoy the nectar of True Name and sing the Lord's praises in the company of holy saints by ridding us of our dual-mindedness (just as taking a bath in the Ramsar Tank by removing the green layer of growth on top). (Pause-1)

The Lord's Name is like pure and crystal-clear water, and by immersing our body in this water, (of True Name) all our desires will be fulfilled. (We should inculcate Lord's True Name in our minds, so that all our desires are fulfilled). (1)

In the company of holy saints there is only talk of Lord's Praises and His Greatness, which removes the filth of all our sins of the ages. (2)

In the company of holy congregations, we enjoy perfect bliss by meditating on True Name, as the Lord, the fountain-head of all joy and pleasures, abides in our body and mind. (3)

O Nanak ! I offer myself as a sacrifice to those Guru-minded saints, who have attained the treasure of the lotus-feet of the Lord, the benefactor and bestower of all gifts on us. (4-95-164)

Gour'i Mahala - 5 (So kichh kar jit mael na lagai...)

O Brother ! Try to perform such good deeds and such noble actions in life that your mind does not get polluted with the dirt of worldly falsehood or various sins. With this True Name your mind will always be alert in the praise of the Lord and you will enjoy eternal bliss. (Pause-1)

ਕੋ ਸਿਮਰਿ ਨ ਦੂਜਾ ਭਾਉ ॥ ਸੰਤ ਸੰਗਿ

ਕੇਵਲ ਨਾਉ ॥ ੧ ॥ ਕਰਮ ਧਰਮ

ਬ੍ਰਤ ਪੂਜਾ ॥ ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ

॥ ੨ ॥ ਤਾ ਕੀ ਪੂਰਨ ਹੋਈ ਘਾਲ ॥

ਕੀ ਪ੍ਰੀਤਿ ਅਪੁਨੇ ਪ੍ਰਭ ਨਾਲਿ ॥ ੩ ॥ ਸੋ

ਨੈ ਹੈ ਅਪਰ ਅਪਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ

ਬਿਕਾਰ ॥ ੪ ॥ ੯੬ ॥ ੧੬੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਵਤ ਛਾਡਿ ਜਾਹਿ ਦੇਵਾਨੇ ॥ ਮੁਇਆ

ਤੇ ਕੋ ਵਰਸਾਨੇ ॥ ੧ ॥ ਸਿਮਰਿ ਗੋਵਿੰਦੁ

ਤਨਿ ਧੁਰਿ ਲਿਖਿਆ ॥ ਕਾਹੂ ਕਾਜ ਨ

ਭੁਤ ਬਿਖਿਆ ॥ ੧ ॥ ਹਰਾਉ ॥ ਬਿਖੈ

ਉਰੀ ਜਿਨਿ ਜਿਨਿ ਖਾਈ ॥ ਤਾ ਕੀ

ਨਾ ਕਬਹੂੰ ਨ ਜਾਈ ॥ ੨ ॥ ਦਾਰਨ

ਦੁਤਰ ਸੰਸਾਰੁ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੈਸੇ

ਰਸਿ ਪਾਰਿ ॥ ੩ ॥ ਸਾਧਸੰਗਿ ਮਿਲਿ

ਕੁਲ ਸਾਧਿ ॥ ਰਾਮ ਨਾਮ ਨਾਨਕ

ਸਾਧਿ ॥੪॥੯੭॥੧੬੬॥

ਗਉੜੀ ਮਹਲਾ ੫

ੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ ॥

ਭ੍ਰਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥ ੧

O Brother ! Try to meditate on the True Name of the Lord, ridding yourself of dual-mindedness and concentrate on one Lord only. In the company of holy saints or holy congregations remember the Lord alone, the Perfect Master and recite His True Name. (1)

Apart from the Lord it is no use worshipping any other god; as all other formalities, penances, disciplined life and worship of statues are not worthwhile and should be discouraged. (2)

The person, who has developed love and devotion for the Master, has successfully carried out his mission in life and his service has been approved. (by the Lord) (3)

O Nanak ! He alone is a real worthy devotee, (a devotee of god Vishnu) who has concentrated on the worship of the Lord Almighty alone, leaving aside all other vicious actions and worldly falsehood. (of greed, and sexual desire) (4-96-165)

Gour'i Mahala - 5 (*Jiwat chha'd jahai de'wanai*)

O foolish Man ! Why are you so much enamoured by the love of such persons who desert you and neglect you completely while you were alive and now when you are dead, they perform such artificial formalities and religious functions? (1)

O Brother ! Remember the Lord and meditate on the True Name of the Lord, whose presence has been felt and inculcated in our body and mind from the very beginning (in the mother's womb) and this worldly falsehood with its poisonous effects, will be of no avail to you. (Pause-1)

Whosoever has partaken of this worldly falsehood, Maya, (the cheat) could never rid himself of his greed for more and more of these worldly pleasures. (It is like the herb which was used for waylaying persons after making them unconscious.) (2)

This world is like a dreadful ocean of grief and pain which is rather difficult to cross; how could you cross this ocean of life, without the help of True Name of the Lord? (3)

O Nanak ! Let us try to inculcate the Lord's True Name in our hearts and in the company of holy saints make this life worthwhile and successful, (improve our life here and hereafter) here and hereafter. (9-97-166)

Gour'i Mahala - 5 (*Ghariban uper je khinje dar'i ..*)

The powerful man, who tries to take action and revenge against unarmed helpless holy persons, and commits brutal sins against innocent persons, meets an ignominious end. (such a brute is burnt in fire like Sulahi Khan) (1)

॥ ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ ॥ ਅਪੁਨੇ ਦਾਸ
ਕਉ ਰਾਖਨਹਾਰੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਦਿ
ਜੁਗਾਦਿ ਪ੍ਰਗਟਿ ਪਰਤਾਪੁ ॥ ਨਿੰਦਕੁ ਮੁਆ
ਉਪਜਿ ਵਡ ਤਾਪੁ ॥ ੨ ॥ ਤਿਨਿ ਮਾਰਿਆ ਜਿ
ਰਖੈ ਨ ਕੋਇ ॥ ਆਗੈ ਪਾਛੈ ਮੰਦੀ ਸੋਇ ॥ ੩
॥ ਅਪੁਨੇ ਦਾਸ ਰਾਖੈ ਕੰਠਿ ਲਾਇ ॥ ਸਰਣਿ
ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਿਆਇ
॥੩॥੯੮॥੧੬੭॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਹਜਰੁ ਝੂਠਾ ਕੀਤੇਨੁ ਆਪਿ ॥ ਪਾਪੀ ਕਉ
ਲਾਗਾ ਸੰਤਾਪੁ ॥ ੧ ॥ ਜਿਸਹਿ ਸਹਾਈ
ਗੋਬਿੰਦੁ ਮੇਰਾ ॥ ਤਿਸੁ ਕਉ ਜਮੁ ਨਹੀ ਆਵੈ
ਨੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਚੀ ਦਰਗਹ ਬੋਲੈ
ਕੂੜ ॥ ਸਿਰ ਹਾਥ ਪਛੋੜੈ ਅੰਧਾ ਮੂੜ ॥ ੨ ॥
ਰੋਗ ਬਿਆਪੇ ਕਰਦੇ ਪਾਪ ॥ ਅਦਲੀ ਹੋਇ
ਬੈਠਾ ਪ੍ਰਭੁ ਆਪਿ ॥ ੩ ॥ ਅਪਨ ਕਮਾਇਐ
ਆਪੇ ਬਾਧੇ ॥ ਦਰਬੁ ਗਇਆ ਸਭੁ ਜੀਅ ਕੈ
ਸਾਥੈ ॥ ੪ ॥ ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦਰਬਾਰਿ ॥
ਰਾਖੀ ਪੈਜ ਮੇਰੈ ਕਰਤਾਰਿ ॥੫॥੯੯॥੧੬੮॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜਨ ਕੀ ਧੂਰਿ ਮਨ ਮੀਠ ਖਟਾਨੀ ॥ ਪੂਰਬਿ
ਕਰਮਿ ਲਿਖਿਆ ਧੂਰਿ ਪ੍ਰਾਨੀ ॥ ੧ ॥ ਰਹਾਉ

The Lord always imparts full justice and protects His beloved ones against any mishaps (Pause-1)

The Lord's disciples and (slaves) followers attain greatness and recognition always throughout the ages. The persons who torment Guru-minded persons and speak ill against them suffer so badly and undergo all sorts of sufferings and are finally burnt alive. (2)

The person, on whom the Lord's curse falls, could not be saved by anybody, in fact he is dishonoured here and hereafter and loses his respect everywhere. (3)

O Nanak ! The Lord keeps His disciples (under) in His embrace with full care and love. We have sought refuge at the Lord's lotus feet and remember Him always, meditating on the True Name of the Lord. (4-98-167)

Gour'i Mahala - 5 (Mehjar jhootha kitone aa'p)

The person, who claimed falsely the ownership of the Baoli (deep well with steps) dug up by Guru Amar Das, was thrown out with dishonour (from the Emperor Akbar's Court) (There is full justice in Lord's Court and anyone professing falsehood will come to grief, like the person cited above) The person concerned suffered so badly that he could not take or swallow anything (as a result of his falsehood) (1)

The person, who is rendered help by my True Master, does not suffer at the hands of the god of death. (Yama) (Pause-1)

The person, who put up false claim for the Baoli (well with steps) pointing false accusations against the Guru, was proved wrong in the true court of Akbar, the Emperor and thrown out. The blind fool then started wailing and beating his breast against the judgement. (2)

By developing enmity against the Guru, the person suffered from many maladies, as the Emperor (in the guise of Akbar) was installed by the Lord, to dispense justice. (3)

Such false persons face death because of their evil deed and the wealth amassed by them also was wasted after their death. (4)

O Nanak ! The persons, who sought the support of the Lord's Court, were protected by my Lord and their honour restored. (5-99-168)

Gour'i Mahala - 5 (J'an ki dho'or ma'n meeth khata'ni...

The person, who is predestined by the Lord and is fortunate enough, receives the dust of the lotus-feet of the saint who are dearest to him. (Pause-1)

ਮਹਿਬੂਬਿ ਮਨ ਪੂਰਿ ਬਿਧਾਈ ॥ ਸਾਧ ਪੂਰਿ
ਤ ਸੁਧ ਮੰਜਾਈ ॥ ੧ ॥ ਅਨਿਕ ਜਲਾ ਜੇ
ਦੇਹੀ ॥ ਮੈਲੁ ਨ ਉਤਰੈ ਸੁਧੁ ਨ ਤੇਹੀ ॥
ਸਤਿਗੁਰੁ ਭੋਟਿਓ ਸਦਾ ਕ੍ਰਿਪਾਲ ॥ ਹਰਿ
ਸਿਮਰਿ ਕਾਟਿਆ ਭਉ ਕਾਲ ॥ ੩ ॥
ਭਗਤਿ ਜੁਗਤਿ ਹਰਿ ਨਾਉ ॥
ਭਗਤਿ ਨਾਨਕ ਗੁਣ
ਉ ॥ ੪ ॥ ੧੦੦ ॥ ੧੬੯ ॥

ਗਉੜੀ ਮਹਾਲਾ ੫ ॥

ੜਨ ਪਦਵੀ ਹਰਿ ਕੇ ਦਾਸ ॥ ਜਿਨ ਮਿਲਿਆ
ਤਮ ਪਰਗਾਸੁ ॥ ੧ ॥ ਹਰਿ ਕਾ ਸਿਮਰਨੁ
ਨ ਮਨ ਕਾਨੀ ॥ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਦੁਆਰ
ਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਆਠ ਪਹਰ
ਆਈਐ ਗੋਪਾਲੁ ॥ ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ
ਹਾਲੁ ॥ ੨ ॥ ੧੦੧ ॥ ੧੭੦ ॥

ਗਉੜੀ ਮਹਾਲਾ ੫ ॥

ਤਿ ਭਈ ਗੁਰ ਗੋਬਿਦਿ ਪਾਈ ॥ ਤਾਪ ਪਾਪ
ਨਸੇ ਮੇਰੇ ਭਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ
ਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨ ॥ ਬਿਨਸੇ ਰੋਗ ਭਏ
ਲੇਆਨ ॥ ੧ ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਅਗਮ
ਚਾਰ ॥ ਸਾਧੁ ਸੰਗਮਿ ਹੈ ਨਿਸਤਾਰ ॥ ੨ ॥
ਰਮਲ ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨੀਤ ॥ ਗਈ

The mind which had become turbid and hazy with the dirt of ego, becomes purified with the dust of the lotus-feet of saints. (with the love of holy saints, one's dirty mind gets purified). (1)

When someone washes the body with the waters of holy rivers; neither he gets rid of his ego nor his body gets purified, whereas it is possible in the company of holy congregations. (2)

When we attained the True Guru, who is ever so benevolent; we got rid of the fear of death by meditating on True Name of the Lord. (3)

O Nanak ! We should appreciate that the attainment of True Name consists, in fact, (in itself) of all the achievements like yoga, worldly pleasures, and salvation. So let us sing the praises of the Lord with love and devotion. (4-100-169)

Gour'i Mahala - 5 (Jiwan padvi har ke da'ss)

The Lord's saints impart real meaning of life to our existence; with whose help we may attain the light of knowledge in our minds. (1)

O my mind ! Let us listen to the Lord's True Name with our ears. Then we may attain peace and tranquillity of mind in the Lord's Court. (in Lord's Presence).

(O Brother ! Try to meditate on True Name in your mind and listen to His Praises with your ears; then you will achieve peace in the Lord's Presence). (Pause-1)

O Nanak ! We should remember the Lord all the twenty-four hours so that with a glimpse of the Lord, we may attain joy and bliss of life. (to the maximum). (2-101-170)

Gour'i Mahala - 5 (Sant bhei Gur Gobind paiyee)

O Brother ! We have attained peace through the Guru's Grace; and all our sins and worries have been cast away. (Pause-1)

O Brother ! Try to recite the True Name of the Lord with your tongue every day, so that all your miseries and problems will be solved and you may relax in comfort and peace having attained Salvation. (1)

Let us think over (deliberate) the virtues and blessings of the Great Lord who is beyond our comprehension; and associate with the company of holy saints (holy congregations) so that in their company we may attain salvation. (2)

ਬਿਆਧਿ ਉਬਰੇ ਜਨ ਮੀਤ ॥੩॥ ਮਨ ਬਚ
ਕ੍ਰਮ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈ ॥ ਨਾਨਕ ਦਾਸ
ਤੇਰੀ ਸਰਣਾਈ ॥ ੪ ॥ ੧੦੨ ॥ ੧੭੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨੇਤ੍ਰ ਪ੍ਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ ॥ ਭਰਮ ਗਏ
ਪੂਰਨ ਭਈ ਸੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੀਤਲਾ
ਤੇ ਰਖਿਆ ਬਿਹਾਰੀ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਕਿਰਪਾ
ਧਾਰੀ ॥ ੧ ॥ ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੋ ਜੀਵੈ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ
॥੨॥੧੦੩॥੧੭੨॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਧਨੁ ਓਹੁ ਮਸਤਕੁ ਧਨੁ ਤੇਰੇ ਨੇਤ ॥ ਧਨੁ ਓਇ
ਭਗਤ ਜਿਨ ਤੁਮ ਸੰਗਿ ਹੇਤ ॥ ੧ ॥ ਨਾਮ
ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਲਹੀਐ ॥ ਰਸਨਾ ਰਾਮ ਨਾਮ
ਜਸੁ ਕਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਿਨ ਉਪਰਿ
ਜਾਈਐ ਕੁਰਬਾਣੁ ॥ ਨਾਨਕ ਜਿਨਿ ਜਪਿਆ
ਨਿਰਬਾਣੁ ॥ ੨ ॥ ੧੦੪ ॥ ੧੭੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੂੰ ਹੈ ਮਸਲਤਿ ਤੂੰ ਹੈ ਨਾਲਿ ॥ ਤੂੰ ਹੈ ਰਾਖਹਿ
ਸਾਰਿ ਸਮਾਲਿ ॥ ੧ ॥ ਐਸਾ ਰਾਮੁ ਦੀਨ
ਦੁਨੀ ਸਹਾਈ ॥ ਦਾਸ ਕੀ ਪੈਜ ਰਖੈ ਮੇਰੇ ਭਾਈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਆਗੈ ਆਪਿ ਇਹੁ ਥਾਨੁ

O Brother ! Sing the praises of the Lord daily. Whosoever has befriended the Lord, has solved all his problems, ended his worries and maladies. (and finally united with Lord) (3)

O Nanak ! I have sought refuge at the lotus-feet of the Lord. O Lord ! Pray grant me Your Grace as I have meditated on You with body, mind and soul ! (with mind, speech and action) (4-102-171)

Gour'i Mahala - 5 (Ne'tar Pargas kia Gurdev)

With the Guru's Grace, light has dawned on (my eyes) and true knowledge has been gained with which all my doubts and misgivings have been cleared, and my service (to the Guru) has been successful. (Pause-1)

The Lord has showered His blessings and Grace on me and saved us from such whimsical practices as worshipping the goddess Sitala. (1)

O Nanak ! Whosoever dwells on True Name with concentration, attains salvation in this life itself. So let us partake of this nectar of True Name, in the company of holy saints (2-103-172)

Gour'i Mahala - 5 (Dhan oh mastak dhan terai nait...)

O Lord ! Blessed is the forehead which bows to You and blessed are the eyes which behold Your vision ! Blessed are the saints who have developed love for You ! (1)

How could we find solace without remembering the Lord's True Name? By singing the Lord's praises, and remembering the True Name of the Lord, we could attain real bliss. (Pause-1)

O Nanak ! Let us offer ourselves as a sacrifice to those Guru-minded persons, who have meditated on the Lord, (who is) free of all worldly attachments. (2-104-173)

Gour'i Mahala - 5 (Tu hain maslat tu hain naal)

O Lord ! You are the adviser of the saints and You are always present beside us, being omni-present and protect us in every step. (1)

O Brother ! The Lord Benefactor is our support and mainstay in this world and hereafter; and He alone maintains our prestige and our welfare. (Pause-1)

The Universe is controlled by the Lord, and even in the

ਸਿ ਜਾ ਕੈ ॥ ਆਠ ਪਹਰ ਮਨੁ ਹਰਿ ਕਉ
ਪੈ ॥ ੨ ॥ ਪਤਿ ਪਰਵਾਣੁ ਸਚੁ ਨੀਸਾਣੁ
ਜਾ ਕਉ ਆਪਿ ਕਰਹਿ ਫੁਰਮਾਨੁ ॥ ੩ ॥
ਅਪੇ ਦਾਤਾ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿ ॥ ਨਿਤ ਨਿਤ
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸਮਾਲਿ ॥ ੪ ॥ ੧੦੫
॥ ੧੭੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿਗੁਰੁ ਪੂਰਾ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ॥ ਹਿਰਦੈ
ਸਿਆ ਸਦਾ ਗੁਪਾਲੁ ॥ ੧ ॥ ਰਾਮੁ ਰਵਤ
ਦ ਹੀ ਸੁਖੁ ਪਾਇਆ ॥ ਮਇਆ ਕਰੀ
ਰਨ ਹਰਿ ਰਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ ॥ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਅਸਥਿਰੁ ਸੋਹਾਗੁ ॥ ੨ ॥ ੧੦੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੀ ਖੋਲਿ ਵਿਛਾਏ ਹੋਠਿ ॥ ਗਰਧਪ ਵਾਂਗੂ
ਨਾਹੇ ਪੇਟਿ ॥ ੧ ॥ ਬਿਨੁ ਕਰਤੂਤੀ ਮੁਕਤਿ
ਪਾਈਐ ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਨਾਮੁ
ਖਾਈਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਜਾ ਤਿਲਕ
ਰਤ ਇਸਨਾਨਾ ॥ ਫੁਰੀ ਕਾਢਿ ਲੇਵੈ ਹਥਿ
ਭਾਨਾ ॥ ੨ ॥ ਬੇਦੁ ਪੜੈ ਮੁਖਿ ਮੀਠੀ ਬਾਣੀ
ਜੀਆਂ ਕੁਹਤ ਨ ਸੰਗੈ ਪਰਾਣੀ ॥ ੩ ॥
ਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਧਾਰੈ ॥ ਹਿਰਦਾ
ਸੁ ਥੁਹਮੁ ਬੀਚਾਰੈ ॥ ੪ ॥ ੧੦੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਥਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥
ਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥ ੧ ॥

next world He alone is there to protect us. O my mind !
Remember such a Lord all the time. (twenty-four hours) (2)

The person, whom the Lord enables to follow the Lord's
Will through the Guru's guidance, receives honour at the Lord's
Court and attains the True Name of the Lord as well. (3)

O Nanak ! The Lord sustains everyone, being the
benefactor of everyone; as such we should remember the Lord
day in and day out. (4-105-174)

Gour'i Mahala - 5 ("Sat Gur Poora bhia' Kirpal")

The True Guru, through His benevolence, has enabled
me to inculcate His love in my heart. (1)

The perfect Lord has blessed us with His Grace and we
have attained eternal bliss by reciting His True Name.
(Pause-1)

O Nanak ! The persons, who are fortunate and pre-destined
by Lord's Will, have attained the ever-existent Lord-Spouse.
(2-106)

Gour'i Mahala - 5 (Thoti Khol Vichhai heth.)

The person, who has lost all his prestige (spreads the
wearing apparel as a bed sheet) and fills his stomach like an
ass. (1)

No one can attain salvation without doing good deeds,
as salvation could be gained only by reciting True Name.
(Pause-1)

A person, who is engaged in worship, puts saffron mark
on his forehead and bathes (at holy places), behaves like a
sinner by accepting alms at the point of a knife. (2)

The person, who recites Vedas with a sweet tongue kills
other human beings without any restraint. (3)

O Nanak ! The person, who is blessed with the Lord's
Grace, purifies himself and recites the Lord's True Name.
(deliberates and meditates on the Lord) (4-107)

Gour'i Mahala - 5 (Thir ghar baisoh har jan piarai...)

O Man! O Lord's Beloved! Try to concentrate on the Lord
within yourself, and stop wandering around. (in search of
Him); and meditate with concentration on Lord's True Name.

ਰਹਾਉ ॥ ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥
ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥ ੧ ॥
ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ ॥ ੨ ॥
ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ ॥ ਸਾਧ
ਸੰਗਤਿ ਮਿਲਿ ਕੀਨੇ ਦਾਨੁ ॥ ੩ ॥ ਸਰਣਿ
ਪਰੇਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥ ਨਾਨਕ ਓਟ ਪਕਰੀ
ਪ੍ਰਭ ਸੁਆਮੀ ॥ ੪ ॥ ੧੦੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ ॥ ਹਰਿ
ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ ॥ ਹਰਿ
ਸੰਗਿ ਰਾਤੇ ਨਹੀ ਭੂਬੈ ਜਲਾ ॥ ਹਰਿ ਸੰਗਿ
ਰਾਤੇ ਸੁਫਲ ਫਲਾ ॥ ੧ ॥ ਸਭ ਭੈ ਮਿਟਹਿ
ਤੁਮਾਰੈ ਨਾਇ ॥ ਭੇਟਤ ਸੰਗਿ ਹਰਿ ਹਰਿ
ਗੁਨ ਗਾਇ ॥ ਰਹਾਉ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ
ਮਿਟੈ ਸਭ ਚਿੰਤਾ ॥ ਹਰਿ ਸਿਉ ਸੋ ਰਚੈ
ਜਿਸੁ ਸਾਧ ਕਾ ਮੰਤਾ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ
ਜਮ ਕੀ ਨਹੀ ਤ੍ਰਾਸ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ
ਪੂਰਨ ਆਸ ॥ ੨ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਦੂਖ
ਨ ਲਾਰੈ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਅਨਦਿਨੁ
ਜਾਰੈ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਸਹਜ ਘਰਿ
ਵਸੈ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭ੍ਰਮ ਭਉ ਨਸੈ ॥
੩ ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਤਿ ਊਤਮ ਹੋਇ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਿਰਮਲ ਸੋਇ ॥ ਕਹੁ
ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿ ਜਾਈ ॥ ਜਿਨ
ਕਉ ਪ੍ਰਭ ਮੇਰਾ ਬਿਸਰਤ
ਨਾਹੀ ॥੪॥੧੦੯॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨ ਭਏ ॥ ਮਾਰਗਿ

The True Guru will help you complete all your jobs (functions) successfully. (Pause-1)

The Lord destroys all the enemies and brutes, (working against you) and protects the honour of His disciples. (1)

All the kings and emperors are brought under our control (by the Lord) and now we partake of the nectar of True Name which is so delicious. (that we cannot explain it) (2)

Let us remember the True Lord without fear or any other worry and in the company of holy congregation meditate on True Name, which is the gift of the saints. (3)

O Nanak! We have sought the support of All Powerful Omniscient Lord and have sought the help of Lord Almighty (4-108)

Gour'i Mahala -5 (Har sung ra'tai bhahai na ja'lai ...)

By inculcating the love of the Lord in one's heart, one cannot be burnt in the fire of worldly desires; nor the worldly falsehood (Maya) could deceive one imbued with the love of the Lord. Neither one could be drowned in water and one flourishes, being immersed in Lord's True Name. (1)

O Brother ! All your fears will vanish by reciting True Name, so better sing the praises of the Lord in the company of holy saints. (Pause-1)

All your worries come to an end by worshipping the Lord and the person, blessed with the teachings of the Guru, develops the love of the Lord. One does not worry about the fear of death (Yama) and gets his desires fulfilled by remembering the Lord. (2)

One does not face any sufferings by imbibing the love of the Lord, and one gets enlightened with true knowledge through the Lord's love. One attains the fourth state of Equipose and casts off his dual-mindedness or fear by developing the love of the Lord. (3)

One becomes more intelligent with the love of the Lord and wins praises of everyone. O Nanak ! I would offer myself as a sacrifice to the persons, who never forsake the love of the Lord. (4-109)

Gour'i Mahala -5 (Udam karat sital ma'n bheai)

By making an effort, to get the company of holy saints, I

ਚਲਤ ਸਗਲ ਦੁਖ ਗਾਏ ॥ ਨਾਮੁ ਜਪਤ ਮਨਿ
ਭਏ ਅਨੰਦ ॥ ਰਸਿ ਗਾਏ ਗੁਨ ਪਰਮਾਨੰਦ ॥
੧ ॥ ਖੋਮ ਭਇਆ ਕੁਸਲ ਘਰਿ ਆਏ ॥
ਭੇਟਤ ਸਾਧਸੰਗਿ ਗਈ ਬਲਾਏ ॥ ਰਹਾਉ ॥
ਨੇਤ੍ਰ ਪੁਨੀਤ ਪੇਖਤ ਹੀ ਦਰਸ ॥ ਧਨਿ ਮਸਤਕ
ਚਰਨ ਕਮਲ ਹੀ ਪਰਸ ॥ ਗੋਬਿੰਦ ਕੀ ਟਹਲ
ਸਫਲ ਇਹ ਕਾਇਆ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਰਮ
ਪਦੁ ਪਾਇਆ ॥ ੨ ॥ ਜਨ ਕੀ ਕੀਨੀ ਆਪਿ
ਸਹਾਇ ॥ ਸੁਖੁ ਪਾਇਆ ਲਗਿ ਦਾਸਹ ਪਾਇ
॥ ਆਪੁ ਗਇਆ ਤਾ ਆਪਹਿ ਭਏ ॥ ਕ੍ਰਿਪਾ
ਨਿਧਾਨ ਕੀ ਸਰਨੀ ਪਏ ॥ ੩ ॥ ਜੋ ਚਾਹਤ
ਸੋਈ ਜਬ ਪਾਇਆ ॥ ਤਬ ਫੁੰਦਨ ਕਹਾ ਕੋ
ਜਾਇਆ ॥ ਅਸਥਿਰ ਭਏ ਬਸੇ ਸੁਖ ਆਸਨ
॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ
ਬਾਸਨ ॥੪॥੧੧੦॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਕੋਟਿ ਮਜਨ ਕੀਨੋ ਇਸਨਾਨ ॥ ਲਾਖ ਅਰਬ
ਖਰਬ ਦੀਨੋ ਦਾਨੁ ॥ ਜਾ ਮਨਿ ਵਸਿਓ ਹਰਿ ਕੋ
ਨਾਮੁ ॥ ੧ ॥ ਸਗਲ ਪਵਿਤ ਗੁਨ ਗਾਇ
ਗੁਪਾਲ ॥ ਪਾਪ ਮਿਟਹਿ ਸਾਧੂ ਸਰਨਿ
ਦਇਆਲ ॥ ਰਹਾਉ ॥ ਬਹੁਤੁ ਉਰਧ ਤਪ
ਸਾਧਨ ਸਾਧੇ ॥ ਅਨਿਕ ਲਾਭ ਮਨੋਰਥ ਲਾਧੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਨ ਆਰਾਧੇ ॥ ੨ ॥
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬਖਾਨੇ ॥ ਜੋਗ ਰਿਆਨ
ਸਿਧ ਸੁਖ ਜਾਨੇ ॥ ਨਾਮੁ ਜਪਤ ਪ੍ਰਭ ਸਿਉ ਮਨ

have become pure of heart and have got rid of all my miseries and ills by following the path of the Lord. By meditating on True Name of the Lord, we have got joy and bliss and now we sing the Lord's praises with satisfaction. (1)

Now we have found all comforts and have attained perfect bliss and have got rid of all our afflictions through meditation of True Name. (Pause)

Our eyes have been sanctified with the glimpse of the Lord and our foreheads have become blessed with the touch of the lotus-feet of the Lord.

This body has been accepted and purified by the service of the Lord, and with the Guru's Grace we have attained the highest state of Equipoise. (2)

The Lord has helped His disciples and we have found solace at the lotus feet of the Lord's saints. When we overcame our ego, we became an embodiment of Lord's blessings and have sought refuge at the Lord's lotus-feet, the treasure of all virtues. (3)

When we attained the Lord within ourselves, whom we were trying to locate, (seek) then where is the need for further exploration elsewhere ? When we are immersed in the Lord, the abode of all peace and solace, and our mind is concentrated on the Lord, then we live in peace and tranquillity.

O Nanak! We enjoy the bliss of life with the Guru's Grace and blessings. (4-110)

Gour'i Mahala -5 (kot maj'an kino isnan)

By reciting the Lord's True Name one gets the feeling and satisfaction of bathing at crores of holy places and giving alms to millions of people; infact the inculcating of True Name in one's heart is the real achievement. (1)

All the men have been purified by singing the praises of the Lord; and all our sins have been washed away by taking refuge at the lotus-feet of the benevolent and holy saints. (Pause)

We have undergone lot of penance, including positioning ourselves upside down and then by remembering the Lord with lot of efforts, have got all our aims of life fulfilled and have recited the Lord's True Name also. (with the tongue) (but nothing equals, the gain of True Name) (2)

We have read all the Smritis, Shastras and Vedas (Hindu books of lore) and then gained knowledge through Yoga and

ਮਾਨੇ ॥ ੩ ॥ ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ
ਅਪਾਰੇ ॥ ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੈ ਬੀਚਾਰੇ
॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥ ੪ ॥
੧੧੧ ॥

ਗੁਰਿਤੀ ਮਹਲਾ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ॥
ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ ॥ ੧ ॥
॥ ਗੁਰ ਗੋਬਿੰਦੁ ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਾ ॥ ਤਿਸਹਿ
ਅਗਾਧਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥ ਰਹਾਉ ॥
ਅਨਦਿਨੁ ਜਪਉ ਗੁਰੁ ਗੁਰ ਨਾਮ ॥ ਤਾ ਤੇ
ਸਿਧਿ ਭਏ ਸਗਲ ਕਾਮ ॥ ੨ ॥ ਦਰਸਨ
ਦੇਖਿ ਸੀਤਲ ਮਨ ਭਏ ॥ ਜਨਮ ਜਨਮ ਕੇ
ਕਿਲਬਿਖ ਗਏ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਕਹਾ
ਭੈ ਭਾਈ ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪੈਜ
ਰਖਾਈ ॥੪॥੧੧੨॥

ਗੁਰਿਤੀ ਮਹਲਾ ੫ ॥

ਅਪਨੇ ਸੇਵਕ ਕਉ ਆਪਿ ਸਹਾਈ ॥ ਨਿਤ
ਪ੍ਰਤਿਪਾਰੈ ਬਾਪ ਜੈਸੇ ਮਾਈ ॥ ੧ ॥ ਪ੍ਰਭ ਕੀ
ਸਰਨਿ ਉਬਰੈ ਸਭ ਕੋਇ ॥ ਕਰਨ ਕਰਾਵਨ
ਪੂਰਨ ਸਚੁ ਸੋਇ ॥ ਰਹਾਉ ॥ ਅਬ ਮਨਿ
ਬਸਿਆ ਕਰਨੈਹਾਰਾ ॥ ਭੈ ਬਿਨਸੇ ਆਤਮ
ਸੁਖ ਸਾਰਾ ॥ ੨ ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ
ਜਨ ਰਾਖੇ ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ
ਲਾਥੇ ॥ ੩ ॥ ਕਹਨੁ ਨ ਜਾਇ ਪ੍ਰਭ ਕੀ
ਵਡਿਆਈ ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਨਾਈ
॥ ੪ ॥ ੧੧੩ ॥

practices of Sadhus (Sidhas) which has brought some satisfaction. But the bliss and joy gained through meditation of True Name is sublime and one's heart gets imbued with the Lord's love. (3)

O Nanak ! May the Lord bless me with His Grace and enable me to inculcate the love of the True Name by reciting Lord's True Name ! The Lord is too Great and limitless and beyond our comprehension. (4-111)

Gour'i Mahala -5 (Simar Simar Simar sukh pa'ya....)

By meditating on True Name of the Lord, worthy of remembrance, we have attained real peace and tranquillity. (We) have found solace by inculcating the Guru's lotus-feet in my heart. (1)

The Guru is an image and incarnation of the Lord Himself, by remembering Him we find peace of mind and satisfaction. (Pause)

Since I recite the Guru's True Name day and night, all my desires are fulfilled and jobs completed. (2)

By having a glimpse of the Guru, my body and mind (soul) gets satisfaction and peace; and all the sins of ages disappear. (3)

O Nanak! Why should we be afraid of anything, when the Lord has protected our honour, the honour of His disciples. (4-112)

Gour'i Mahala -5 (Apne sewak ko aa'p sah'aiee....)

The Lord safeguards and protects the honour of His disciple, (servant) and sustains him like the father and mother. (1)

All those persons, who have sought the support of the Lord, have been saved, as the True Lord is controlling the cause and effect of everything happening here. (Pause)

Now I have attained all the joy and bliss by ridding myself of the fear complex as the Lord-Creator abides now in my soul. (heart) (2)

The Lord has protected His disciples through His Grace, and all the sins and ills of ages have been cast away. (3)

O Nanak ! It is rather difficult to describe the Greatness of the Lord. I have now sought the support of the Lord as a true disciple, (slave) for attaining His Grace. (4-113)

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਮ ਕੋ ਬਲ ਪੂਰਨ ਭਾਈ ॥ ਤਾ ਤੇ ਬ੍ਰਿਖਾ ਨ
ਬਿਆਪੈ ਕਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਜੋ ਚਿਤਵੈ
ਦਾਸੁ ਹਰਿ ਮਾਈ ॥ ਸੋ ਸੋ ਕਰਤਾ ਆਪਿ ਕਰਾਈ ॥
॥ ੧ ॥ ਨਿੰਦਕ ਕੀ ਪ੍ਰਭਿ ਪਤਿ ਗਵਾਈ ॥
ਨਾਨਕ ਹਰਿ ਗੁਣ ਨਿਰਭਉ ਗਾਈ ॥ ੨ ॥
੧੧੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਭੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ ਗਰਤ
ਪਰਤ ਗਹਿ ਲੇਹੁ ਅੰਗੁਰੀਆ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸ੍ਰਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ
ਦੁਆਰਿ ਰਟਤ ਪਿੰਗੁਰੀਆ ॥ ੧ ॥ ਦੀਨਾ ਨਾਥ
ਅਨਾਥ ਕਰੁਣਾ ਮੈ ਸਾਜਨ ਮੀਤ ਪਿਤਾ
ਮਹਤਰੀਆ ॥ ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ
ਨਾਨਕ ਭੈ ਸਾਗਰ ਸੰਤ ਪਾਰਿ ਉਤਰੀਆ
॥੨॥੨॥੧੧੫॥

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦਯ ਗੁਸਾਈ ਮੀਤੁਲਾ ਤੂੰ ਸੰਗਿ ਹਮਾਰੈ ਬਾਸੁ
ਜੀਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੁਝ ਬਿਨੁ ਘਰੀ ਨ
ਜੀਵਨਾ ਧ੍ਰਿਗ ਰਹਣਾ ਸੰਸਾਰਿ ॥ ਜੀਅ ਪ੍ਰਾਣ
ਸੁਖ ਦਾਤਿਆ ਨਿਮਖ ਨਿਮਖ ਬਲਿਹਾਰਿ ਜੀ
॥ ੧ ॥ ਹਸਤ ਅਲੰਬਨੁ ਦੇਹੁ ਪ੍ਰਭ ਗਰਤਹੁ

**Rag Gour'i Cheti Mahala-5 Dupade Ik onkar satgur
prasad (Ram ko bal pooran bhaiee)**

The Lord is all powerful being omni-potent, and there is none existing in the world without His mercy. (Pause-1)

Whosoever recites the True Name of the Lord including His disciples, gets his desires fulfilled by the Lord-Creator through His Grace. (1)

O Nanak ! The vilifier (of saints) is dishonoured by the Lord. I have sung the praises of the fearless Lord with love and devotion. (2-114)

Gour'i Mahala -5 (Bhuj bal bir brahm sukh sagar garat..)

O Lord, ocean of bliss ! You are the greatest and most powerful warrior ! May You take me out of the abyss of ignorance by giving Your helping hand! (Pause-1)

Neither I possess useful ears (to hear Your praises) nor I have beautiful eyes, with no love inculcated for You, I am in distress. But I recite Your True Name in the company of holy saints. I do not profess good actions (as my feet) to take me on the path of the Lord. (1)

O benevolent Lord ! You are my friend, mother and father, bestowing Your Grace on me.

O Nanak ! May the Lord enable us to cross this dreadful ocean of life successfully, as we have sought (refuge at Your lotus-feet) Your support! (2-2-115)

**Rag Gour'i Bairagan Mahala-5 Ik onkar satgur prasad
(Deu gusa'iee meetla tu ...)**

O Lord-Creater of the Earth ! May You bless us with Your Presence within us, as this life is worthless without You even for a moment ! Cursed is the life of those persons, who are separated from You ! O Lord-benevolent, bestower of bliss of life ! I offer myself as a sacrifice to You ! (1)

O True Master ! May You save us from the depth of this worldly darkness by supporting us with Your own Hands ! O Lord ! You are ever so kind to us and I possess no virtues with hardly any wisdom. May You help us with Your Grace and benevolence! (2)

ਉਧਰੁ ਗੋਪਾਲ ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਮਤਿ ਬੋਰੀਆ
ਤੂੰ ਸਦ ਹੀ ਦੀਨ ਦਇਆਲ ॥ ੨ ॥ ਕਿਆ
ਸੁਖ ਤੇਰੇ ਸੰਮਲਾ ਕਵਨ ਬਿਧੀ ਬੀਚਾਰ ॥ ਸਰਣਿ
ਸਮਾਈ ਦਾਸ ਹਿਤ ਉਚੇ ਅਗਮ ਅਪਾਰ ॥ ੩
॥ ਸਗਲ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਨਾਮ ਮਹਾ
ਰਸ ਮਾਹਿ ॥ ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ
ਹਰਿ ਗੁਣ ਗਾਹਿ ॥ ੪ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ
ਬੰਧੋ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਣ ਆਧਾਰ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕੁ
ਭਜੈ ਬਿਖੁ ਤਰਿਆ ਸੰਸਾਰੁ ॥ ੫ ॥ ੧ ॥ ੧੬ ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ
ਘਰਿ ਮ : ੫ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹੈ ਕੋਈ ਰਾਮ ਪਿਆਰੇ ਗਾਵੈ ॥ ਸਰਬ
ਕਲਿਆਣ ਸੂਖ ਸਚੁ ਪਾਵੈ ॥ ਰਹਾਉ ॥ ਬਨੁ
ਬਨੁ ਖੋਜਤ ਫਿਰਤ ਬੈਰਾਗੀ ॥ ਬਿਰਲੇ ਕਾਹੂ
ਏਕ ਲਿਵ ਲਾਗੀ ॥ ਜਿਨਿ ਹਰਿ ਪਾਇਆ ਸੇ
ਵਡਭਾਗੀ ॥ ੧ ॥ ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ
ਚਾਹੈ ॥ ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ ॥ ਜਿਸਹਿ
ਪਰਾਪਤਿ ਸੇ ਹਰਿ ਗੁਣ ਗਾਹੈ ॥ ੨ ॥ ਤਾ ਕੀ
ਸਰਣਿ ਜਿਨ ਬਿਸਰਤ ਨਾਹੀ ॥ ਵਡਭਾਗੀ ਹਰਿ
ਸੰਤ ਮਿਲਾਹੀ ॥ ਜਨਮ ਮਰਣ ਤਿਹ ਮੂਲੇ ਨਾਹੀ
॥ ੩ ॥ ਕਰਿ ਕਿਰਪਾ ਮਿਲੁ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥
ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਉਚ ਅਪਾਰੇ ॥ ਨਾਨਕੁ

How could I remember You, recalling Your benevolence and joy bestowed on me ? With what mode of life could I express my gratitude to You ?

O limitless Lord ! You are beyond our reach but bestow all Your love, uniting us with Yourself as we seek Your support. (3)

All the worldly pleasures including the (eight Sidhis) spiritual powers and fruitful actions, alongwith bliss of life, are attained by reciting True Name. O Lord ! The persons, whom You are pleased with, sing Your praises. (4)

O Lord ! You are my mother, father, son and brother, nay the very support and mainstay of my life. O Nanak ! I have been enabled to cross this tortuous ocean of life by reciting Your True Name in the company of holy saints. (5-1-116)

Gour'i Bairagan Rahoae' ke chhant ke Ghar M-5 Ik onkar satgur parsad. (Hai koiee Ram Piaro ga'vai)

(This sermon is to be sung in the same rhythm as some earlier songs in long tunes, sung at marriages.)

"By the Grace of the only Lord, Truth personified, and attainable through the Guru's Grace".

O Brother! There would hardly be few devoted persons, who sing the praises of the beloved Lord and attain all spiritual pleasures and salvation for certain. (Pause)

There are many Sadhus, Sanayasis, mendicants who are searching for Truth wandering in the jungles, but few have developed sincere devotion for the Lord. The persons, who have realised the Lord, are really fortunate. (1)

Various gods like Brahma (responsible for creation) and his four sons (Sanak, Sanandan, Sanatan and Sunat Kumar) are longing to unite with the Lord, including some other Yogis, and Sidhas. But only those persons sing the Lord's praises who are fortunate to get the company and guidance of the Guru. (2)

We have sought the support of those persons, who are never forgetful of the Lord. It is only few fortunate persons who meet the saints of the Lord, (the Guru), and then they overcome the pain of births and deaths. (3) -

O my dear Lord! Pray enable me to unite with Yourself. O my Lord! O my Master Par Excellence! Pray listen to my

ਮਾਂਗਤੁ ਨਾਮੁ ਅਧਾਰੇ ॥ ੪ ॥ ੧ ॥ ੧੧੭ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥
੧ ॥ ਰਹਾਉ ॥ ਰੂਪ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ
ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ ॥ ੧ ॥
ਨਾਹਿਨ ਦਰਬੁ ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ
ਕੀ ਕਰਹੁ ਸਮਾਈ ॥ ੨ ॥ ਖੋਜਤ ਖੋਜਤ ਭਈ
ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ
ਤਿਸਾਈ ॥ ੩ ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ
ਪ੍ਰਭ ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ ਬੁਝਾਈ
॥ ੪ ॥ ੧ ॥ ੧੧੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥ ਪਾਇ
ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਉ ਸੰਤੁ ਮਿਲੈ
ਬਡਭਾਗੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਅਰਪਉ
ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ
ਤਿਆਗੀ ॥ ਜੋ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ
ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ ਵਿਰਾਗੀ ॥ ੧
॥ ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ
ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥ ਮਿਟਿਓ ਅੰਧੇਰੁ
ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ
ਜਾਗੀ ॥ ੨ ॥ ੧੧੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਖ ॥ ਮਿਲਿ

prayers ! O Nanak ! I, the Lord's humble servant, seek the Lord's support and help. (so that I could unite with Him). (4-1-117)

Rag Gour'i Poorbi Mahala -5 Ik onkar satgur prasad
(Kavan gu'ru pra'npat milon....)

O my mother ! what are the virtues by means of which we could attain the Lord, our life saviour ? (Pause-1)

Without beauty, and without any intelligence or strength I have come from the distant land (after long separation) (1)

O Lord ! May You save this helpless and virtueless person, without the youthful love of the Lord and unite me with Yourself ! (2)

I have become a recluse, seeking the glimpse of the Lord and seeking Him all over the place, longing to perceive Him. (3)

O Nanak ! The saints have extinguished my burning desire for worldly possessions through their Grace when I prayed to the benevolent Lord in the company of holy congregations (saints). (4-1-118)

Gour'i Mahala -5 (Prabh milbai kou preet ma'n la'gi....)

I have developed a strong love in my heart for meeting (uniting with) my Lord and I would bow to and pray to the saints who would enable me to unite with my Lord, but this is possible only if I were fortunate enough. (Pause-1)

I would offer my body, mind and soul to such a person having got rid of my egoism. Whosoever relates the praises of the Lord to me, I would follow him like a detached (devoted) person during day and night. (1)

When my previous actions helped me towards enlightenment, I started reciting Lord's True Name. O Nanak ! I have awakened to (knowledge) light and Lord's love from the slumber (of ignorance) of ages. (2-2-119)

Gour'i Mahala -5 (Nikas re' pankhi simar har pankh ...)

O Man ! Come out of the vicious thoughts with the wings of True Name of the Lord and take the support of the holy

ਸਾਧੂ ਸਰਣਿ ਗੁਰ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ
ਸੰਗਿ ਰਾਖੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਭ੍ਰਮ ਕੀ ਕੂਈ
ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤੀਖੁਣ ਮੋਹ ਕੀ
ਵਾਸ ॥ ਕਾਟਨਹਾਰ ਜਗਤ ਗੁਰ ਗੋਬਿਦ ਚਰਨ
ਕਮਲ ਤਾ ਕੇ ਕਰਹੁ ਨਿਵਾਸ ॥ ੧ ॥ ਕਰਿ
ਕਿਰਪਾ ਗੋਬਿਦ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਦੀਨਾ ਨਾਥ ਸੁਨਹੁ
ਅਰਦਾਸਿ ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ
ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ ਰਾਸਿ ॥ ੨ ॥
੩ ॥ ੧੨੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਪੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ ॥ ਆਸ
ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੈਨੀ ਹੈ ਕੋਈ ਸੰਤੁ
ਮਿਲਾਵੈ ਨੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇਵਾ ਕਰਉ
ਦਾਸ ਦਾਸਨ ਕੀ ਅਨਿਕ ਭਾਂਤਿ ਤਿਸੁ ਕਰਉ
ਨਿਹੇਰਾ ॥ ਤੁਲਾ ਧਾਰਿ ਤੋਲੇ ਸੁਖ ਸਗਲੇ ਬਿਨੁ
ਹਰਿ ਦਰਸ ਸਭੇ ਹੀ ਬੋਰਾ ॥ ੧ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ
ਗਾਏ ਗੁਨ ਸਾਗਰ ਜਨਮ ਜਨਮ ਕੇ ਜਾਤ
ਬਹੋਰਾ ॥ ਆਨਦ ਸੁਖ ਭੇਟਤ ਹਰਿ ਨਾਨਕ
ਜਨਮੁ ਕ੍ਰਿਤਾਰਥੁ ਸਫਲੁ ਸਵੇਰਾ ॥ ੨ ॥ ੪ ॥
੧੨੧ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਿਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ਮੇਰੇ ਰਾਮ ਰਾਇ ॥
ਕੋਈ ਐਸਾ ਸੰਤੁ ਸਹਜ ਸੁਖਦਾਤਾ ਮੇਰਿ ਮਾਰਗੁ
ਦੇਇ ਬਤਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰਿ ਅਲਖੁ
ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ

saints by seeking their company. Thus you may concentrate on the nectar of Lord's True Name with devotion. (Pause-1)

O Man ! This world is like a deep well of doubts and whimsical beliefs with the mind, full of vicious and sinful desires, while the worldly attachment is like the noose set by the hunter to catch you. The Lord Creator, Gobind, is the only power to let this noose loose (and face you), so you should take refuge at His lotus-feet. (1)

O Benevolent Lord ! May You listen to my prayers through Your Grace and protect my honour! O Nanak ! The Lord benefactor has bestowed this body and soul on us, so let us seek refuge at the lotus-feet of the Lord. (2-3-120)

Gour'i Mahala - 5 (Har pekhan ko simrat ma'n mer'a..)

I am anxiously waiting to perceive the Lord through the recitation of True Name day and night. Is there any saint who could unite me with the Lord ? (Pause-1)

I would serve the slaves of the slave of the Lord and request for their favours. I have weighed all the joys and sorrows of this and the next world with the balance of intelligence (common sense) and the weights of vices. The bliss of a glimpse of the Lord is much higher as compared to the joy of worldly pleasures which has no value. (1)

The mind which was wandering all over during the ages, has become stabilised by singing the praises of the Lord, the ocean of virtues. O Nanak ! By uniting with the Lord, we could enjoy the bliss of life and make a success of this human life. (2-4-121)

Rag Gour'i Poorbi Mahala - 5 Ik onkar satgur prasad (Kin bidh milai Gosain merai Ram Rai)

"By the Grace of the one Lord Sublime Truth personified and attainable through the True Guru's Grace".

O my dear Saints! Pray explain to me, how could I meet my True Lord, the Enlightener ? Is there any saint, who could lead me on to the path of the True Lord (Truth), being a benevolent bestower of spiritual joy. (Pause-1)

The Lord abides in our hearts, the Unknown Lord, the Unseen Lord, separated from us by the curtain of worldly

ਮਾਇਆ ਮੋਹਿ ਸਭੇ ਜਗੁ ਸੋਇਆ ਇਹੁ
ਰਮੁ ਕਹਹੁ ਕਿਉ ਜਾਈ ॥ ੧ ॥ ਏਕਾ ਸੰਗਤਿ
ਕਤੁ ਗ੍ਰਿਹਿ ਬਸਤੇ ਮਿਲਿ ਬਾਤ ਨ ਕਰਤੇ
ਈ ॥ ਏਕ ਬਸਤੁ ਬਿਨੁ ਪੰਚ ਦੁਹੇਲੇ ਓਹ
ਜਤੁ ਅਗੋਚਰ ਠਾਈ ॥ ੨ ॥ ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ
ਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥
ਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ
ਤਣਾਈ ॥ ੩ ॥ ਜਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ
ਤੋਗੁਰ ਤਿਨ ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਈ ॥
ਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਹਰਿ
ਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ ੪ ॥ ਮੇਰੇ ਰਾਮ ਰਾਇ
ਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ॥ ਸਹਜੁ ਭਇਆ
ਜੁ ਬਿਨ ਮਹਿ ਨਾਠਾ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ
ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੧੨੨॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪਰਚਉ ਪਾਇਓ ॥ ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ
ਨੁਲੈ ਸਤਿਗੁਰ ਮੁਖਹਿ ਬਤਾਇਓ ॥ ੧ ॥
ਸਉ ॥ ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ
ਹੋ ਇਹੁ ਬਿਸੁਆਸੁ ਹੋਇ ਆਇਓ ॥ ਕੈ
ਹੋ ਕਰਉ ਅਰਦਾਸਿ ਬੇਨਤੀ ਜਉ ਸੁਨਤੋ ਹੈ
ਪੁਰਾਇਓ ॥ ੧ ॥ ਲਹਿਓ ਸਹਸਾ ਬੰਧਨ
ਰਿ ਤੋਰੇ ਤਾ ਸਦਾ ਸਹਜ ਸੁਖੁ ਪਾਇਓ ॥
ਫਾ ਸਾ ਸੋਈ ਫੁਨਿ ਹੋਸੀ ਸੁਖੁ ਦੁਖੁ ਕਹਾ
ਖਾਇਓ ॥ ੨ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ

falsehood (Maya) due to our ego. The whole World (sleeps in) is lost in the love of the worldly pleasures (falsehood) then how could we get over the worldly falsehood (Maya) of whims and misgivings ? (1)

O Brother! In this body alone, the human soul and the Lord (Prime soul) abide together but, due to the wall of egoism, in between the two, they do not merge together and become one in harmony (talk to each other.) All the five human senses, in harmony without the knowledge of True Name, which lies hidden in the human body, are in pain and suffering. (2)

The Lord has created this human body and has put up the lock of ignorance, with the key being handed over to the Guru in the form of knowledge of Lord's secrets. Without the support of the Guru, in spite of all other efforts, man cannot (acquire the key of knowledge) attain the Lord. (3)

The persons, whose bondage of worldly falsehood has been removed by the Guru, have developed the love of the Lord in the company of holy saints.

O Nanak! Now the five senses are enjoying the bliss of the Lord's Vision, as there is no difference or distinction between them and the Lord, Enlightener and Master of the World. (4)

O Lord - Enlightener ! By these means we could attain unison with You ! When we gained the knowledge about the Lord, our misgivings and dual-mindedness disappeared and our soul mingled with the Prime Soul. (1) (Pause-2) (1-122)

Gour'i Mahala - 5 (Aiso parcho'u payo kari kirpa dayal..)

O Lord ! First of all You have enabled us to imbibe the love of the Lord in our hearts. Then the benevolent Lord-Creator has blessed us with His Grace, so that we could realise the Lord through the Guru's guidance. (Pause-1)

Now I have developed full faith in You, and perceive Your Presence every where, wherever I look around. Whom else could I approach with my prayers, when the Lord Himself is listening to my supplications ? (1)

Once the Guru let loose the shackles of worldly bondage, all my doubts were removed, and I attained the eternal bliss in the state of equipoise. Once I realised the immortal Lord who is present within now and will also be there in future, then there was no difference between sorrow or joy for me. (2)

Then the Lord's Presence within the Universe and in all

ਠਾਣਾ ਗੁਰਿ ਪਰਦਾ ਖੋਲਿ ਦਿਖਾਇਓ ॥ ਨਉ
ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਇਕ ਠਾਈ ਤਉ ਬਾਹਰਿ
ਕੈਠੈ ਜਾਇਓ ॥ ੩ ॥ ਏਕੈ ਕਨਿਕ ਅਨਿਕ
ਭਾਤਿ ਸਾਜੀ ਬਹੁ ਪਰਕਾਰ ਰਚਾਇਓ ॥ ਕਹੁ
ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਲੀ ਹੈ ਇਵ ਤਤੈ ਤਤੁ
ਮਿਲਾਇਓ ॥੪॥੨॥੧੨੩॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਨਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ
ਕਾਜ ਸਵਾਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਉ ਬੇਨੰਤੀ
ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥
ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ
ਸੁਹੇਲਾ ॥ ੧ ॥ ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸਹਸੇ
ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ ਜਿਸਹਿ
ਜਗਾਇ ਪੀਆਏ ਹਰਿ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ
ਜਾਨੀ ॥ ੨ ॥ ਜਾ ਕਉ ਆਏ ਸੋਈ ਵਿਹਾਝਹੁ
ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥ ਨਿਜ ਘਰਿ
ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੇ
ਫੇਰਾ ॥ ੩ ॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ
ਮਨ ਕੀ ਪੂਰੇ ॥ ਨਾਨਕ ਦਾਸੁ ਇਹੀ ਸੁਖੁ ਮਾਰੈ
ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੩॥੧੨੪॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ॥ ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ
ਗੁਨ ਤੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ
ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ॥ ਖੇਦੁ ਕਰਹਿ ਅਰੁ
ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ ॥ ੧

the regions was perceived, as the secret (of life) was revealed to me through the Guru's guidance. Once the wealth of True Name, including all the nine treasures, was realised within the soul, then there was no need to seek Him else where. (3)

O Nanak ! The Lord has united me with Himself once the Guru had eliminated (clarified) all my doubts and dual-mindedness through His Grace. The Lord was now perceived pervading in all beings in equal measure just as the same gold is used for moulding various ornaments. (4-2-123)

Gour'i Mahala - 5 (Audh ghatai dinas-reina're...)

O my mind ! The life span goes on decreasing by day and night, so let us make it fruitful through the Guru's guidance. (Pause-1)

O my friends ! Listen to my prayers that this human life is given to us for the service of the holy saints. Let us engage ourselves in the service of the holy saints. Let us avail this opportunity of reciting Lord's True Name so that we will be comfortable in the Lord's Presence. (after death) (1)

Few Guru-minded persons alone are able to cross this ocean of life successfully which is full of vices and worldly falsehood. Such persons alone, who have been awakened from the slumber of ignorance by the Lord, through the nectar of True Name, have realised the fathomless Lord, beyond human comprehension. (2)

O Brother ! Let us deal in the business of Lord's True Name, and inculcate the love of True Name in our hearts for which we have been brought to this world, through the Guru's guidance. Thus we may attain self-realisation and get rid of the cycle of Rebirths enjoying eternal bliss. (3)

O Lord ! You are omni-scient and could fulfil all our desires through Your benevolence. O Nanak ! I only seek the bliss of the dust of the lotus-feet of holy Saints, or their service. (4-3-124)

Gour'i Mahala - 5 (Ra'kh pita prabh merai, mohai ...)

O my Lord ! You are my father and full of virtues whereas I am virtueless. May You protect my honour ! (Pause-1)

The five vices like sexual desires are causing me suffering, being helpless. O Lord-protector ! May You protect me from these sinners ! I have sought Your support being pestered by these five vices. (1)

ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ
ਤਹੂੰ ਨਾਹੀ ॥ ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ
ਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ ॥ ੨ ॥ ਕਰਿ ਕਿਰਪਾ
ਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ ॥
ਤੀ ਮੰਤ੍ਰ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ
ਪਾਇਆ ॥ ੩ ॥ ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ
ਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ ॥ ਕਹੁ ਨਾਨਕ
ਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ
ਰਬਾਣੀ ॥ ੪ ॥ ੪ ॥੧੨੫॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥ ਨਿਰਭਉ ਸੰਗਿ
ਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥
॥ ਰਹਾਉ ॥ ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਵਾਰੋ
ਕ ਮਹਲਿ ਨਿਮਾਨੋ ॥ ਏਕ
ਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੋ
੧ ॥ ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ
ਹਲਿ ਖਲੁ ਹੋਤਾ ॥ ਏਕ
ਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ
ਲੇਤਾ ॥ ੨ ॥ ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ
ਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥ ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ
ਜਾਜੀਗਰੁ ਓਹੁ ਤੈਸੇ ਹੀ ਸਾਜੁ ਆਨੈ ॥ ੩ ॥
ਮਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ
ਆ ਰਖਵਾਰਾ ॥ ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ
ਕਾਇ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥ ੪ ॥ ਜਿਨਿ ਕਿਛੁ
ਸੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭੁ ਬਿਧਿ ਸਾਜੀ
॥ ਕਹੁ ਨਾਨਕ ਅਪਰੋਪਰ ਸੁਆਮੀ ਕੀਮਤਿ
ਮੁਖੇ ਕਾਜੀ ॥ ੫ ॥ ੫ ॥੧੨੬॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਛੋਡਿ ਛੋਡਿ ਰੇ ਬਿਖਿਆ ਕੇ ਰਸੁਆ ॥ ਉਰਤਿ

O Lord ! I am tired of all the efforts like alms-giving but these five vices cannot be got rid of, so I have sought Your support as I have heard that they can be cast away through the company of holy saints. (2)

I have acquired contentment in the company of holy saints, through Lord's Grace, and I have become fearless through the teachings of the holy saints which I have followed through the Guru's Word. (3)

O Nanak ! I have been enlightened with the Guru's guidance and attained the eternal bliss, thus overcoming the five sinners (vices) by reciting True Name with Guru's Word. (4-4-125)

Gour'i Mahala -5 (Oh Abnasi Ra'iya nirbhan sung ...)

O Lord ! You are imperishable and fearless. How could we entertain any fear complex (about death) being in Your company ? (Pause-1)

O Lord ! You are pervading equally in some fools and helpless persons while in some other beings Your Presence is felt full of egoism and in some cases Your presence shows complete helplessness. (1)

O Lord ! In some human forms You are present as a learned Pandit, whereas You are present in a fool as well. In some beings, You accept everything while in some others You refuse to accept anything. (2)

This human body performs all those functions as directed by the dramatist in the conduct of worldly drama (Lord); and the wooden toys (in the human form) dance around as managed by the Lord Himself, with His magic ward. (3)

The Lord has created many human beings in different forms and is their protector as well. Whatever happens is as per Lord's Will and this human being has no control over it. (4)

The Lord alone knows as everything is created by the Lord Himself. O Nanak ! The Lord is limitless and beyond our comprehension and knows His worth and greatness. (5-5-126)

Gour'i Mahala -5 (Chhod chhod re' bikhia ke'rasua ...)

O foolish Man ! You are engrossed in the love of vicious and sinful actions. Why do you not leave this involvement in

ਰਹਿਓ ਰੇ ਬਾਵਰ ਗਾਵਰ ਜਿਉ ਕਿਰਧੈ
ਹਰਿਆਇਓ ਪਸੂਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ
ਜਾਨਹਿ ਤੂੰ ਅਪੁਨੇ ਕਾਜੈ ਸੇ ਸੰਗਿ ਨ ਚਾਲੈ
ਤੇਰੈ ਤਸੂਆ ॥ ਨਾਗੋ ਆਇਓ ਨਾਗ ਸਿਧਾਸੀ
ਫੇਰਿ ਫਿਰਿਓ ਅਰੁ ਕਾਲਿ ਗਰਸੂਆ ॥ ੧ ॥
ਪੇਖਿ ਪੇਖਿ ਰੇ ਕਸ਼ੁੰਭ ਕੀ ਲੀਲਾ ਰਾਚਿ ਮਾਰਿ
ਤਿਨਹੂੰ ਲਉ ਹਸੂਆ ॥ ਛੀਜਤ ਡੋਰਿ ਦਿਨਸੁ
ਅਰੁ ਰੈਨੀ ਜੀਅ ਕੋ ਕਾਜੁ ਨ ਕੀਨੋ ਕਛੂਆ ॥
੨ ॥ ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਬਿਰਧਾਨੋ ਹਾਰਿਓ
ਉਕਤੇ ਤਨੁ ਖੀਨਸੂਆ ॥ ਜਿਉ ਮੋਹਿਓ ਉਨਿ
ਮੋਹਨੀ ਬਾਲਾ ਉਸ ਤੇ ਘਟੈ ਨਾਹੀ ਰੁਚ ਚਸੂਆ
॥ ੩ ॥ ਜਗੁ ਐਸਾ ਮੋਹਿ ਗੁਰਹਿ ਦਿਖਾਇਓ
ਤਉ ਸਰਣਿ ਪਰਿਓ ਤਜਿ ਗਰਬਸੂਆ ॥ ਮਾਰਗੁ
ਪ੍ਰਭ ਕੋ ਸੰਤਿ ਬਤਾਇਓ ਦ੍ਰਿੜੀ ਨਾਨਕ ਦਾਸ
ਭਗਤਿ ਹਰਿ ਜਸੂਆ ॥ ੪ ॥ ੬ ॥ ੧੨੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ
ਅਧਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅੰਤਰ ਕੀ ਬਿਧਿ
ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥ ਸਰਬ
ਸੁਖਾ ਮੈ ਤੁਝ ਤੇ ਪਾਏ ਮੇਰੇ ਠਾਕੁਰ ਅਗਰ
ਅਤੋਲੇ ॥ ੧ ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਤੁਮਰੇ ਰੰਗਾ
ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ॥ ਅਗਮ ਅਗੋਚਰ
ਪ੍ਰਭ ਅਭਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ ॥ ੨ ॥

vices ? Infact, you are engulfed by the noose of vicious thoughts and sins so much that you cannot leave it, just as the animal grazing in a green field would not leave the field even though being beaten by the land owner. (Pause-1)

O Man ! The worldly possessions, which you consider as your own, will not be of any avail after death, and will not accompany you. You came to the world naked and after death you will go also without clothes (naked) and will pass through the cycle of Rebirths, being caught by Yama again. (1)

O human being ! You enjoy the company of your (family, wife and son, but this joy is temporary and transient like the colour of Kusumbh flower, which lasts for a few days; but you enjoy this worldly drama, making lot of fun amidst them. Whereas you have avoided doing anything fruitful while the life span is fast approaching its end, being shortened by day and night. (2)

Being engrossed in worldly chores (of falsehood) he became too weak in body and mind. But the love of Maya which enamoured man from childhood has not lessened even a bit in old age. (3)

Once the Guru has shown me such a world with knowledge, I have sought Lord's support leaving my egoism. O Nanak ! Once the Guru, an embodiment of peace and tranquillity, showed me the path of Lord's love and True Name. I started singing the praises of the Lord, and followed the path of Lord's worship. (4-6-127)

Gour'i Mahala -5 (*Tujh bin kavan hamara merai pritam...*)

O Lord! There is no other solace and support for me except You. O Lord! Supporter of my life! I depend on You alone. (Pause -1) (Whom else could I depend upon ?)

O Lord! You alone know the inner feeling (state of affairs) of my mind and You bestow all the comforts on me like a friend. O Lord, Beyond my comprehension and immeasurable Lord! I have enjoyed all the pleasures of life through You only. (1)

O Lord! The Fountain head of all Virtues and Comforts! I cannot describe Your secrets and Your multi coloured (chequered) behaviour. I have known the Lord, who is beyond the reach of our body and mind and is not subject to death,

ਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ
ਉਮੈ ਮਾਰੀ ॥ ਜਨਮ ਮਰਣ ਕੇ ਚੂਕੇ ਸਹਸਾ
ਧਸੰਗਤਿ ਦਰਸਾਰੀ ॥ ੩ ॥ ਚਰਣ ਪਖਾਰਿ
ਰਹਉ ਗੁਰ ਸੇਵਾ ਬਾਰਿ ਜਾਉ ਲਖ ਬਰੀਆ
ਜਿਹ ਪ੍ਰਸਾਦਿ ਇਹੁ ਭਉਜਲੁ ਤਰਿਆ ਜਨ
ਨਾਨਕ ਪ੍ਰਿਅ ਸੰਗਿ ਮਿਰੀਆ ॥ ੪ ॥ ੭ ॥
੧੨੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਰੀਝਾਵੈ ਤੇਹੀ ॥ ਤੇਰੇ ਰੂਪੁ
ਜਗਲ ਦੇਖਿ ਮੋਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਰਗ
ਇਆਲ ਮਿਰਤ ਭੂਅ ਮੰਡਲ ਸਰਬ ਸਮਾਨੇ
ਤੇਰੇ ਓਹੀ ॥ ਸਿਵ ਸਿਵ ਕਰਤ ਸਗਲ ਕਰ
ਜੋਰਹਿ ਸਰਬ ਮਇਆ ਠਾਕੁਰ ਤੇਰੀ ਦੋਹੀ ॥
੧ ॥ ਪਤਿਤ ਪਾਵਨ ਠਾਕੁਰ ਨਾਮੁ ਤੁਮਰਾ
ਸੁਖਦਾਈ ਨਿਰਮਲ ਸੀਤਲੋਹੀ ॥ ਗਿਆਨ
ਧਿਆਨ ਨਾਨਕ ਵਡਿਆਈ ਸੰਤ ਤੇਰੇ ਸਿਉ
ਗਲ ਗਲੋਹੀ ॥ ੨ ॥ ੧੨੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਿਲਹੁ ਪਿਆਰੇ ਜੀਆ ॥ ਪ੍ਰਭ ਕੀਆ ਤੁਮਾਰਾ
ਬੀਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਜਨਮ ਬਹੁ
ਜੋਨੀ ਭ੍ਰਮਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਦੁਖੁ ਪਾਇਆ
॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮਾਨੁਖ ਦੇਹੁ ਪਾਈ ਹੈ ਦੇ
ਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਆ ॥ ੧ ॥ ਸੋਈ ਹੋਆ
ਜੋ ਤਿਸੁ ਭਾਣਾ ਅਵਰੁ ਨ ਕਿਨ ਹੀ ਕੀਤਾ ॥

through the Guru's Grace and guidance. (2)

The Guru has purified me completely since the time the Lord has rid me of my egoism, dispelling my fear and whimsical formalities.

O Lord! I have lost all the fear of the cycle of rebirths from my mind, since the time I have had a glimpse of (the Lord) Thine, in the company of holy Saints. (3)

Now I serve the Guru by washing His lotus feet and offer myself as a sacrifice to the Guru, a million times. O Nanak! It is with the help of the Guru alone that I have been able to cross this dreadful ocean of life successfully and I have been united with the Lord even. (4-7-128)

Gour'i Mahala -5 (Tujh bin kavan rejhava Tohi)

O Lord! How could anyone please You, without Your Grace ? I am enamoured by perceiving the whole world as Your personification. (Pause-1)

O Lord ! You alone are pervading the whole Universe including all lands, Earth, Heaven and netherlands in equal measure. You have created this Universe through Your power and bestowed all worldly comforts on all beings and everyone realises Your Grace. (1)

O True Master ! Your True Name is capable of purifying all sinners and giving solace and peace of mind to all. O Nanak! The discourses with the holy Saints of the Lord amount to all the knowledge and meditation of True Name with honour and acclaim. (2-8-129)

Gour'i Mahala - 5 (Miloh piarai Jia. prabh kia' tumarà'..)

O Lord, Beloved of all beings ! Pray unite me with Yourself !

O True Master! Everything happens in this world as per Your Will. (Pause -1)

This man has gone through many forms of life before attaining human form, and has suffered a lot in this struggle. O Lord Enlightener! Now I have attained human form through Your Grace. Pray unite me with Yourself ! (Pray grant me a glance of Your vision)! (1)

The Lord, who has created this world, controls everything as per His Will, and whatever pleases Him, happens here. None

ਤੁਮਰੇ ਭਾਣੈ ਭਰਮਿ ਮੋਹਿ ਮੋਹਿਆ ਜਾਗਤੁ
ਨਾਹੀ ਸੂਤਾ ॥ ੨ ॥ ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ
ਪ੍ਰਾਨ ਪਤਿ ਪਿਆਰੇ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲਾ
॥ ਰਾਖਿ ਲੇਹੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਅਨਾਥ ਕਰਿ
ਪ੍ਰਤਿਪਾਲਾ ॥ ੩ ॥ ਜਿਸ ਨੇਤੁਮਹਿ ਦਿਆਇਓ
ਦਰਸਨੁ ਸਾਧਸੰਗਤਿ ਕੈ ਪਾਛੈ ॥ ਕਰਿ
ਕਿਰਪਾ ਧੂਰਿ ਦੇਹੁ ਸੰਤਨ ਕੀ ਸੁਖ ਨਾਨਕੁ
ਇਹੁ ਬਾਛੈ ॥ ੪ ॥ ੯ ॥ ੧੩੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਉ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ॥ ਜਾ ਕੈ ਕੇਵਲ
ਨਾਮੁ ਅਧਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਿਮਾ ਤਾ
ਕੀ ਕੇਤਕ ਗਨੀਐ ਜਨ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ
ਰਾਤੇ ॥ ਸੁਖ ਸਹਜ ਆਨੰਦ ਤਿਨਾ ਸੰਗਿ
ਉਨ ਸਮਸਰਿ ਅਵਰ ਨ ਦਾਤੇ ॥ ੧ ॥ ਜਗਤ
ਉਧਾਰਣੁ ਸੇਈ ਆਏ ਜੋ ਜਨ ਦਰਸ ਪਿਆਸਾ
॥ ਉਨ ਕੀ ਸਰਣਿ ਪਰੈ ਸੋਤਰਿਆ ਸੰਤਸੰਗਿ
ਪੂਰਨ ਆਸਾ ॥ ੨ ॥ ਤਾ ਕੈ ਚਰਣਿ ਪਰਉ
ਤਾ ਜੀਵਾ ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲਾ ॥ ਭਗਤਨ
ਕੀ ਰੇਣੁ ਹੋਇ ਮਨੁ ਮੇਰਾ ਹੋਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ
॥ ੩ ॥ ਰਾਜੁ ਜੋਬਨੁ ਅਵਧ ਜੋ ਦੀਸੈ ਸਭੁ
ਕਿਛੁ ਜੁਗ ਮਹਿ ਘਾਟਿਆ ॥ ਨਾਮੁ ਨਿਧਾਨੁ
ਸਦ ਨਵਤਨੁ ਨਿਰਮਲੁ ਇਹੁ ਨਾਨਕ ਹਰਿ
ਧਨੁ ਖਾਟਿਆ ॥ ੪ ॥ ੧੦ ॥ ੧੩੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥ ਮੇ

else is capable of doing anything, so nobody else has done anything. This human being is sleeping in (lying in the slumber of) ignorance and engrossed in worldly falsehood, so much so that he does not wake up to the enlightenment of knowledge and Truth even. (2)

O Benevolent Lord, Ocean of Grace ! O Master of our lives and dearest Lord! Pray listen to my prayer! O my Master! O Father of this humble Servant! Pray save me from this cycle of births and deaths through Your Grace ! (3)

Whosoever has seen You, O Lord ! You have granted a glimpse of Your vision through the Grace of the holy saints.

O Nanak! I seek only this joy, that the Lord may bestow on me the boon of the dust of the lotus-feet of the saints, through His Grace. (4-9-130)

Gour'i Mahala -5 (Hoan ta'kai balharie)

I am all praise for those persons, who have sought the support of the Lord's True Name. (Pause-1)

No one could praise such persons, who are imbued with the love of the Lord, as we could gain peace of mind and eternal bliss through their company in the normal manner and none could equal them as the greatest benefactors. (1)

Such persons, have taken birth for the benefit of mankind, who are pining for having a glimpse of the Lord. Whosoever has taken their support, has attained Salvation through the company of holy saints, having fulfilled their desires. (2)

It is only through the company of such noble persons, that life becomes worth living, as such we take refuge at their lotus-feet, and enjoy the bliss of life.

My mind will be humble like the dust of the lotus-feet of such holy saints, provided the Grace of the Lord is bestowed on us. (3)

O Nanak ! We have attained the treasure of True Name, which is ever lasting, pure and novel for all times, whereas whatever we see physically like riches, youth and span of life are all transient and lead us to failures in life. (4-10-131)

Gour'i Mahala -5 (Jog jugat su'n aiyo gur te'. mo ko ...)

O Lord ! I have sought Your support through the Guru's

ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ
 ॥ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਇਸੁ ਤਨ ਮਹਿ ਰਵਿਆ
 ਨਿਮਖ ਨਿਮਖ ਨਮਸਕਾਰਾ ॥ ਦੀਖਿਆ ਗੁਰ
 ਕੀ ਮੁੰਦਾ ਕਾਨੀ ਦ੍ਰਿੜਿਓ ਏਕੁ ਨਿਰੰਕਾਰਾ ॥ ੧
 ॥ ਪੰਚ ਚੇਲੇ ਮਿਲਿ ਭਏ ਇਕਤ੍ਰਾ ਏਕਸੁ ਕੈ
 ਵਸਿ ਕੀਏ ॥ ਦਸ ਬੈਰਾਗਨਿ ਆਗਿਆਕਾਰੀ
 ਤਬ ਨਿਰਮਲ ਜੋਗੀ ਬੀਏ ॥ ੨ ॥ ਭਰਮੁ ਜਗਾਇ
 ਦਰਾਈ ਬਿਭੂਤਾ ਪੰਥੁ ਏਕੁ ਕਰਿ
 ਪੇਖਿਆ ॥ ਸਹਜ ਸੂਖ ਸੇ ਕੀਨੀ ਭੁਗਤਾ ਜੋ
 ਠਾਕੁਰਿ ਮਸਤਕਿ ਲੇਖਿਆ ॥ ੩ ॥ ਜਹ ਭਉ
 ਨਾਹੀ ਤਹਾ ਆਸਨੁ ਬਾਧਿਓ ਸਿੰਗੀ ਅਨਹਤ
 ਬਾਨੀ ॥ ਤਤੁ ਬੀਚਾਰੁ ਡੰਡਾ ਕਰਿ ਰਾਖਿਓ ਜੁਗਤਿ
 ਨਾਮੁ ਮਨਿ ਭਾਨੀ ॥ ੪ ॥ ਐਸਾ ਜੋਗੀ ਵਡਭਾਰੀ
 ਭੇਟੈ ਮਾਇਆ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥
 ਸੇਵਾ ਪੂਜ ਕਰਉ ਤਿਸੁ ਮੂਰਤਿ ਕੀ ਨਾਨਕੁ ਤਿਸੁ
 ਪਗ ਚਾਟੈ ॥ ੫ ॥ ੧੧॥੧੩੨॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਅਨੂਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ
 ਧਿਆਇਲੇ ਮੀਤਾ ॥ ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ
 ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ ॥ ੧ ॥
 ਰਹਾਉ ॥ ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ
 ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥ ਭ੍ਰਮ ਕੀ ਜਾਲੀ

guidance, having known Your secrets of Nature, which I have realised through the Guru's Word. (Pause-1)

We always salute the Lord, who is pervading the whole Universe, including all the nine regions of the Earth and this human body every moment. O Yogi ! We have remembered the one formless Lord-Sublime and imbued His love in our hearts with the Guru's guidance, like the wearing of ear-rings of Yogis. (1)

We have become True Yogis by controlling all the ten mental faculties and the mind has become peaceful by collecting all the five vices like sexual desires and putting them under the control of this mind in a state of Equipoise. (2)

Our path in life comprises casting away all our whims and misgivings which is like smearing the body with ash and perceiving the same Lord pervading in all beings (perceiving all human beings as equal). Secondly we believe that whatever is pre-destined for us by Lord's Will, has to come to pass and our food consists of the eternal bliss in a state of equipoise. (3)

We have placed our faith in the Lord whose union casts away the fear of births and deaths, and our music consists of singing Lord's Praises. We have preferred the path of reciting True Name and a life of dedication with a clear thinking of Truth and falsehood like the staff of the Yogis. (4)

We have realised such a Yoga in the company of a True Guru with our good fortune, who has cut off the shackles of our worldly bondage, (Maya). O Nanak ! I would serve such a True Yogi and worship him whose lotus-feet are worthy of praise and regard. (5-11-132)

Gour'i Mahala -5 (Anup padarath Na'am sunoh sagal...)

O friends! Listen to the True Name, the most charming, beautiful and invaluable thing in this world and concentrate on it. Whosoever has received the panacea of True Name from the Guru, has purified his mind and heart completely. (Pause-1)

The ignorance of a person, who has been enlightened with the light of knowledge (of Lord) through the Guru's Word and guidance, has been completely eliminated.

The person, who has developed faith and confidence of the Lord in his heart, through the company of holy saints, rids

ਤਾ ਕੀ ਕਾਟੀ ਜਾ ਕਉ ਸਾਧਸੰਗਤਿ ਬਿਸਾਸਾ
॥ ੧ ॥ ਤਾਰੀਲੇ ਭਵਜਲੁ ਤਾਹੂ ਬਿਖੜਾ ਬੋਹਿਥ
ਸਾਧੂ ਸੰਗਾ ॥ ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ
ਗੁਰੁ ਭੋਟਿਓ ਹਰਿ ਰੰਗਾ ॥ ੨ ॥ ਨਾਮ ਖਜਾਨਾ
ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ
॥ ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾ ਕਉ ਦੇਵੈ ਜਾ ਕਉ
ਹੁਕਮੁ ਮਨਾਏ ॥੩॥੧੨॥੧੩੩॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦਇਆ ਮਇਆ ਕਰਿ ਪ੍ਰਾਨਪਤਿ ਮੇਰੇ ਮੋਹਿ
ਅਨਾਥ ਸਰਣਿ ਪ੍ਰਭ ਤੇਰੀ ॥ ਅੰਧ ਕੂਪ ਮਹਿ
ਹਾਥ ਦੇ ਰਾਖਹੁ ਕਛੁ ਸਿਆਨਪ ਉਕਤਿ ਨ
ਮੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਨ ਕਰਾਵਨ ਸਭ
ਕਿਛੁ ਤੁਮ ਹੀ ਤੁਮ ਸਮਸਰ ਨਾਹੀ ਅਨ ਹੋਰੀ
॥ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਸੇ
ਸੇਵਕ ਜਿਨ ਭਾਗ ਮਥੋਰੀ ॥ ੧ ॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ
ਨਾਮੁ ਤੇਰਾ ਦਰਸਨ ਚਾਹੈ ਜੈਸੇ ਦ੍ਰਿਸਟਿ ਓਹ
ਚੰਦ ਚਕੋਰੀ ॥ ੨ ॥ ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ
ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ
॥ ਜਾ ਕੈ ਹੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ ਅਨਦਿਨੁ
ਕੀਰਤਨੁ ਰਸਨ ਰਮੇਰੀ ॥ ੩ ॥ ਤੁਮ ਸਮਰਥ
ਅਪਾਰ ਅਤਿ ਉਚੇ ਸੁਖਦਾਤੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧੋਰੀ
॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕੀਜੈ ਕਿਰਪਾ ਉਨ ਸੰਤਨ
ਕੈ ਸੰਗਿ ਸੰਗੋਰੀ ॥ ੪ ॥ ੧੩ ॥ ੧੩੪ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੁਮ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ਸੰਤਹੁ ॥ ਨਿਬਾਹਿ ਲੇਹੁ

himself of the veil of falsehood, whimsical beliefs, and dual mindedness. (1)

This ocean of life which was most difficult to cross, has been crossed by those persons, who have acquired the knowledge and technique of Lord's secrets in the company of holy Saints. But how ? By meeting the holy saints and acquiring the ship of knowledge; when we met the blissful Guru, who enjoyed the joy of Lord's unison and all our desires were fulfilled. (2)

When we attained the treasure of True Name, both our body and mind, were satiated. O Nanak! The Lord bestowed His treasure of True Name on the person, who is destined to obey the Lord's Will and blessed with His Grace. (3-12-133)

Gour'i Mahala -5 (Daya Maya kar pra'npat morai ...)

O Benvolent Lord and my True Master! I as a humble servant, have sought Your support. Pray bless me with Your Grace, and save me from this abyss of ignorance (darkness) in this world, like a deep well, by giving Your hand as I have no cleverness or the quality of talking nicely. (Pause-1)

O Lord! You are the creator and control every thing Yourself; You are all-powerful without a parallel. You know Your secrets and details Yourself only; and the true disciple is one, who is pre-destined and blessed with Your Grace. (1)

O My Master! You are mingled with Your disciples like the warp and woof (of the weaver) and have developed love for Your followers. We are making noise for the Lord-spouse and crying for a glance of Your vision and remember Your True Name continuously like the bird (chakor) staring at the moon throughout the night. (2)

There is no difference between the Master and the Servant or Lord and the saint but there are hardly few persons like this. The Lord has revealed Himself within the heart of such a person so he recites the Lord's True Name with his tongue throughout day and night. (3)

O Lord! You are all powerful and the Greatest power on Earth. You are our benefactor and bestower of life to us. O Nanak! May the Lord bless me with His Grace, so that I may remain united with the Lord in the company of such saints! (4-13-134)

Gour'i Mahala - 5 (Tu'm har s'eti ratai sa'ntoh....)

O Saints ! You are immersed in the love of the Lord. Ma

ਕਉ ਪੁਰਖ ਬਿਧਾਤੇ ਓੜਿ ਪਹੁਚਾਵਹੁ ਦਾਤੇ
੧ ॥ ਰਹਾਉ ॥ ਤੁਮਰਾ ਮਰਮੁ ਤੁਮਾ ਹੀ
ਨਿਆ ਤੁਮ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ ॥ ਰਾਖਹੁ
ਤਣਿ ਅਨਾਥ ਦੀਨ ਕਉ ਕਰਹੁ ਹਮਾਰੀ ਗਾਤੇ
੧ ॥ ਤਰਣ ਸਾਗਰ ਬੋਹਿਥ ਚਰਣ ਤੁਮਾਰੇ
ਮ ਜਾਨਹੁ ਅਪੁਨੀ ਭਾਤੇ ॥ ਕਰਿ ਕਿਰਪਾ
ਸੁ ਰਾਖਹੁ ਸੰਗੇ ਤੇ ਤੇ ਪਾਰਿ ਪਰਾਤੇ ॥ ੨ ॥
ਤਿ ਉਤ ਪ੍ਰਭ ਤੁਮ ਸਮਰਥਾ ਸਭੁ ਕਿਛੁ ਤੁਮੈਰੇ
ਥੇ ॥ ਐਸਾ ਨਿਧਾਨੁ ਦੇਹੁ ਮੇ ਕਉ ਹਰਿ ਜਨ
ਲੈ ਹਮਾਰੈ ਸਾਥੇ ॥ ੩ ॥ ਨਿਰਗੁਨੀਆਰੇ
ਉ ਗੁਨੁ ਕੀਜੈ ਹਰਿ ਨਾਮੁ
ਰਾ ਮਨੁ ਜਾਪੇ ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਰਿ
ਟੇ ਮਨ ਤਨ ਸੀਤਲ
ਥੇ ॥ ੪ ॥ ੧੪ ॥ ੧੩੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਜਿ ਸਮਾਇਓ ਦੇਵ ॥ ਮੇ ਕਉ ਸਤਿਗੁਰ
ਏ ਦਇਆਲ ਦੇਵ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਇ
ਵਰੀ ਕੀਓ ਦਾਸਰੇ ਸੰਤਨ ਟਹਲਾਇਓ ॥
ਕ ਨਾਮ ਕੋ ਥੀਓ ਪੂਜਾਰੀ ਮੇ ਕਉ ਅਚਰਜੁ
ਜੁਰਹਿ ਦਿਖਾਇਓ ॥ ੧ ॥ ਭਇਓ ਪ੍ਰਗਾਸੁ
ਰਬ ਉਜੀਆਰਾ ਗੁਰ ਗਿਆਨੁ ਮਨਹਿ
ਗੁਟਾਇਓ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਓ ਮਨੁ
ਤ੍ਰਪਤਿਆ ਅਨਭੈ ਠਹਰਾਇਓ ॥ ੨ ॥ ਮਾਨਿ
ਮਾਗਿਆ ਸਰਬ ਸੁਖ ਪਾਏ ਦੂਖਹ ਠਾਉ
ਗਵਾਇਓ ॥ ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ
ਤਭੁ ਆਨਦ ਰੂਪੁ ਦਿਖਾਇਓ ॥ ੩ ॥ ਨਾ ਕਿਛੁ

the Lord-benefactor enable me to lead a fruitful life and attain the ideal of life, which was desired. (Pause-1)

O Lord ! You alone know Your secrets, as You are omni-scient, being the Supreme Power. May You protect the honour of this helpless person and bless me with Salvation through Your support! (1)

I have sought Your support to cross this ocean of life successfully taking Your ship of safety. You know Your Secrets Yourself alone; and whosoever is blessed by Your Grace is successful. (2)

O Lord ! You alone are capable of our protection as every thing is in Your hands, both in this world and the next. O holy Saints ! May you bestow me with the treasure of True Name, which would accompany us to the next world even! (3)

O Nanak ! May the Lord bless me with such virtues that I am enabled to recite True Name with devotion ! The holy Saints have, through their benevolence, enabled me to unite with the Lord and my body and soul both are satiated with peace and tranquillity. (4-14-135)

Gour'i Mahala - 5 (Sahej samaiyo dev. moko satgur ...)

O Guru! I am now fully immersed in the fourth stage of Equipoise, with true knowledge of the Lord; since the time the Guru has blessed me with His Grace. (Pause-1)

The Guru has removed my bondage of worldly falsehood and pleasures and accepted me as His True disciple, and thus has engaged me in the service of His saints. The Guru has revealed to me the Lord's secrets and His vision so that I now only (worship) recite the True Name of the Lord. (1)

By revealing the true knowledge (to my mind) to me the Guru has enlightened me to the secrets and grandeur of the Lord. Once I have partaken of the cup of nectar of True Name, my heart (mind) is fully satiated and all the fear complex is overcome. (2)

By accepting the Lord's Will, I have attained all the pleasures of life and the cause of all miseries has been wiped off; thus the ignorance is dispelled.

Once the Lord has been satisfied and pleased, the whole world appeared as His embodiment and there was joy and bliss every where. (3)

ਆਵਤ ਨਾ ਕਿਛੁ ਜਾਵਤ ਸਭੁ ਖੇਲੁ ਕੀਓ ਹਰਿ
ਰਾਇਓ ॥ ਕਹੁ ਨਾਨਕ ਅਗਮ ਅਗਮ ਹੈ
ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਓ ॥ ੪ ॥
੧੫ ॥ ੧੩੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾ ਕੀ ਓਟ
ਗਹੀਜੈ ਰੇ ॥ ਜਿਨਿ ਧਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਹਰਿ
ਤਾ ਕੇ ਨਾਮੁ ਜਪੀਜੈ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨ
ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੂਝਿ
ਸੁਖੁ ਪਾਈਐ ਰੇ ॥ ਜੇ ਪ੍ਰਭੁ ਕਰੈ ਸੋਈ ਭਲ
ਮਾਨਹੁ ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ ਰੇ ॥ ੧
॥ ਕੋਟਿ ਪਤਿਤ ਉਧਾਰੇ ਖਿਨ ਮਹਿ ਕਰਤੇ ਬਾਰ
ਨ ਲਾਗੈ ਰੇ ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨ
ਸੁਆਮੀ ਜਿਸ ਭਾਵੈ ਤਿਸਹਿ ਨਿਵਾਜੈ ਰੇ ॥ ੨
॥ ਸਭ ਕੇ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਕ ਜੀਅ ਪ੍ਰਾਨ
ਸੁਖ ਸਾਗਰੁ ਰੇ ॥ ਦੇਂਦੇ ਤੋਟਿ ਨਾਹੀ ਤਿਸੁ
ਕਰਤੇ ਪੂਰਿ ਰਹਿਓ ਰਤਨਾਗਰੁ ਰੇ ॥ ੩ ॥
ਜਾਚਿਕੁ ਜਾਚੈ ਨਾਮੁ ਤੇਰਾ ਸੁਆਮੀ ਘਟ ਘਟ
ਅੰਤਰਿ ਸੋਈ ਰੇ ॥ ਨਾਨਕੁ ਦਾਸੁ ਤਾ ਕੀ
ਸਰਣਾਈ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ ਰੇ ॥ ੪ ॥
੧੬ ॥ ੧੩੭ ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੇ ॥ ਈਹਾ
ਉਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਤਿਪਾਰੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ

The Lord Enlightener has created this Universe as part of His grand Drama, and the fact is that neither anybody is born nor anybody dies. (though it appears to us as other wise)

O Nanak! The Lord is limitless, omni-present and beyond our comprehension. His saints (slaves) have the support of His True Name alone. (4-15-136)

Gour'i Mahala - 5 (Parbraham pooran parmesar ma'n.)

O my mind ! Let us take the support of the Lord who is our perfect master, being omni-scient and recite His True Name alone, who has created the whole Universe. (with all regions and continents). (Pause-1)

O Man ! Let us get over our own vicious thinking in the company of holy saints, as realising the Lord's Will alone leads to bliss. Let us recite the True Name in joy or sorrow, and carry out the Lord's dictates with pleasure. (1)

O True Master ! You could bless millions of sinners with salvation in a moment without any delay or second thought even. You are the destroyer of the calamities of the poor and helpless people, and bless us with honour and greatness as you please. (2)

O Lord ! You are our sustainer like the mother and father and are our very life, being an ocean of virtues and bliss. The Lord is like the fountain-head of all virtues and jewels of grandeur and does not feel hesitant to part with His favours as there is no dearth with Him. (3)

O Nanak ! I only seek the boon of the True Name from the Lord, as He is pervading every being equally. I have taken the support of the Lord, who is benevolent to all without any distinction. (4-16-137)

Rag Gour'i Poorbi Mahala -5 Ik onkar satgur prasad (Har har kabhu na mano bisa'rai ...)

O Brother ! Let us not forsake the Lord from our mind anytime, as He is our sustainer and benefactor in this world and hereafter. (Pause-1)

The Lord terminates the afflictions of those persons in no time, who have recited His True Name with their tongues. Those persons, who have sought refuge at His lotus-feet, have attained

ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ ॥ ਸੀਤਲ ਸਾਂਤਿ
ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ ॥
੧ ॥ ਗਰਭ ਕੁੰਡ ਨਰਕ ਤੇ ਰਾਖੈ ਭਵਜਲੁ
ਪਾਰਿ ਉਤਾਰੇ ॥ ਚਰਨ ਕਮਲ ਆਰਾਧਤ ਮਨ
ਮਹਿ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬਿਦਾਰੇ ॥ ੨ ॥ ਪੂਰਨ
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਉਚਾ ਅਗਮ ਅਪਾਰੇ ॥
ਗੁਣ ਗਾਵਤ ਧਿਆਵਤ ਸੂਖ ਸਾਗਰ ਜੂਏ
ਜਨਮੁ ਨ ਹਾਰੇ ॥ ੩ ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ
ਮੋਹਿ ਮਨੁ ਲੀਨੋ ਨਿਰਗੁਣ ਕੇ ਦਾਤਾਰੇ ॥ ਕਰਿ
ਕਿਰਪਾ ਅਪੁਨੇ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਦ
ਬਲਿਹਾਰੇ ॥ ੪ ॥ ੧ ॥ ੧੩੮ ॥

**ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫
੧੯ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥ ਜੀਤਿ
ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧਸੰਗਤਿ ਜਪਿ
ਇਕ ਬਿਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਤ ਸੰਪਤਿ
ਬਨਿਤਾ ਬਿਨੋਦ ॥ ਛੇਡਿ ਗਏ ਬਹੁ ਲੋਗ ਭੋਗ
॥ ੧ ॥ ਹੈਵਰ ਗੈਵਰ ਰਾਜ ਰੰਗ ॥ ਤਿਆਗਿ
ਚਲਿਓ ਹੈ ਮੂੜ ਨੰਗ ॥ ੨ ॥ ਚੋਆ ਚੰਦਨ
ਦੇਹ ਫੂਲਿਆ ॥ ਸੋ ਤਨੁ ਧਰ ਸੰਗਿ ਰੂਲਿਆ
॥ ੩ ॥ ਮੋਹਿ ਮੋਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ ॥ ਕਹੁ
ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ ॥ ਕਹੁ ਨਾਨਕ ਸਦਾ
ਹਦੂਰਿ ਹੈ ॥ ੪ ॥ ੧ ॥ ੧੩੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਨ ਧਰ ਤਰਬੇਹਰਿ ਨਾਮ ਨੋ ॥ ਸਾਗਰ ਲਹਰਿ
ਸੰਸਾਰੁ ਸੰਸਾਰੁ ਗੁਰੁ ਬੋਹਿਬੁ ਪਾਰਗਰਾਮਨੋ ॥ ੧

peace and tranquillity of mind, having quenched the burning
fire of their worldly desires. (1)

The Lord protects us from the (hell) sufferings in the
mother's womb and enables us to cross this ocean of life even.
He also rids us of the fear of Yama (god of death) if we (worship
His lotus-feet) develop His love in our hearts. (2)

The Lord is perfect, limitless and beyond our reach. Let
us sing the praises of the Lord, the ocean of virtues and bliss,
so that we do not lose the battle of life. (like a gamble). (3)

O Lord - benefactor, bestowing Your gifts to virtueless
people ! We are over-powered by the vices of sexual desires
anger and worldly attachments. O Nanak ! May the Lord bless
us with True Name through His Grace ! I would offer myself
as a sacrifice to Him. (4-1-138)

Rag Gour'i Cheti Mahala -5 Ik onkar satgur prasad.
(*Sukh nahi re'harbhagat ...*)

O Man ! There is no joy or peace without reciting Lord's
True Name. Let us win the battle of (invaluable) life by
remembering the Lord for a short while even, in the company
of holy saints. (Pause-1)

Many people have already gone by, engrossed in the love
of son, wealth and(bliss) Love of their spouses, leaving all the
worldly pleasures. (1)

O fool ! You will proceed from this world as a naked
person (empty-handed), leaving everything behind in this
world. (2)

O Man ! You are moving with egoism by using beauty
aids like scents and rich clothes for this body, which lies in the
dust after death, and is seen being discarded. (3)

O Nanak ! The person, engrossed in worldly falsehood
(Maya) perceives the Lord as a distant entity, whereas the
Lord is close by, within us. (4-1-139)

Gour'i Mahala - 5 (Ma'n dhar tarbai har na'am no....)

O my mind! The Lord's True Name is the only support
which could lead us across this ocean of life. The world is like
an ocean of doubts, and misgivings (due to dual-mindedness)
and the Guru provides the ship of True Name to cross the
turbulent waves of this ocean. (Pause -1)

In this age of kalyug (present age of materialism) there is

॥ ਰਹਾਉ ॥ ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ॥
ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ ॥ ੧ ॥
ਬਿਖੁ ਬਿਖਿਆ ਪਸਰੀ ਅਤਿ ਘਨੀ ॥ ਉਬਰੇ
ਜਪਿ ਜਪਿ ਹਰਿ ਗੁਨੀ ॥ ੨ ॥ ਮਤਵਾਰੇ
ਮਾਇਆ ਸੋਇਆ ॥ ਗੁਰ ਭੇਟਤ ਭ੍ਰਮੁ ਭਉ
ਖੋਇਆ ॥ ੩ ॥ ਕਹੁ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ
॥ ਘਟਿ ਘਟਿ ਨਦਰੀ ਆਇਆ ॥ ੪ ॥ ੨ ॥
੧੪੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਦੀਬਾਨੁ ਹਮਾਰੇ ਤੁਹੀ ਏਕ ॥ ਸੇਵਾ ਥਾਰੀ
ਗੁਰਹਿ ਟੇਕ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਿਕ ਜੁਗਤਿ
ਨਹੀ ਪਾਇਆ ॥ ਗੁਰਿ ਚਾਕਰ ਲੈ ਲਾਇਆ
॥ ੧ ॥ ਮਾਰੇ ਪੰਚ ਬਿਖਾਦੀਆ ॥ ਗੁਰ ਕਿਰਪਾ
ਤੇ ਦਲੁ ਸਾਧਿਆ ॥ ੨ ॥ ਬਖਸੀਸ ਵਜਹੁ
ਮਿਲਿ ਏਕੁ ਨਾਮ ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਬਿਸਮ
॥ ੩ ॥ ਪ੍ਰਭ ਕੇ ਚਾਕਰ ਸੇ ਭਲੇ ॥ ਨਾਨਕ
ਤਿਨ ਮੁਖੁ ਉਜਲੇ ॥ ੪ ॥ ੩ ॥ ੧੪੧ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੀਅਰੇ ਓਲਾ ਨਾਮ ਕਾ ॥ ਅਵਰੁ ਜਿ ਕਰਨ
ਕਰਾਵਨੇ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅਵਰ ਜਤਨਿ ਨਹੀ ਪਾਈਐ ॥
ਵਡੈ ਭਾਗਿ ਹਰਿ ਧਿਆਈਐ ॥ ੧ ॥ ਲਾਖ
ਹਿਕਮਤੀ ਜਾਨੀਐ ॥ ਆਗੈ ਤਿਲੁ ਨਹੀ

darkness of ignorance, where the lamp lit by the Guru's knowledge and guidance could only provide us with illumination. (light) (But only those persons will find their minds enlightened, whom the Guru has granted this lamp of knowledge.) (1)

The deadly poison of all our vicious worldly desires is prevalent everywhere; and only few Guru-minded persons have escaped its deadly spell, by meditating on True Name of the Lord. (2)

The self-willed person, engrossed in worldly pleasures (Maya) who was lying asleep in the slumber of worldly falsehood, has dispelled all his fear and doubts by meeting the Guru. (3)

O Nanak! I have only concentrated on the True Lord, and have perceived Him in every form of life and creation, being omni-present. (4-2-140)

Gour'i Mahala -5 (Dib'an ham'aro tuhi ek....)

O Lord! You are my only support, I serve You alone and seek Your help only through the Guru's guidance. (Pause-1)

O Lord! I tried various means earlier, but without success and could not realise You. Now the Guru has directed me, (His servant) into Your service. (1)

Man has conquered all the five vices, which were troublesome all through; and with the Guru's Grace he has controlled all the vices and vicious elements. (2)

I have attained the True Name through the Lord's Grace; and now with the help of True Name I have attained peace of mind and enjoyed bliss of life. (3)

O Nanak! The (servants) slave of the slaves of the True Master are very fortunate and they proceed to the Lord's Court (Lord's Presence) with honour and flying colours. (4-3-141)

Gour'i Mahala -5 (Jia're ola Na'am ka.....)

O my mind! We should seek the support of True Name alone, as all other actions performed by us are based on a fear complex, out of a fear of the god of death. (Pause-1)

All other efforts to realise the Lord are of no avail; if one is fortunate enough, then only one could worship the True Lord. (1)

Apart from Lord's True Name, all other clever and intelligent moves on the part of an individual, have no value or place before the Lord and He will not be satisfied with anything else. (2)

ਮਾਨੀਐ ॥ ੨ ॥ ਅਹੰਬੁਧਿ ਕਰਮ ਕਮਾਵਨੇ ॥
ਗ੍ਰਿਹ ਬਾਲੂ ਨੀਰਿ ਬਹਾਵਨੇ ॥ ੩ ॥ ਪ੍ਰਭੁ
ਕ੍ਰਿਪਾਲੁ ਕਿਰਪਾ ਕਰੈ ॥ ਨਾਮੁ ਨਾਨਕ ਸਾਧੂ
ਸੰਗਿ ਮਿਲੈ ॥ ੪ ॥ ੪ ॥ ੧੪੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਾਰਨੈ ਬਲਿਹਾਰਨੈ ਲਖ ਬਰੀਆ ॥ ਨਾਮੋ ਹੋ
ਨਾਮੁ ਸਾਹਿਬ ਕੋ ਪ੍ਰਾਨ ਅਧਰੀਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਰਨ ਕਰਾਵਨ ਤੁਹੀ ਏਕ ॥ ਜੀਅ
ਜੰਤ ਕੀ ਤੁਹੀ ਟੇਕ ॥ ੧ ॥ ਰਾਜ ਜੋਬਨ ਪ੍ਰਭ
ਤੂੰ ਧਨੀ ॥ ਤੂੰ ਨਿਰਗੁਨ ਤੂੰ ਸਰਗੁਨੀ ॥ ੨ ॥
ਈਹਾ ਊਹਾ ਤੁਮ ਰਖੇ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਕੋ
ਲਖੇ ॥ ੩ ॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ ॥ ਨਾਨਕ
ਤਕੀਆ ਤੁਹੀ ਤਾਣੁ ॥ ੪ ॥ ੫ ॥ ੧੪੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ॥ ਸੰਤਸੰਗਿ ਹਰਿ
ਮਨਿ ਵਸੈ ਭਰਮੁ ਮੋਹੁ ਭਉ ਸਾਧੀਐ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਭਨੇ ॥ ਸਭ
ਉਚ ਬਿਰਾਜਿਤ ਜਨ ਸੁਨੇ ॥ ੧ ॥ ਸਗਲ
ਅਸਥਾਨ ਭੈ ਭੀਤ ਚੀਨ ॥ ਰਾਮ ਸੇਵਕ ਭੈ
ਰਹਤ ਕੀਨ ॥ ੨ ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ
ਫਿਰਹਿ ॥ ਗੋਬਿੰਦ ਲੋਕ ਨਹੀ ਜਨਮਿ ਮਰਹਿ
॥ ੩ ॥ ਬਲ ਬੁਧਿ ਸਿਆਨਪ ਹਉਮੈ ਰਹੀ ॥

Whatever functions and acts we perform with ego, are just like houses of sand, being washed away by flood waters and are useless and transitory. (3)

O Nanak! If the benevolent Lord were to bless us with His Grace, then only we could attain True Name in the company of holy saints. (4-4-142)

Gour'i Mahala -5 (*Barnai balharnai la'kh baria....*)

O Lord! The only support for our vibrant life is Your True Name. I offer myself as a sacrifice to You, both in body and mind, a million times. (Pause-1)

You are the only one power who performs or directs us to perform any or all our functions in the world. It is Your succour alone that keeps everything in position. (Everything depends on Your support) (1)

O My Master! Power, beauty and health, rather everything is Your personification or embodiment in this world; in fact You are prevalent in various physical forms (as in Nature) or even formless in the Universe. (Before creation, the Lord was formless and after creation, the Lord is perceived in physical form in Nature.) (2)

O Lord! You alone protect us whether in this World or hereafter. (You alone are our protector) This is revealed to few Guru-minded (fortunate) persons, through the Guru's Grace. (3)

O Nanak! The Lord is omniscient, knowing everything within our minds even, and is very wise and knowledgeable. O Lord! You alone are my strength and my support. (4-5-143)

Gour'i Mahala -5 (*Har har har aradhiai sant sung har...*)

O my mind! Let us recite the True Name of the True Lord all the time, and imbibe the love of the Lord in the company of holy saints, which could help us to rid ourselves of our whimsical beliefs, worldly attachment and fear complex. (Pause-1)

All the Vedas, Puranas and Smritis relate the praises of the holy saints as they are considered greater than all others in stature and honour. (1)

All the places (like heaven and hell) are known as dreadful and awful whereas the disciples of the Lord are made fearless. (2)

The beloved followers of the Lord are free from the cycle of births and deaths, whereas all the people are taken through the (eighty-four lakhs of) various forms of life. (3)

ਹਰਿ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਗਹੀ ॥ ੪ ॥ ੬ ॥
੧੪੪॥

ਗਉੜੀ ਮਹਾਲਾ ੫ ॥

ਮਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਐ ॥ ਨੀਤ ਨੀਤ
ਹਰਿ ਸੇਵੀਐ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਧਿਆਈਐ ॥
੧ ॥ ਰਹਾਉ ॥ ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥
ਦੁਖ ਦਰਦੁ ਅਨੇਰਾ ਭ੍ਰਮੁ ਨਸੈ ॥ ੧ ॥ ਸੰਤ
ਪ੍ਰਸਾਦਿ ਹਰਿ ਜਾਪੀਐ ॥ ਸੋ ਜਨੁ ਦੁਖਿ ਨ
ਵਿਆਪੀਐ ॥ ੨ ॥ ਜਾ ਕਉ ਗੁਰੁ ਹਰਿ ਮੰਤ੍ਰੁ
ਦੇ ॥ ਸੋ ਉਬਰਿਆ ਮਾਇਆ ਅਗਨਿ ਤੇ ॥ ੩
॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ॥ ਮੇਰੈ ਮਨਿ
ਤਨਿ ਵਾਸੈ ਨਾਮੁ ਹਰਿ ॥ ੪ ॥ ੭ ॥ ੧੪੫ ॥

ਗਉੜੀ ਮਹਾਲਾ ੫ ॥

ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ ॥ ਈਹਾ ਸੁਖੁ ਆਨੰਦੁ
ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ ॥ ੧ ॥
ਰਹਾਉ ॥ ਕਟੀਐ ਤੇਰਾ ਅਹੰ ਰੋਗੁ ॥ ਤੂੰ ਗੁਰੁ
ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਜੋਗੁ ॥ ੧ ॥ ਹਰਿ ਰਸੁ
ਜਿਨਿ ਜਨਿ ਚਾਖਿਆ ॥ ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ
ਲਾਥੀਆ ॥ ੨ ॥ ਹਰਿ ਬਿਸ੍ਰਮ ਨਿਧਿ ਪਾਇਆ
॥ ਸੋ ਬਹੁਰਿ ਨ ਕਤ ਹੀ ਧਾਇਆ ॥ ੩ ॥ ਹਰਿ
ਹਰਿ ਨਾਮੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ॥ ਨਾਨਕ ਤਾ
ਕਾ ਭਉ ਗਇਆ ॥ ੪ ॥ ੮ ॥ ੧੪੬ ॥

ਗਉੜੀ ਮਹਾਲਾ ੫ ॥

ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮ ਤਾਹੂ ਕਉ ਪੀਰ ॥
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਵਹਿ ਸੇ ਗੁਣੀ

O Nanak ! I have sought the support of the holy saints, and all our physical and mental cleverness and egoism is cast away (4-6-144)

Gour'i Mahala -5 (Ma'n Ram Na'am gu'nn gaiyeeai ...)

O my mind ! Let us sing the praises of the Lord's True Name. Let us serve the Lord day in and day out, and recite the True Name with each breath. (Pause-1)

We could inculcate the love of the Lord in our hearts in the company of holy saints, which casts away all our suffering pain, whims and darkness of ignorance. (1)

The person, who recites the True Name, by the Grace of the holy saints, gets rid of all his sufferings. (2)

The person, who is blessed with the Guru's guidance, gets rid of the fire of worldly falsehood (Maya). (3)

O Nanak ! May the Lord bless me with His Grace, so that I may imbibe the love of the Lord's True Name in my body and soul! (4-7-145)

Gour'i Mahala -5 (Rasna japiai ek naam)

Let us meditate on Lord's True Name and repeat with our tongue, the Lord's True Name, so that we may achieve peace of mind and bliss of life, in this world, which will be helpful to us in the next world. (Pause-1)

O Man! Get rid of your malady of egoism with the Guru's Grace and leading a householder's life, remain detached from the worldly pleasures and remember the Lord's True Name. (1)

The person, who has tasted the bliss of the love of the Lord, gets satiated and his chase of worldly pleasures (worldly desires) comes to an end. (2)

The person, who finds solace in the Lord's True Name, (remembrance) attains peace of mind and does not wander (aimlessly) all around. (3)

O Nanak! Whosoever is blessed by the Guru, with the Lord's True Name, gets rid of his doubts and fear complex. (on unting with the Lord) (4-8-146)

Gour'i Mahala -5 (Ja kau bisrai ram naam tahoo ko....)

The person, who forgets the Lord's True Name, has to face all sorts of afflictions. The person, who sings the praises

ਹੀਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ ਗੁਰਮੁਖਿ
ਦੈ ਬੁਧਿ ॥ ਤਾ ਕੈ ਕਰ ਤਲ ਨਵ ਨਿਧਿ
ਧਿ ॥ ੧ ॥ ਜੋ ਜਾਨਹਿ ਹਰਿ ਪ੍ਰਭ ਧਨੀ ॥
ਛੁ ਨਾਹੀ ਤਾ ਕੈ ਕਮੀ ॥ ੨ ॥ ਕਰਣੈਹਾਰੁ
ਛਾਨਿਆ ॥ ਸਰਬ ਸੁਖ ਰੰਗ ਮਾਣਿਆ ॥
॥ ਹਰਿ ਧਨੁ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਵਸੈ ॥ ਕਹੁ
ਨਕ ਤਿਨ ਸੰਗਿ ਦੁਖੁ ਨਸੈ ॥ ੪ ॥ ੯ ॥
੪੭ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰਬੁ ਬਡੋ ਮੂਲੁ ਇਤਨੋ ॥ ਰਹਨੁ ਨਹੀ ਗਹੁ
ਤਨੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਬਰਜਤ ਬੇਦ
ਤਨਾ ਉਆਹੂ ਸਿਉ ਰੇ ਹਿਤਨੋ ॥ ਹਾਰ
ਆਰ ਜੂਆ ਬਿਧੇ ਇੰਦ੍ਰੀ ਵਸਿ ਲੈ ਜਿਤਨੋ ॥
॥ ਹਰਨ ਭਰਨ ਸੰਪੂਰਨਾ ਚਰਨ ਕਮਲ
ਗੇ ਰਿਤਨੋ ॥ ਨਾਨਕ ਉਧਰੇ ਸਾਧਸੰਗਿ
ਰਖਾ ਨਿਧਿ ਮੈ ਦਿਤਨੋ ॥ ੨ ॥ ੧੦ ॥
੩੮ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹੇ ਦਾਸਰੋ ਠਾਕੁਰ ਕੋ ॥ ਧਾਨੁ ਪ੍ਰਭ ਕਾ ਖਾਨਾ
੧ ॥ ਰਹਾਉ ॥ ਐਸੇ ਹੈ ਰੇ ਖਸਮੁ ਹਮਾਰਾ
ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਣਹਾਰਾ ॥ ੧ ॥
ਮੁ ਕਰੀ ਜੇ ਠਾਕੁਰ ਭਾਵਾ ॥ ਗੀਤ ਚਰਿਤ
੪ ਕੇ ਗੁਨ ਗਾਵਾ ॥ ੨ ॥ ਸਰਣਿ ਪਰਿਓ
ਕੁਰ ਵਜੀਰਾ ॥ ਤਿਨਾ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ

of the Lord in the company of holy saints, becomes full of virtues, like an ocean of virtues. (Pause-1)

The person, who develops the love for the Lord's worship through the Guru's Grace, attains all the spiritual powers and magical (occult) powers. (Nine nidhis and eighteen sidhis) The person, who considers the Lord as his True Master, does not suffer from any short-comings. (2)

The person, who has realised the Lord-Creater, enjoys all the joy and bliss of life. (3)

O Nanak ! The person, who has imbibed the wealth of Lord's True Name, gets rid of all his ills and afflictions through the company of holy saints. (4-9-147)

Gour'i Mahala -5 (Garb bado mool itno.....)

Man gives so much importance to his ego, which has no reality; this life is short-lived and temporary but man hangs on to all worldly possessions, (as if they were permanent companions) (Pause-1)

Man develops love for the worldly pleasures and possessions which have been tabooed by Vedas and Saints. Like a gambler, who never stops gambling, man goes on losing the battle (gamble) of life, as the senses control him and he surrenders his actions according to sensual control, which have won him over. (1)

Man is devoid of the love of the lotus feet of the Lord, who is all powerful, and capable of creating voids or filling up cavities. (fulfilling your desires or taking away all possessions)

O Nanak! I have been able to cross this ocean of life successfully in the company of holy saints, a treasure bestowed on me by the Lord benefactor, through His Grace. (2-10-148)

Gour'i Mahala -5 (Mohai da'sro Thakur ko.....)

I am the slave (follower) of my True Master, and live on the food given by the Lord. (Pause-1)

My Lord-spouse is so great that He could create or destroy the Universe in a moment, as it pleases Him. (1)

I perform only those actions, which are acceptable to the Lord, and I sing the praises of the Lord depicting the virtues and scenes of the worldly drama enacted by the Lord. (2)

I have taken the support of the holy saints, the representatives of the Lord, and my mind gets peace and

॥ ੩ ॥ ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰਾ ॥ ਜਨ
ਨਾਨਕ ਹਰਿ ਯੀ ਲਾਗਾ ਕਾਰਾ ॥ ੪ ॥ ੧੧
॥ ੧੪੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹੈ ਕੋਈ ਐਸਾ ਹਉਮੈ ਤੋਰੈ ॥ ਇਸੁ ਮੀਨੀ ਤੇ
ਇਹੁ ਮਨੁ ਹੋਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਗਿਆਨੀ
ਮਾਨੁਖੁ ਭਇਆ ਜੋ ਨਾਹੀ ਸੇ ਲੋਰੈ ॥ ਰੈਣਿ
ਅੰਧਾਰੀ ਕਾਰੀਆ ਕਵਨ ਜੁਗਤਿ ਜਿਤੁ ਭੋਰੈ
॥ ੧ ॥ ਭ੍ਰਮਤੋ ਭ੍ਰਮਤੋ ਹਾਰਿਆ ਅਨਿਕ
ਬਿਧੀ ਕਰਿ ਟੋਰੈ ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ
ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮੋਰੈ ॥ ੨ ॥ ੧੨ ॥ ੧੫੦ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਚਿੰਤਾਮਣਿ ਕਰੁਣਾ ਮਏ ॥ ੧ ॥ ਰਹਾਉ ॥
ਦੀਨ ਦਇਆਲਾ ਪਾਰਬ੍ਰਹਮ ॥ ਜਾ ਕੈ
ਸਿਮਰਣਿ ਸੁਖ ਭਏ ॥ ੧ ॥ ਅਕਾਲ ਪੁਰਖ
ਅਗਾਧਿ ਬੋਧ ॥ ਸੁਨਤ ਜਸੋ ਕੋਟਿ ਅਘ
ਖਏ ॥ ੨ ॥ ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭੁ ਮਇਆ
ਧਾਰਿ ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥ ੩
॥ ੧੩ ॥ ੧੫੧ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਸਰਣਿ ਪ੍ਰਭੁ ਸੁਖ ਪਾਏ ॥ ਜਾ ਦਿਨਿ
ਬਿਸਰੈ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਸੇ ਦਿਨੁ ਜਾਤ ਅਜਾਏ
॥ ੧ ॥ ਰਹਾਉ ॥ ਏਕ ਰੈਣ ਕੇ ਪਾਹੁਨ ਤੁਮ

satisfaction by perceiving such persons. (3)

O Nanak ! I have taken the support of one Lord-Almighty and depend on His help only. I, as the slave, am engaged in the service of the Lord. (4-11-149)

Gour'i Mahala -5 (Hai koi aisa homain torai....)

Is there anyone who could get us rid of the (curse of) egoism ? Who could free this mind from the clutches of this (sweet) sugar-coated Maya. (Worldly falsehood) (Pause-1)

The ignorant man is always wanting to acquire things which are transitory and not lasting. The mind is blackened with the darkness of ignorance and sinful actions like the dark night. Are there any means of acquiring knowledge leading to enlightenment of mind which could dispel the darkness of ignorance ? (1)

I am fed up of going through the cycle of Rebirths (various forms of births and deaths), and with great difficulty have got the company of saints. O Nanak! It is through the Grace of holy saints alone (the Guru) that I Have acquired the treasure of Lord's knowledge in the company of holy Saints. (2-12-150)

Gour'i Mahala - 5 (Chintaman karuna maiyai.....)

O Lord ! The jewel of True Name which bestows on Man all the desired virtues and possessions; is the embodiment of Your Grace, and I always worship You. (Pause-1)

O Lord, the benefactor of poor people! Pray grant me the boon of Your True Name, which has blessed Your saints with peace and joy. (1)

O Lord! It is rather difficult to understand Your secrets as Your knowledge is beyond our comprehension. All the millions of our sins are dispelled with Your True Name and by singing Your Praises. (2)

O Nanak! The Lord-benefactor has bestowed me with His Grace, so that I meditate on the Lord's True Name now (3-13-151)

Gour'i Poorbi Mahala - 5 (Merai ma'n saran prabhu.....)

O my mind ! We could enjoy the eternal bliss by seeking the support of the Lord. The day, when we forget the Lord's True Name, goes to waste. (Pause-1)

O Man! You are like the guest for a night (for a short

ਆਏ ਬਹੁ ਜੁਗ ਆਸ ਬਧਾਏ ॥ ਗ੍ਰਿਹ ਮੰਦਰ
ਸੰਪੈ ਜੋ ਦੀਸੈ ਜਿਉ ਤਰਵਰ ਕੀ ਛਾਏ ॥ ੧
॥ ਤਨੁ ਮੇਰਾ ਸੰਪੈ ਸਭ ਮੇਰੀ ਬਾਗ ਮਿਲਖ
ਸਭ ਜਾਏ ॥ ਦੇਵਨਹਾਰਾ ਬਿਸਰਿਓ ਠਾਕੁਰੁ
ਖਿਨ ਮਹਿ ਹੋਤ ਪਰਾਏ ॥ ੨ ॥ ਪਹਿਰੈ ਬਾਗਾ
ਕਰਿ ਇਸਨਾਨਾ ਚੋਆ ਚੰਦਨ ਲਾਏ ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਨਹੀ ਚੀਨਿਆ ਜਿਉ
ਹਸਤੀ ਨਾਵਾਏ ॥ ੩ ॥ ਜਉ ਹੋਇ ਕ੍ਰਿਪਾਲ
ਤ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸਭਿ ਸੁਖ ਹਰਿ ਕੇ ਨਾਏ
। ਮੁਕਤੁ ਭਇਆ ਬੰਧਨ ਗੁਰਿ ਖੋਲੇ ਜਨ
ਨਾਨਕ ਹਰਿ ਗੁਣ
ਜਾਏ ॥ ੪ ॥ ੧੪ ॥ ੧੫੨ ॥

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਸਦ ਕਰੀਐ ॥
ਤਤਨ ਜਨਮੁ ਸਵਲੁ ਗੁਰਿ ਕੀਆ ਦਰਸਨ
ਕਉ ਬਲਿਹਰੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੇਤੇ
ਜਾਸ ਗ੍ਰਾਸ ਮਨੁ ਲੇਤਾ ਤੇਤੇ ਹੀ ਗੁਨ
ਜਾਈਐ ॥ ਜਉ ਹੋਇ ਦੁਆਲੁ ਸਤਿਗੁਰੁ
ਅਪੁਨਾ ਤਾ ਇਹ ਮਤਿ ਬੁਧਿ ਪਾਈਐ ॥ ੧
। ਮੇਰੇ ਮਨ ਨਾਮਿ ਲਏ ਜਮ ਬੰਧ ਤੇ ਛੂਟਹਿ
ਜਰਬ ਸੁਖਾ ਸੁਖ ਪਾਈਐ ॥ ਸੇਵਿ ਸੁਆਮੀ
ਜਤਿਗੁਰੁ ਦਾਤਾ ਮਨ ਬੰਛਤ ਫਲ ਆਈਐ
। ੨ ॥ ਨਾਮੁ ਇਸਟੁ ਮੀਤ ਸੁਤ ਕਰਤਾ ਮਨ
ਖੋਗਿ ਤੁਹਾਰੈ ਚਾਲੈ ॥ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰੁ
ਅਪੁਨੇ ਕੀ ਗੁਰੁ ਤੇ ਪਾਈਐ ਪਾਲੈ ॥ ੩ ॥
ਗੁਰਿ ਕਿਰਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਬਿਨਸੇ
ਜਰਬ ਅੰਦੇਸਾ ॥ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ
ਹਰਿ ਕੀਰਤਨਿ ਮਿਟਿਓ ਸਗਲ ਕਲੇਸਾ ॥
੩ ॥ ੧੫ ॥ ੧੫੩ ॥

visit) but are preparing yourself for staying here for ages. (make arrangements for very long) The houses and the worldly possessions, which you see, last for a short while and are transient like the shifting shade of a tree. (1)

O Man ! You consider this body, worldly possessions, including lands and country as your own, with lot of pride and ego, but all these will be owned by someone else at the time of death. With these ideas you have completely forsaken the True Master. (2)

O Man ! After taking bath you use many scents, (wearing) alongwith rich clothes, without the realisation of True Lord but all this ends up in a waste, just as the wash of an elephant. (3)

O Nanak ! When the Lord bestows His Grace, then this man attains the True Guru, who blesses him with True Name the harbinger of all bliss and joy. Thus by singing the praises of the Lord, he attains salvation by ridding himself of all worldly bondage. (4-14-152)

Gour'i Poorbi Mahala -5 (Merai ma'n Gur Gur)

O my mind ! Let us recite the True Name and sing the praises of the Guru always. Let us be thrilled with the glimpse of the Guru, who has made this life worthwhile and full of the bliss like invaluable gems. (Pause-1)

O my mind ! Let us sing the praises of the Lord with each breath and each morsel of food. But this realisation dawns on us only when the Guru's Grace is bestowed on us. (1)

O my mind ! By reciting the True Name, you could free yourself from the bondage of Yama (god of death) and enjoy the bliss of life. By serving the True Master, the Lord-benefactor, you could get all your desires fulfilled. (2)

O my mind ! The True Name of the Lord-Creator is the only fruitful god, one should worship and remember, which is like your real friend or son and would accompany you to the next world even. By serving the Guru alone, you could inculcate this True Name in your heart. (3)

O Nanak ! With the Guru's Grace all our doubts and false beliefs will be cast away and the person, who sings the Lord's praises, attains the eternal bliss by ridding himself of all his ills and sufferings. (4-15-153)

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ ॥ ੧ ॥

ਰਹਾਉ ॥ ਕੋਟਿ ਜੇਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ

ਹੋਰੇ ॥ ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥ ੧ ॥

ਸੁੰਦਰ ਨਾਰੀ ਅਨਿਕ ਪਰਕਾਰੀ ਪਰ ਗ੍ਰਿਹ

ਬਿਕਾਰੀ ॥ ਬੁਰਾ ਭਲਾ ਨਹੀ ਸੁਝੀ ਹੇ ॥

੨ ॥ ਅਨਿਕ ਬੰਧਨ ਮਾਇਆ ਭਰਮਤੁ

ਭਰਮਾਇਆ ਗੁਣ ਨਿਧਿ ਨਹੀ ਗਾਇਆ

॥ ਮਨ ਬਿਧੇ ਹੀ ਮਹਿ ਲੁਝੀ ਹੇ ॥ ੩ ॥

ਜਾ ਕਉ ਰੇ ਕਿਰਪਾ ਕਰੈ ਜੀਵਤ ਸੋਈ

ਮਰੈ ਸਾਧਸੰਗਿ ਮਾਇਆ ਤਰੈ ॥ ਨਾਨਕ

ਸੋ ਜਨੁ ਦਰਿ ਹਰਿ ਸਿਝੀ ਹੇ ॥ ੪ ॥ ੧

॥੧੫੪॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਭਹੁ ਕੋ ਰਸੁ ਹਰਿ ਹੋ ॥ ੧ ॥ ਰਹਾਉ ॥

ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ

ਧਿਆਨ ॥ ਕਾਹੂ ਹੋ ਡੰਡ ਧਰਿ ਹੋ ॥ ੧ ॥

ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਤਾਪ ਕਾਹੂ ਪੂਜਾ ਹੋਮ

ਨੋਮ ॥ ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਹੋ ਗਉਨੁ ਕਰਿ

ਹੋ ॥ ੨ ॥ ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ

Rag Gour'i Mahala -5 Ik onkar satgur parsad (Trisna virlai ki hi bujhi hai)

"There is one Lord sublime, Truth personified and attainable through the Guru's Grace"

O Brother ! Very few persons have been able to quench their thirst for worldly possessions. (Pause-1)

This man amasses crores of rupees and longs for much more but the mind is never satiated, as he is always thinking of more wealth, beyond his grasp even. (1)

This man is full of sexual desires, and without caring for good or bad actions, he thinks of other women's beauty, though having a beautiful woman at home (as his wife). (2)

He does not sing the praises of the Lord, the ocean of virtues and gets engulfed by the bondage of worldly falsehood (Maya), thus wanders all over in disgust, as his mind is engrossed in vicious thoughts. (3)

O Brother ! The person, who is blessed by the Grace of the Lord, lives a fruitful life with humility (living a dead man's life) and overcomes the charm of worldly falsehood in the company of holy saints. O Nanak ! Such a person alone crosses this ocean of life successfully by inculcating the love of the Lord in his heart. (4-1-154)

Gour'i Mahala -5 (Sabhon ko ra's har ho)

The Lord is the main interest of all creation; all the seekers of various pleasures, make the Lord as the prime interest of their lives. (Pause-1)

Some people are seeking yoga (detachment from world) some are seeking worldly pleasures; while some others are keen to acquire knowledge, and still some others are interested only in remembering the Lord. Some Sanyasis seize a staff in their hand (to show their different path) and are seekers of God in their own way. (1)

Man practises meditation at times, while some one else practises penance; while some others visit holy places of worship. Some one burns ghee in Yagna (prayers) or some one else performs other religious formalities and makes programmes to act accordingly while some one else roams around as a pilgrim to the holy places. (2)

Some one takes bath in the river Ganga (Ganges), or sit in meditation on its banks, while another worships by standing (waist-deep) in water; while some one conducts discourses on Vedas. O Nanak! All forms of worship are an embodiment of

ਬੀਚਾਰ ॥ ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ॥ ੩ ॥

॥ ੧੫੫ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

੫ ਕੀਰਤਿ ਨਿਧਿ ਮੋਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥

ਜੀ ਰਸ ਤੂੰਹੀ ਜਸ ਤੂੰਹੀ ਰੂਪ ਤੂੰਹੀ ਰੰਗ ॥

ਸਓਟ ਪ੍ਰਭ ਤੇਰੀ ॥ ੧ ॥ ਤੂੰਹੀ ਮਾਨ ਤੂੰਹੀ

੫ ਤੂੰਹੀ ਪਤਿ ਤੂੰਹੀ ਪ੍ਰਾਨ ॥ ਗੁਰਿ ਤੂੰਹੀ ਲੈ

ਜੀ ॥ ੨ ॥ ਤੂੰਹੀ ਗ੍ਰਿਹਿ ਤੂੰਹੀ ਬਨਿ ਤੂੰਹੀ

ਉ ਤੂੰਹੀ ਸੁਨਿ ॥ ਹੈ ਨਾਨਕ ਨੇਰ ਨੇਰੀ ॥ ੩

੩ ॥ ੧੫੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੋ ਹਰਿ ਰੰਗਿ ਮਾਤੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਉਹੀ

ਤੋ ਉਹੀ ਖੀਓ ਗੁਰਹਿ ਦੀਓ ਦਾਨੁ ਕੀਓ ॥

ਆਹੁ ਸਿਉ ਮਨੁ ਰਾਤੇ ॥ ੧ ॥ ਉਹੀ ਭਾਠੀ

ਜੀ ਪੋਚਾ ਉਹੀ ਪਿਆਰੇ ਉਹੀ ਰੂਚਾ ॥ ਮਨਿ

ਹੋ ਸੁਖੁ ਜਾਤੇ ॥ ੨ ॥ ਸਹਜ ਕੇਲ ਅਨਦ

ਲ ਰਹੇ ਵੇਰ ਭਏ ਮੇਲ ॥ ਨਾਨਕ ਗੁਰ

ਬਦਿ ਪਰਾਤੇ ॥ ੩ ॥ ੪ ॥ ੧੫੭ ॥

ਰਾਗੁ ਗੋੜੀ ਮਾਲਵਾ ਮਹਲਾ ੫ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਿਨਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ॥ ਆਗੈ ਬਿਖਮ

the Lord alone; but the Lord loves mostly devotion as the path to realise Him. (I love Lord's devotion as the path to seek Him.) (3-3-155)

Gour'i Mahala -5 (*Gu'nn kirat nidh mori*)

O Lord ! I prefer to sing Your praises, as that is my way to Salvation. (Pause-1)

O Lord ! You alone are the worldly pleasure, and an embodiment of Your praises; even various beautiful and colourful faces are Your personification only. I have only Your support as my mainstay. (1)

You are giving us honours, or wealth and You alone are worth meditation and our prestige and life rests on You alone. The Guru has again made us regain Your love, after separation from You. (2)

O Lord ! You are pervading everywhere; in the house, in the jungles, in the village and also in a deserted place. O Nanak! The Lord is closer than our organs like hands even, as He is within us. (3-3-156)

Gour'i Mahala -5 (*Ma'to har rung ma'to....*)

My mind is fully (intoxicated) imbued with the Lord's love and devotion. (Pause-1)

I have partaken the nectar of the Lord's True Name and my mind is fully occupied and immersed in that bliss, and this type of wine (joy) has been bestowed on me as the Guru's favour. Now I am enjoying perfect bliss of life, in my heart. (1)

The Lord's presence is perceived everywhere, whether in the distilling plant, the cooling portion, the glass (container) for wine and the craving for it, everywhere the bliss of Lord's True Name is realised which brings joy to the mind. (2)

I have enjoyed the bliss of life through the knowledge of the Lord; and once I was united with the Lord, the bondage of the cycle of births and deaths was completely (removed) cast off. (Now I am enjoying the eternal bliss in the fourth stage of Equipose.)

O Nanak! I have now realised the Lord fully through the Guru's guidance. (3-4-157)

Rag Gour'i Malwa Mahala -5 *Ik onkar satgur prasad.* (*Har Naam leho' me'eta leho...*)

"The one Lord sublime, Truth personified and attainable through the Guru's Grace."

O friend! Remember the Lord and inculcate Lord's memory

ਪੰਥੁ ਭੈਆਨ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੇਵਤ ਸੇਵਤ
ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ ॥
ਕਰਿ ਸੇਵਾ ਤੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ
॥ ੧ ॥ ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ
ਬਧੇ ਬਿਕਾਰ ॥ ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ
ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥ ੨ ॥ ਸਿਵ
ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਹਚਲੁ ਕੋ ਥਾਉ
ਨਾਹਿ ॥ ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ
ਆਵਹਿ ਜਾਹਿ ॥ ੩ ॥ ਜੈਸੇ ਗੁਰਿ ਉਪਦੇ
ਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ ॥ ਨਾਨਕੁ
ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ
॥ ੪ ॥ ੧ ॥ ੧੫੮ ॥

ਰਾਗ ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਪਾਇਓ ਬਾਲ ਬੁਧਿ
ਸੁਖੁ ਰੇ ॥ ਹਰਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੂਖ ਸੁਖ
ਚਿਤਿ ਸਮਸਰਿ ਗੁਰ ਮਿਲੇ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਉ ਲਉ ਹਉ ਕਿਛੁ ਸੋਚਉ ਚਿਤਵਉ ਤਉ
ਲਉ ਦੁਖਨੁ ਭਰੇ ॥ ਜਉ ਕ੍ਰਿਪਾਲੁ ਗੁਰੁ ਪੂਰਾ
ਭੋਟਿਆ ਤਉ ਆਨਦੁ ਸਹਜੇ ॥ ੧ ॥ ਜੇਤੀ
ਸਿਆਨਪੁ ਕਰਮ ਹਉ ਕੀਏ ਤੇਤੇ ਬੰਧ ਪਰੇ ॥
ਜਉ ਸਾਧੂ ਕਰੁ ਮਸਤਕਿ ਧਰਿਓ ਤਬ ਹਮ

in your body and mind; as the path ahead, leading to the god of death, (Yama) is really dreadful and tortuous. (Pause -1)

The greatest gods (whom the world worships) also serve the Lord; so you should always serve the True Lord as the fear of death, (the sword of death) is always hanging on your head.

O Brother! By serving the True Saints You may rid yourself and escape the snare of Yama spread out by the god of death. (1)

The mind gets fully intoxicated with egoism by performing religious ceremonies, Yagnas (oblations in fire) or taking bath at holy places. So one has to undergo (the torture of) both joy and pain in the heaven and hell, as one gets reborn time and again; thus enjoying pleasures or suffering (pain) at times. (2)

There is no place where one could enjoy peace and tranquillity whether one considers abodes of Shiva, Brahma or Indra gods, as without Lord's worship there is no joy or comfort available anywhere. So the self-willed persons undergo this cycle of rebirths. (3)

I have described everything as plainly as I have perceived and visualised it with the Guru's guidance. Says Nanak! O my mind! Listen to me and Remember the Lord and inculcate love of True Name (in the heart) so as to get salvation from this world. (4-1-158)

Rag Gouri Mala Mahala - 5 Ik onkar satgur prasad
(Payo b'al budh sukh re'....)

" By the Grace of one Lord sublime, Truth personified and attainable through the Guru's Grace".

By adopting the attitude of a child, who is not bothered about serious thoughts of joy or suffering, profit or loss or even death and for whom everyone is equal (rich or poor), I have been able to realise this state by uniting with the Guru.

(O Brother ! With the attitude of a child, I have found great satisfaction, as all happenings in life, leading to joy or sorrow, profit or loss, birth and death have the same meaning but this has been possible only through the Guru's guidance. (Pause-1)

I was undergoing sufferings till such time I used to worry and ponder due to my egoism; but once I got in touch with the perfect Guru, the benefactor, I started enjoying the bliss of life. (1)

When I used to perform certain actions like penance or

ਮੁਕਤ ਭਏ ॥ ੨ ॥ ਜਉ ਲਉ ਮੇਰੇ ਮੇਰੇ
ਕਰਤੋ ਤਉ ਲਉ ਬਿਖੁ ਘੇਰੇ ॥ ਮਨੁ ਤਨੁ
ਬੁਧਿ ਅਰਪੀ ਠਾਕੁਰ ਕਉ ਤਬ ਹਮ ਸਹਜਿ
ਸੇਏ ॥ ੩ ॥ ਜਉ ਲਉ ਪੋਤ ਉਠਾਈ
ਚਲਿਅਉ ਤਉ ਲਉ ਡਾਨ ਭਰੇ ॥ ਪੋਤ ਡਾਰਿ
ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਉ ਨਾਨਕ ਨਿਰਭਏ
॥ ੪ ॥ ੧ ॥ ੧੫੯ ॥

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫

ਭਾਵਨੁ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ ॥
ਤਿਆਗਿਓ ਮੈ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ॥
ਸਰਬ ਸੂਖ ਆਨੰਦ ਮੰਗਲ ਰਸ ਮਾਨਿ
ਗੋਬਿੰਦ ਆਗਿਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਨੁ
ਅਭਿਮਾਨੁ ਦੋਉ ਸਮਾਨੇ ਮਸਤਕੁ ਡਾਰਿ ਗੁਰੁ
ਪਾਗਿਓ ॥ ਸੰਪਤ ਹਰਖੁ ਨ ਆਪਤ ਦੁਖਾ
ਰੰਗੁ ਠਾਕੁਰੈ ਲਾਗਿਓ ॥ ੧ ॥ ਬਾਸ ਬਾਸਰੀ
ਏਕੈ ਸੁਆਮੀ ਉਦਿਆਨ ਦ੍ਰਿਸਟਾਗਿਓ ॥
ਨਿਰਭਉ ਭਏ ਸੰਤ ਭ੍ਰਮੁ ਡਾਰਿਓ ਪੂਰਨ
ਸਰਬਾਗਿਓ ॥ ੨ ॥ ਜੋ ਕਿਛੁ ਕਰਤੈ ਕਾਰਣੁ
ਕੀਨੋ ਮਨਿ ਬੁਰੇ ਨ ਲਾਗਿਓ ॥ ਸਾਧਸੰਗਤਿ
ਪਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੇਇਓ ਮਨੁ ਜਾਗਿਓ ॥
੩ ॥ ਜਨ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ
ਆਇਓ ਸਰਣਾਗਿਓ ॥ ਨਾਮ ਰੰਗ ਸਹਜ
ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗਿਓ
॥੪॥੨॥੧੬੦॥

religious formalities (yag) with my cleverness, I got my mind engrossed in bondage (of formalism) but when the holy Saints, with their Grace, placed their protective hand on my forehead, I got rid of all my bondage. (2)

When we were self - centered and full of ego we were suffering, being involved in vicious actions and deeds. But once we surrendered our body and mind to the Lord's Will, we started enjoying all joy and peace, becoming carefree. (3)

When we were labouring under the misconception of sins and virtues ; the fear of the god of death was always staring us in the face. O Nanak! Once I got in the company of the Guru, I got rid of my (burden of actions) bondage of worldly falsehood with their rewards),(Karmas).I became free from the fear of the god of justice(Dharam Raj). (4-1-159)

Gouri Mala Mahala - 5 (Bhavan tiageo ri taigeo...)

I have given up the vicious thoughts, which were worth discarding, by joining the company of the Guru, and through His teachings, have merged with the Lord by following His Will. Thus I have enjoyed the bliss of life and spiritual comforts. (Pause-1)

Having taken refuge at the lotus-feet of the Guru, I find that respect and disrespect are both equal for me, without any distinction, and being imbued with the love of the Lord, we find joy and sorrow or suffering and comforts as equal, with no difference. (1)

The Lord Almighty abides in our hearts and He pervades everywhere including jungles or populated areas and He is seen all over. Through the company of holy saints we have become fearless and perfect by ridding ourselves of all whims and dual-mindedness.(2)

we accept with pleasure whatever has been created by the Lord or whatever happens as directed by Him, and this mind has been awakened from its slumber of ignorance through the company of holy Saints and their Grace. (3)

O Nanak! I have sought the support of holy Saints who follow the Lord's Will. The persons, who enjoy the eternal bliss with True Name, never undergo any sufferings. (4-2-160)

ਗੁਰਿਤੀ ਮਾਲਾ ਮਹਲਾ ੫

ਪਾਇਆ ਲਾਲੁ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥ ਤਨੁ
ਸੀਤਲੁ ਮਨੁ ਸੀਤਲੁ ਥੀਆ ਸਤਗੁਰ ਸਬਦਿ
ਸਮਾਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲਾਥੀ ਭੂਖ
ਤ੍ਰਿਸਨ ਸਭ ਲਾਥੀ ਚਿੰਤਾ ਸਗਲ ਬਿਸਾਰੀ ॥
ਕਹੁ ਮਸਤਕਿ ਗੁਰਿ ਪੂਰੈ ਧਰਿਓ ਮਨੁ ਜੀਤੋ
ਜਗੁ ਸਾਰੀ ॥ ੧ ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ
ਰਿਦ ਅੰਤਰਿ ਡੋਲਨ ਤੇ ਅਬ ਚੂਕੇ ॥ ਅਖੁਟੁ
ਖਜਾਨਾ ਸਤਿਗੁਰਿ ਦੀਆ ਤੋਟਿ ਨਹੀ ਰੇ ਮੂਕੇ
॥ ੨ ॥ ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰੇ ਭਾਈ ਗੁਰਿ
ਐਸੀ ਬੂਝ ਬੁਝਾਈ ॥ ਲਾਹਿ ਪਰਦਾ ਠਾਕੁਰੁ
ਜਉ ਭੇਟਿਓ ਤਉ ਬਿਸਰੀ ਤਾਤਿ ਪਰਾਈ ॥ ੩
॥ ਕਹਿਓ ਨ ਜਾਈ ਏਹੁ ਅਚੰਭਉ ਸੋ ਜਾਨੈ
ਜਿਨਿ ਚਾਖਿਆ ॥ ਕਹੁ ਨਾਨਕ ਸਚ ਭਏ
ਬਿਗਾਸਾ ਗੁਰਿ ਨਿਧਾਨੁ ਰਿਦੈ ਲੈ
ਰਾਖਿਆ ॥ ੪ ॥ ੩ ॥ ੧੬੧ ॥

ਗੁਰਿਤੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਉਬਰਤ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣੀ ॥ ਸਰਬ ਲੋਕ
ਮਾਇਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿਪਰਤੇ ਧਰਣੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ
ਬੇਦ ਬੀਚਾਰੇ ਮਹਾ ਪੁਰਖਨ ਇਉ ਕਹਿਆ ॥

Gouri Mala Mahala - 5 (Pa,ya lal rattan ma,n pa,ya....)

Once I got the jewel of Lord's True Name in my heart, the Guru's message (teachings) was received and accepted within my mind fully, and my body and mind were fully satiated. (Pause -1)

Now I have lost all the curiosity for worldly pleasures and worldly falsehood and even the desire for heaven and its comforts is completely dispelled and all the worries have ended. Once the perfect Guru placed His protective hand on my forehead, my mind was completely won over and the whole world also seemed to be under control. (By controlling the mind, one could get control of the world.) (1)

Since the time we have acquired the quality of patience, we are completely satiated in body and mind, with no chance of being upset due to wavering. The True Guru has bestowed on us the True Name, the unending treasure of bliss, which remains intact by our own use or by others who benefit from it. (2)

O Brother! Listen to a wonderful and strange phenomenon, as explained by the Guru, by removing the veil of ignorance, so that we now perceive the same Lord pervading every human being and everything; the same light emitting from every form of life since we have been united with the Lord. (Now we find everyone as a part of our own existence, with no strangers or outsiders in the world). (3)

This spiritual bliss could be known to those persons only, who have actually experienced this joy and none, except those who have practically realised it, could explain it. O Nanak! When the Guru bestowed the treasure of True Name on us, our hearts blossomed forth into ecstasy and joy by enjoying the perfect bliss of life. (When Truth dawned on us, the mind became overjoyed.) (4-3-161)

Gouri Mala Mahala - 5 (Ubrat Raja Ram Ki Sarni...)

O Brother! You could be saved (from this world) only by taking refuge at the lotus-feet of the All - pervading Lord. The whole Universe, including the regions under the influence of Maya (Worldly falsehood) gets destroyed and mingles with dust. (Pause-1)

This fact has been stated by the authors of Six Shastras, (27) smritis and four Vedas (Hindu books of learning) after

ਬਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਨਿਸਤਾਰਾ ਸੁਖੁ ਨ
ਕਨਹੂੰ ਲਹਿਆ ॥ ੧ ॥ ਤੀਨਿ ਭਵਨ ਕੀ
ਲਖੀ ਜੇਰੀ ਬੂਝਤ ਨਾਹੀ ਲਹੇ ॥ ਬਿਨੁ
ਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵੈ ਫਿਰਤੇ ਪਹਰੇ
ਹਰੇ ॥ ੨ ॥ ਅਨਿਕ ਬਿਲਾਸ ਕਰਤ ਮਨ
ਹਨ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮਾ ॥ ਜਲਤੇ ਜਲਤੇ
ਬਹੁ ਨ ਬੂਝਤ ਸਗਲ ਬਿਥੇ ਬਿਨੁ
ਮਾ ॥ ੩ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ
ਤਿਓ ਇਹੈ ਸਾਰ ਸੁਖ ਪੂਰਾ ॥ ਸਾਧ ਸੰਗਤਿ
ਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ਨਾਨਕ ਜਨ ਕੀ
ਰਾ ॥੪॥੪॥੧੬੨॥

ਗੁਰੂ ਤੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਕਉ ਇਹ ਬਿਧਿ ਕੋ ਸਮਝਾਵੈ ॥ ਕਰਤਾ
ਇ ਜਨਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਨਜਾਨਤ
ਕਛੁ ਇਨਹਿ ਕਮਾਨੋ ਜਪ ਤਪ ਕਛੁ ਨ ਸਾਧਾ
ਦਹ ਦਿਸਿ ਲੈ ਇਹੁ ਮਨੁ ਦਉਰਾਇਓ
ਵਨ ਕਰਮ ਕਰਿ ਬਾਧਾ ॥ ੧ ॥ ਮਨ ਤਨ
ਨ ਭੂਮਿ ਕਾ ਠਾਕੁਰੁ ਹਉ ਇਸ ਕਾ ਇਹੁ
ਰਾ ॥ ਭਰਮ ਮੋਹ ਕਛੁ ਸੂਝਸਿ ਨਾਹੀ ਇਹੁ
ਖਰ ਪਏ ਪੈਰਾ ॥ ੨ ॥ ਤਬ ਇਹੁ ਕਹਾ
ਮਾਵਨ ਪਰਿਆ ਜਬ ਇਹੁ ਕਛੁ ਨ ਹੋਤਾ ॥
ਬ ਏਕ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ
ਪਾਪਿ ਕਰਤਾ ॥ ੩ ॥ ਅਪਨੇ ਕਰਤਬ ਆਪੇ
ਨੈ ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ॥ ਕਹੁ

careful thought, including some other men of learning, that none has ever attained salvation without meditation of True Name or got rid of the influence of Maya without True Name or attained peace of mind. (1)

Even if one were to amass all the wealth of the Three Ages, but one's greed is never satisfied. How could Man attain peace of mind or satisfaction without True Name? In fact Man is always running after more worldly pleasures. (2)

This man enjoys various worldly pleasures of bewitching Maya, but does not realise His desires or ambitions. He makes lots of efforts for attaining true bliss without the support of True Name and suffers badly with the burning desires of sins and worldly falsehood. (3)

O my friend! Let us recite Lord's True Name as this is the only fruitful effort towards attaining bliss or perfect peace. O Nanak! Let us take the dust of the lotus-feet of holy saints, which could free us from the cycle of births and deaths, with their company. (4-4-162)

Gouri Mala Mahala - 5 (Mo ko eh bidh ko samjha'vai...)

Who could explain to me the secrets of Nature? If only some one has controlled his mind, he alone could explain this. (Pause-1)

Either this human being has to suffer this bondage (of Maya) due to his ignorance, or he is suffering because he never engaged himself in meditation or penance. His mind has been wandering in all the ten directions and due to his actions he has been engrossed in this bondage. (1)

This man, due to his doubts and whims does not realise the truth and that is why he is engulfed by the worldly bondage thus thinking that all this body, mind, wealth and land belongs to Him, and he is the master of everything. (2)

When the Lord alone existed in His state of bliss, and He alone was controlling everything, then what could this man, in his state of nothing-ness, (before his birth) have owned? (3)

O Nanak! The Lord-Creator alone knows His working and secrets, who controls everything. The True Guru has removed all my misgivings and dual-mindedness and I have been made to realise that the Lord alone is controlling

ਨਾਨਕ ਕਰਣਹਾਰੁ ਹੈ ਆਪੇ ਸਤਿਗੁਰਿ ਭਰਮੁ

everything Himself. (4-5-163)

ਚੁਕਾਇਆ ॥੪॥੫॥੧੬੩॥

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥ ਜਪ ਤਪ
ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਸੁਸੇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ
ਕਾ ਆਵੁ ਨ ਪਾਇਆ ॥ ਆਗੈ ਚਲਣੁ ਅਉਰੁ
ਹੈ ਭਾਈ ਉਂਹਾ ਕਾਮਿ ਨ ਆਇਆ ॥ ੧ ॥
ਤੀਰਥਿ ਨਾਇ ਅਰੁ ਧਰਨੀ ਭ੍ਰਮਤਾ ਆਗੈ ਠਉਰੁ
ਨ ਪਾਵੈ ॥ ਉਂਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ
ਓਹੁ ਲੋਗਨ ਹੀ ਪਤੀਆਵੈ ॥ ੨ ॥ ਚਤੁਰ ਬੇ
ਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ
॥ ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ
ਝਖਾਈਐ ॥ ੩ ॥ ਨਾਨਕੁ ਕਹਤੇ ਇਹੁ
ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ ॥ ਗੁਰੁ
ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ
ਗੁਮਾਨੀ ॥ ੪ ॥ ੬ ॥ ੧੬੪ ॥

ਗਉੜੀ ਮਾਲਾ ੫ ॥

ਮਾਧਉ ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਖਿ ਕਹੀਐ ॥ ਹਮ
ਤੇ ਕਛੁ ਨ ਹੋਵੇ ਸੁਆਮੀ ਜਿਉ ਰਾਖਹੁ ਤਿਉ
ਰਹੀਐ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਿਆ ਕਿਛੁ ਕਰੈ ਕਿ
ਕਰਣੈਹਾਰਾ ਕਿਆ ਇਸੁ ਹਾਥਿ ਬਿਚਾਰੇ ॥ ਜਿਤੁ
ਤੁਮ ਲਾਵਹੁ ਤਿਤ ਹੀ ਲਾਗਾ ਪੂਰਨ ਖਸਮ
ਹਮਾਰੇ ॥ ੧ ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਸਰਬ ਕੇ ਦਾਤੇ
ਏਕ ਰੂਪ ਲਿਵ ਲਾਵਹੁ ॥ ਨਾਨਕ ਕੀ ਬੇਨਤੀ
ਹਰਿ ਪਹਿ ਅਪੁਨਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥ ੨ ॥ ੭
॥ ੧੬੫ ॥

Gouri Mala Mahala - 5 (Har bin Awar kiria birthai...)

Apart from the recitation of True Name, all other actions are (fruitless) worthless, infact the meditation, penance or a disciplined life are all wasted (looted) before the Yama's punishment. (Pause-1)

O Brother !The acts of fasting following a code and disciplined life are not of any value in the next world, as the requirements there are of a different nature. (1)

Bathing at holy places or wandering all over the land will not be of any help in the next world and these acts are only for show, and not of any worth there. (2)

One may recite all the four Vedas verbally but he will not find honour in the Lord's Presence as all his actions will not help him to realise the Lord, and he wastes his time. (3)

O Nanak! By serving the Guru by reciting True Name, or ridding oneself of egoism, we could cross this ocean of life successfully, and this is my considered belief. (4-6-164)

Gouri Mala Mahala - 5 (Madho har har har mukh...)

O Lord Protector (of Maya)! Destroyer of all sufferings and Lord benefactor of all human beings! Pray enable us to remember Your True Name always, through Your Grace. O my Master! I am not capable of doing anything, and We do and behave as it pleases You. (Pause-1)

What could man do now or what could we do in future, as nothing is in our hands? O True Master! Perfect Lord of all beings! Whatever function is allotted by You, we perform only those functions. (1)

O Lord-Benefactor of all beings! May I develop Your love through Your Grace!

O Nanak! My only earnest request to the Lord is that I may be granted the boon of meditating on True Name alone. (2-7-165)

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨ ਦਇਆਲ ਦਮੋਦਰ ਰਾਇਆ ਜੀਉ ॥
 ਟ ਜਨਾ ਕਰਿ ਸੇਵ ਲਗਾਇਆ ਜੀਉ ॥
 ਾਤ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਰਖਾਇਆ ਜੀਉ
 ਮੂਰਨ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥ ੧ ॥ ਕਿਉ ਪੇ
 ਪ੍ਰੀਤਮੁ ਕਵਣੁ ਸੁਕਰਣੀ ਜੀਉ ॥ ਸੰਤਾ ਦਾਸੀ
 ਚਰਣੀ ਜੀਉ ॥ ਇਹੁ ਜੀਉ ਵਡਾਈ ਬਲਿ
 ਲ ਜਾਈ ਜੀਉ ॥ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ
 ਈ ਜੀਉ ॥ ੨ ॥ ਪੋਥੀ ਪੰਡਿਤ ਬੇਦ ਖੋਜਤਾ
 ਉ ॥ ਹੋਇ ਬੈਰਾਗੀ ਤੀਰਥਿ ਨਾਵੰਤਾ ਜੀਉ
 ਗੀਤ ਨਾਦ ਕੀਰਤਨੁ ਗਾਵੰਤਾ ਜੀਉ ॥ ਹਰਿ
 ਰਭਉ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥ ੩ ॥ ਭਏ
 ਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਜੀਉ ॥ ਪਤਿਤ ਪਵਿਤ
 ਗਿ ਗੁਰ ਕੇ ਪੈਰੇ ਜੀਉ ॥ ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ
 ਏ ਨਿਰਵੈਰੇ ਜੀਉ ॥ ਗੁਰ ਮਨ ਕੀ ਆਸ
 ਜਾਈ ਜੀਉ ॥ ੪ ॥ ਜਿਨਿ ਨਾਉ ਪਾਇਆ ਸੋ
 ਨਵੰਤਾ ਜੀਉ ॥ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸੁ
 ਭਾਵੰਤਾ ਜੀਉ ॥ ਜਿਸੁ ਸਾਧੂ ਸੰਗਤਿ ਤਿਸੁ
 ਭ ਸੁਕਰਣੀ ਜੀਉ ॥ ਜਨ ਨਾਨਕ ਸਹਜਿ
 ਜਾਈ ਜੀਉ ॥ ੫ ॥ ੧ ॥ ੧੬੬ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਝ ॥

ਉ ਹਮਾਰੈ ਰਾਮ ਪਿਆਰੇ ਜੀਉ ॥ ਰੈਣਿ
 ਨਸੁ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੇ ਜੀਉ ॥ ਸੰਤ
 ਉ ਸੰਦੇਸਾ ਪੈ ਚਰਣਾਰੇ ਜੀਉ ॥ ਤੁਧੁ ਬਿਨੁ

Rag Gour'i Majh Mahala - 5 Ik onkar satgur parsad
 (Din dayal damodar ra'ya jeo...)

"By the Grace of the Lord sublime, Truth personified
 and attainable through the Guru's Grace".

O Lord enlightener! Benefactor of the Poor and Perfect
 Controller of Worldly Pleasures (Maya)! You have created crores
 of saints and engaged them in Your service. O Lord! You are
 the beloved of the saints, with a vow to protect their honour,
 and You pervade with perfection everywhere. (1)

O Dearest Lord ! How could I have a glimpse of (You)
 Your vision and what actions should I perform to perceive
 You? Infact, my mind is engaged in the service of Your saints,
 thus serving them, being always at the lotus-feet of those saints,
 who would enable me to unite with You. (2)

O Lord! Some learned people, (Pandits), try to seek You
 through the study of Vedas and other books, (of learning) and
 some bathe at holy places in the garb of recluses. some others
 try to sing Your Praises with the help of musical instruments,
 while some others, devoid of any fear complex, meditate on
 Your True Name. (3)

O My True Master! We, the sinners, have purified
 ourselves, through the Guru's guidance, since the time You
 bestowed us with Your Grace. The Guru has made us free from
 enmity, by ridding us of our doubts, and fear complex. (4)

But it is the Guru-minded person alone, who has acquired
 the treasure of True Name, and has become wealthy in the true
 sense. Whosoever has served the Lord, attains honour in the
 world. Those persons, who have got the company of holy
 saints, have become pure of heart and action (deed). O Nanak!
 Such a Guru - minded person, in the fourth state of Equipose,
 merges with the Lord, by meditating on True Name. (5-1-166)

Gour'i Mahala - 5 Majh (Aao hama're Ram pyare jeo...)

O holy saints of the Lord! Pray come to my rescue so that
 I may remember the Lord day and night and (with every breath)
 at every moment of my life. O Saints! I would like to send this
 message by kneeling at Your Lotus-feet (that I may be united
 with the Lord), How could I swim across this ocean (of life)
 without Your guidance? (1)

ਕਿਤੁ ਬਿਧਿ ਤਰੀਐ ਜੀਉ ॥ ੧ ॥ ਸੰਗਿ ਤੁਮਾਰੈ
ਮੈ ਕਰੇ ਅਨੰਦਾ ਜੀਉ ॥ ਵਣਿ ਤਿਣਿ ਤ੍ਰਿਭਵਣਿ
ਸੁਖ ਪਰਮਾਨੰਦਾ ਜੀਉ ॥ ਸੇਜ ਸੁਹਾਵੀ ਇਹੁ
ਮਨੁ ਬਿਗਸੰਦਾ ਜੀਉ ॥ ਪੇਖਿ ਦਰਸਨੁ ਇਹੁ
ਸੁਖੁ ਲਹੀਐ ਜੀਉ ॥ ੨ ॥ ਚਰਣ ਪਖਾਰਿ ਕਰੀ
ਨਿਤ ਸੇਵਾ ਜੀਉ ॥ ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ
ਜੀਉ ॥ ਦਾਸਨਿ ਦਾਸੁ ਨਾਮੁ ਜਪਿ ਲੇਵਾ ਜੀਉ
॥ ਬਿਨਉ ਠਾਕੁਰ ਪਹਿ ਕਹੀਐ ਜੀਉ ॥ ੩ ॥
ਇਛੁ ਪੁੰਨੀ ਮੇਰੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਜੀਉ ॥
ਦਰਸਨੁ ਪੇਖਤ ਸਭ ਦੁਖ ਪਰਹਰਿਆ ਜੀਉ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਜਪਿ ਤਰਿਆ ਜੀਉ ॥
ਇਹੁ ਅਜਰੁ ਨਾਨਕ ਸੁਖੁ ਸਹੀਐ ਜੀਉ ॥ ੪ ॥
੨ ॥ ੧੬੭ ॥

ਗੁਰੂਗੀ ਮਾਝ ਮਹਲਾ ੫

ਸੁਣਿ ਸੁਣਿ ਸਾਜਨ ਮਨ ਮਿਤ ਪਿਆਰੇ ਜੀਉ ॥
ਮਨੁ ਤਨੁ ਤੇਰਾ ਇਹੁ ਜੀਉ ਭਿ ਵਾਰੇ ਜੀਉ ॥
ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਪ੍ਰਣ ਅਧਾਰੇ ਜੀਉ ॥ ਸਦਾ
ਤੇਰੀ ਸਰਣਾਈ ਜੀਉ ॥ ੧ ॥ ਜਿਸੁ ਮਿਲਿਐ
ਮਨੁ ਜੀਵੈ ਭਾਈ ਜੀਉ ॥ ਗੁਰੁ ਪਰਸਾਦੀ ਸੇ
ਹਰਿ ਹਰਿ ਪਾਈ ਜੀਉ ॥ ਸਭ ਕਿਛੁ ਪ੍ਰਭ ਕਾ
ਪ੍ਰਭ ਕੀਆ ਜਾਈ ਜੀਉ ॥ ਪ੍ਰਭ ਕਉ ਸਦ ਬਲਿ
ਜਾਈ ਜੀਉ ॥ ੨ ॥ ਏਹੁ ਨਿਧਾਨੁ ਜਪੈ
ਵਡਭਾਗੀ ਜੀਉ ॥ ਨਾਮ ਨਿਰੰਜਨ ਏਕ ਲਿਵ
ਲਾਗੀ ਜੀਉ ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਭ ਦੁਖ
ਮਿਟਾਇਆ ਜੀਉ ॥ ਆਨ ਪਹਰ ਗੁਣ ਗਾਇਆ
ਜੀਉ ॥ ੩ ॥ ਰਤਨ ਪਦਾਰਥ ਹਰਿ ਨਾਮੁ

O Lord! Those persons, who have united with You, have been blessed with the eternal joy (bliss), and I have realised the Lord, (the embodiment of bliss) who pervades the whole Universe and the three Worlds. The persons, who have developed full faith and devotion in their hearts, have blossomed forth with joy. I have attained the spiritual bliss by having a glimpse of the Lord. (2)

My earnest prayer to the Lord is that I may serve Him and wash His lotus-feet daily. This is my prayer, worship and my salutation to the Lord, that I may be able to meditate on Lord's True Name, by being a servant (slave) of His disciples. (3)

O Lord! Now my heart's desire has been fulfilled and my body and mind are fully satisfied and thrilled, with Your glimpse, and all my ills and sufferings have (vanished) disappeared. I have now managed to cross this ocean by meditating on Lord's True Name, which none can withstand due to its glamour and unbearable brilliance, O Lord! I may be enabled to (bear) withstand this spiritual bliss and joy with Your Grace. (4-2-167)

Gour'i Majh Mahala - 5 (Su'nn su'nn sajan m'an mit ...)

O dear Comrade! Pray listen to my request carefully, being the friend of my body, mind (and speech), I have surrendered my life also as a sacrifice to You, O Lord, my Master! Pray do not forsake me; as I am always at Your service and at Your mercy. (1)

By uniting with the Lord, this human mind being completely devoted and immersed in Lord, attains the perfect bliss of life; the Lord, Destroyer of all evils and suffering through the Guru's Grace. O My Lord! Everything belongs and springs from You, and You are present everywhere, being omni-present. O Lord! I offer myself as a sacrifice to You. (2)

Your True Name, full of all virtues and pleasures, remembered by few fortunate persons, pre-destined by Lord's Will and few Guru-mindeed persons develop love and devotion for the Lord's True Name. The persons, who are united with the perfect Guru, have rid themselves of all their sufferings by singing the praises of the Lord day and night. (3)

O Lord! Your True Name is an invaluable gem; You are the greatest dealer (on earth) and Your Saints are Your su

ਤੁਮਾਰਾ ਜੀਉ ॥ ਤੂੰ ਸਦਾ ਸਾਹੁ ਭਗਤੁ
ਵਣਜਾਰਾ ਜੀਉ ॥ ਹਰਿ ਧਨੁ ਰਾਸਿ ਸਰੁ
ਵਾਪਾਰਾ ਜੀਉ ॥ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ
ਜੀਉ ॥ ੪ ॥ ੩ ॥ ੧੬੮ ॥

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ
॥ ਜੋਰਿ ਤੁਮਾਰੈ ਸੁਖਿ ਵਸਾ ਸਰੁ ਸਬਦੁ ਨੀਸਾਣੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ
ਕੈ ਚੁਪ ਕੀਆ ॥ ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਧੀਆ
ਮਾਇਆ ਮੋਹੜਿਆ ॥ ੧ ॥ ਦੇਇ ਬੁਝਾਰਤ
ਸਾਰਤਾ ਸੇਅਖੀ ਡਿਠੜਿਆ ॥ ਕੋਈ ਜਿ ਮੂਰਖੁ
ਲੋਭੀਆ ਮੂਲਿ ਨ ਸੁਣੀ ਕਹਿਆ ॥ ੨ ॥
ਇਕਸੁ ਦੁਹੁ ਚਹੁ ਕਿਆ ਗਣੀ ਸਭ ਇਕਤੁ
ਸਾਦਿ ਮੁਨੀ ॥ ਇਕੁ ਅਧੁ ਨਾਇ ਰਸੀਅੜਾ ਕਾ
ਵਿਰਲੀ ਜਾਇ ਵੁਨੀ ॥ ੩ ॥ ਭਗਤ ਸਚੇ ਦਰਿ
ਸੋਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥ ਰੰਗਿ
ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ
॥ ੪ ॥ ੧ ॥ ੧੬੯ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਂਝ ॥

ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ
ਨਾਮੁ ॥ ਆਨ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ
ਸਤਿਗੁਰ ਗਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਤੁ
ਘਟਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੋਈ ਸੁਹਾਵਾ ਥਾਉ ॥
ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ

dealers. (Who do their business in association with the main dealer.) You have dealt with the merchandise of the treasure of True Name, with the capital investment of faith and belief. O Nanak! I offer myself as a sacrifice to such a Lord. (who bestows True Name on us.) (4-3-168)

Rag Gour'i Majh Mahala - 5 (Tu me'ra b'oh maan kartai...) Ik onkar satgur prasad

"The Lord sublime, Truth Personified and attainable through the Guru's Grace".

O Lord-Creator! I am proud of Your Greatness and Power, which is my mainstay in life. I am enjoying peace and comforts because of Your solid support, which is evident from the Guru's Word. (Pause-1)

This man knows fully well that everything is under Your control but keeps mum, and remains engrossed in worldly falsehood (Maya) without realising the knowledge about the Lord.(1)

Even though having learnt from books and seen practically in life, this man does not bother about the cycle of births and deaths as explained by the saints, as this foolish mind does not listen to the talk of learned people even. (2)

O Lord! It is not only a few persons (one or two) infact, the whole world is being robbed, (of its values) engrossed in worldly falsehood (Maya). There are hardly a few persons, who are imbued with the love of Your true Name, having attained peace and stability.(3)

The saints engaged in Your worship are received with honour in Lord's Presence and enjoy the bliss of life during day and night. O Nanak! I would sacrifice myself to such Guru-minded persons who are immersed in the love of the True Lord. (4-1-169)

Gour'i Mahala - 5 (Dukh bhanjan tera Naam ji.....)

O Lord! Your True Name destroys all our sufferings in this world and the world hereafter. If we remember and meditate on True Name all the time through the Guru's Grace, then the light of knowledge dawns on us. (Pause -1)

O Lord! The heart, in which Your True Name is inculcated is really a beautiful place. The god of death does not come anywhere near the persons, who sing the Lord's praises, with their tongues. (1)

ਗੁਣ ਗਾਉ ॥ ੧ ॥ ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣੀਆ
ਨਾ ਜਾਪੈ ਆਰਾਧਿ ॥ ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ
ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿ ॥ ੨ ॥ ਭਏ
ਕ੍ਰਿਪਾਲ ਗੁਸਾਈਆ ਨਠੇ ਸੋਗ ਸੰਤਾਪ ॥ ਤਤੀ
ਵਾਉ ਨ ਲਗਈ ਸਤਿਗੁਰਿ ਰਖੇ ਆਪਿ ॥ ੩ ॥
ਗੁਰੁ ਨਾਰਾਇਣੁ ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ
ਸਿਰਜਣਹਾਰੁ ॥ ਗੁਰਿ ਤੁਠੈ ਸਭ ਕਿਛੁ ਪਾਇਆ
ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥ ੪ ॥ ੨ ॥
੧੭੦ ॥

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ਹਰਿ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮਾ ॥ ਜਪਿ ਪੂਰਨ ਹੋਏ
ਕਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਰਾਮ ਗੋਬਿੰਦ
ਜਪੇਦਿਆ ਹੋਆ ਮੁਖੁ ਪਵਿਤ੍ਰੁ ॥ ਹਰਿ ਜਸੁ
ਸੁਣੀਐ ਜਿਸ ਤੇ ਸੇਈ ਭਾਈ ਮਿਤ੍ਰੁ ॥ ੧ ॥
ਸਭਿ ਪਦਾਰਥ ਸਭਿ ਫਲਾ ਸਰਬ ਗੁਣਾ ਜਿਸੁ
ਮਾਹਿ ॥ ਕਿਉ ਗੋਬਿੰਦੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਿਸੁ
ਸਿਮਰਤ ਦੁਖ ਜਾਹਿ ॥ ੨ ॥ ਜਿਸੁ ਲੜਿ
ਲਗਿਐ ਜੀਵੀਐ ਭਵਜਲੁ ਪਈਐ ਪਾਰਿ ॥
ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਮੁਖ ਉਜਲ
ਦਰਬਾਰਿ ॥ ੩ ॥ ਜੀਵਨ ਰੂਪ ਗੋਪਾਲ ਜਸੁ
ਸੰਤ ਜਨਾ ਕੀ ਰਾਸਿ ॥ ਨਾਨਕ ਉਬਰੇ ਨਾਮੁ
ਜਪਿ ਦਰਿ ਸਚੈ ਸਾਥਾਸਿ ॥੪॥ ੩ ॥ ੧੭੧ ॥

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ਜਿੰਦੂ ਤੂੰ ਮੀਠੇ ਹਰਿ
ਗੁਣ ਗਾਉ ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਮਿਲਿਆ

O Lord, My Master! I have never understood the importance of Your worship or service with full knowledge and it is not possible to serve You or remember Your Name without proper knowledge or understanding. O Lord! I have sought Your refuge only and You are my Master and an authority beyond reach and my comprehension. (2)

The sufferings of the person, whom the Master favours with His Grace on this Earth, have been cast away. The persons, who have been saved with the Guru's Grace, do not suffer from any problems or short-comings. (3)

The Guru is all in all, the Lord Himself, the Guru is Brahma Vishnu or true Master of the whole world, Protector and Creator, all combined in one. O Nanak! I offer myself as a sacrifice to the Guru, who bestows everything on us when it pleases Him. (4-2-170)

Gour'i Majh Mahala - 5 (Har Ram Ram Ram Rama....)

The Lord, who pervades all the beings equally bestows peace and joy to all; whosoever has recited His True Name, has got his desires fulfilled. (Pause-1)

By reciting Lord's True Name like Ram and Gobind even the mouth becomes pure, and whosoever explains us the True Name of the Lord, is our friend and brother. (1)

Why should we forget the Lord who bestows all the virtues and worldly possessions on us and whose remembrance casts away all our afflictions? (2)

O Man! The Lord, in whose company we live a fruitful life and could cross this ocean successfully with His support should not be forgotten as we proceed with flying colours to the Lord's Presence, having attained salvation in the company of holy saints. (3)

The Lord's True Name is the life saviour and is the wealth of holy saints. O Nanak! Let us attain salvation by reciting True Name, and get honoured by the Lord. (4-3-171)

Gour'i Majh Mahala - 5 (Mee'thai har gunn gao jindu...)

O my soul! Let us sing the praises of the Lord with love and devotion and recite the virtues and sweet memories of the Lord. All the helpless people get the support of the Lord by

ਨਥਾਵੇ ਥਾਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹੋਰਿ ਸਾਦ

ਭਿ ਫਿਕਿਆ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥ ਵਿਣੁ

ਰਮੇਸਰ ਜੋ ਕਰੇ ਫਿਟੁ ਸੁ ਜੀਵਨੁ ਸੋਇ ॥ ੧

। ਅੰਚਲੁ ਗਹਿ ਕੈ ਸਾਧ ਕਾ ਤਰਣਾ ਇਹੁ

ਸੇਸਾਰੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧੀਐ ਉਧਰੈ ਸਭ

ਰਵਾਰੁ ॥ ੨ ॥ ਸਾਜਨੁ ਬੰਧੁ ਸੁਮਿਤ੍ਰੁ ਸੇ ਹਰਿ

ਨਾਮੁ ਹਿਰਦੈ ਦੇਇ ॥ ਅਉਗਣੁ ਸਭਿ ਮਿਟਾਇਕੈ

ਰਉਖਕਾਰੁ ਕਰੇਇ ॥ ੩ ॥ ਮਾਲੁ ਖਜਾਨਾ ਬੇ

ਹੁ ਘਰੁ ਹਰਿ ਕੇ ਚਰਣ ਨਿਧਾਨ ॥ ਨਾਨਕੁ

ਸਾਚੁ ਦਰਿ ਤੇਰੈ ਪ੍ਰਭ ਤੁਧਨੋ ਮੰਗੈ ਦਾਨੁ ॥ ੪

। ੪ ॥ ੧੭੨ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ

ਮੋਹਾਦਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ

। ੧ ॥ ਰਹਾਉ ॥ ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ

ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ

ਤਰੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥ ੧ ॥

ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ

ਨਿਰਬਾਨਾ ॥ ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ

ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ ੨ ॥ ੧ ॥

getting immersed in the Lord's True Name. (Pause -1)

All the worldly pleasures of life make our body and mind completely unpleasant; caused by the life of those persons, who develop love for others than the Lord. (1)

We should always seek the support of the holy saints, so that we could swim across this ocean (of life) successfully. If we were to recite the praises and True Name of the Lord, who is pervading everywhere and remains aloof all the time, then our family members will also cross this ocean (of life) successfully. (2)

The person, who bestows on us the Lord's True Name is our friend, near and dear relative and our comrade; and inculcates this love in our hearts. The Lord is really beautiful, bestowing all virtues on us, and removing all the vices, looking after our welfare. (3)

O Lord! I have sought and found all the worldly pleasures, wealth and treasures of life at Your holy feet; along with other material possessions in Your love. O Nanak! I stand in the Lord's presence, in the midst of holy congregations like a beggar and seek the blessings of His vision. May the Lord grant me the boon of his glimpse! (4-4-172)

Ik onkar satgur prasad

Rag Gour'i Mahala - 9 (*Sadho man ka maan tiago...*)

"By the Grace of the Lord sublime, Truth Personified and attainable through the Guru's Grace".

O Saintly friends! Discard the egoism of the mind and keep aloof from the company of vicious and (bad) virtuelless people day and night along with vices like sexual desires and anger. (Pause -1)

The persons, who find joy and sorrow as equally acceptable; and consider respect or disrespect on par taking joy and sorrow equally in their stride, realise the (true picture of the Lord) secrets of the world. (1)

The person, leaving aside dishonour and honour or praise and vilification engages himself in the praise of the Lord, who is beyond all sufferings, really attains the Lord. O Nanak! This path is very tortuous and arduous and only few have realised it through the Guru's guidance. (2-1)

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥ ਇਕਿ ਬਿਨਸੈ
ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ
ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ
ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥ ਝੂਠਾ
ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਕੈਨਾਈ
॥ ੧ ॥ ਜੇ ਦੀਸੈ ਸੁੇ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ
ਬਾਦਰ ਕੀ ਛਾਈ ॥ ਜਨ ਨਾਨਕ ਜਗੁ
ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ ॥
੨ ॥ ੨ ॥

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥
ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ
ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਤ ਮੀਤ
ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ
ਬੰਧਾਵੈ ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੇ ਇਹੁ
ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਨਿ ਧਾਵੈ ॥ ੧ ॥ ਭੁਗਤਿ
ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ
ਬਿਸਰਾਵੈ ॥ ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ
ਰਾਮ ਕੋ ਪਾਵੈ ॥ ੨ ॥ ੩ ॥

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥ ਚੰਚਲ
ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ
ਰਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਠਨ ਕਰੋਧ ਘਟ
ਹੀ ਕੇ ਭੀਤਹਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥
ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੋ ਹਿਰਿ ਲੀਨਾ ਤਾ
ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥ ੧ ॥ ਜੋਗੀ ਜਤਨ

Gour'i Mahala - 9 (Sadho rachna Ram bana'iee....)

O saintly persons! The Lord has created this wonderful world as an enigma. Some people consider this World transitory and perishable(seeing their parents and grand parents fading away due to death), whereas the (sons and grandsons) some consider themselves as permanent features of this world,completely forgetting death this is such a strange phenomenon, that it is beyond our comprehension. (Pause -1)

Man engrossed in worldly falsehood, like sexual pleasures and anger forgets the real image of God. The human body, which is temporary and liable to destruction like a night's dream, is considered by him as a permanent feature, and taken for real things. (1)

Whatever is visible is liable to destruction like the shadow of a cloud. O Nanak! Let us consider this World as false and unreal and always seek Lord's support and guidance.

Gour'i Mahala - 9 (Prani kau har jas ma'n nahi avai....)

How could man sing the Lord's Praises, being engrossed in worldly falsehood day and night? As such he cannot recite the True Name of the Lord. (Pause-1)

This man gets involved in the bondage of worldly falsehood (Maya) having developed the love of his son, friend and worldly attachments. He always runs after the false and transient things of life, like the deer chasing water in a sandy track. This foolish man has forgotten the Lord, who controls salvation and worldly treasures. O Nanak! There is hardly any one (one in millions) who attains the love of the Lord's True Name. (2-3)

Gour'i Mahala - 9 (Sadho eh man geho na ja'iee....)

O Saints! This mind is never at peace and under our control. This is due to the desire of worldly possessions within, which makes it unstable. (Pause-1)

This anger in man is responsible for man's unstable mind thus losing his balance, even the light of knowledge is gone but no one has any control over it. (1)

All the yogis have failed in their efforts and the virtuous ones have also failed even by reciting Lord's Praises.

ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ
ਬਿਧਿ ਬਨਿ ਆਈ ॥ ੨ ॥ ੪ ॥

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥ ਮਾਨਸ
ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ
ਗਵਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਤਿਤ ਪੁਨੀਤ
ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ
॥ ਗਜ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ
ਕਾਹੇ ਬਿਸਰਾਵਉ ॥ ੧ ॥ ਤਜਿ ਅਭਿਮਾਨ
ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ
॥ ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ
ਹੋਇ ਤੁਮ ਪਾਵਉ ॥ ੨ ॥ ੫ ॥

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥ ਬੇਦ
ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ
ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਰਲਭ ਦੇਹ
ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥
ਪਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ
ਜੁਚ ਉਪਜਾਵੈ ॥ ੧ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ
ਬਿਗਿ ਪ੍ਰਭ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥ ਨਾਨਕ
ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ
ਜਮਾਵੈ ॥ ੨ ॥ ੬ ॥

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੇਦ ਪੁਰਾਨ
ਪੜੇ ਕੇ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥
੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ
ਭੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ

O Nanak! It is only through the Grace of the Lord that we could control this anger and everything proves fruitful. (2-4)

Gour'i Mahala - 9 (Sadho Gobind ke gunn ga'vo...)

O saintly friends! Let us sing the praises of the Lord, as this human life is invaluable. Why should we waste this life without purpose ? (Pause-1)

Let us seek the support of the Lord, who transforms the sinners and is the beloved of the poor. Why do we forsake the Lord, whose remembrance helped the elephant (in distress) remove his mind's fear ?

O Nanak! Let us concentrate on meditation of the Lord's True Name, ridding ourselves of ego and Worldly love of falsehood through the Guru's guidance. (2-5)

Gour'i mahala - 9 (Kouoo maiee bhulio man samjhavai..)

O Master! Let some one guide my mind, led astray, (by Maya) on to the right path, as this mind, inspite of listening to the right path from the Vedas and Shastras through the holy saints, does not sing the Lord's praises even for a moment. (Pause -1)

This human form, an invaluable asset, is rather attained with lot of difficulty; and having received this body, man wastes it in fruitless efforts. Instead, the Lord, who accompanies man all the time inside or outside (the house) and protects him always, is totally neglected by Man. O Nanak! The person, who has inculcated the love of the Lord in his heart, will surely attain salvation; and this (must) be fully understood. (2-6)

Gour'i Mahala - 9 (Sadho Ram saran bisrama....)

O Saints! Take refuge at the lotus - feet of the Lord, if you wish to enjoy eternal bliss of life. The advantage of reading Vedas and Puranas also consists in meditating on Lord's True Name. (Pause -1)

In case one is not affected by greed, love of worldly

ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੂਰਤਿ ਹੈ
ਦੇਵਾ ॥ ੧ ॥ ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ
ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥ ਉਸਤਤਿ
ਨਿੰਦਾ ਏ ਸਮ ਜਾਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥
੨ ॥ ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ
ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ
ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ ॥੩॥
੭ ॥

ਗਉੜੀ ਮਹਲਾ ੬ ॥

ਮਨ ਰੇਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥ ਅਹਿਨਿਸਿ
ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭੁ ਸੰਗਿ
ਹਉਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤਨੁ ਤੈ ਅਪਨੋ
ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥
ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਨਿ ਦੇਖੋ ਸੋਚ
ਬਿਚਾਰੀ ॥ ੧ ॥ ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ
ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥ ਨਿਮਖ
ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿੰਊ ਬਿਰਥਾ
ਅਉਧ ਸਿਰਾਨੀ ॥ ੨ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ
ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥ ਅਉਰ
ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ
ਨਹੀ ਪਾਵੈ ॥ ੩ ॥ ੮ ॥

ਗਉੜੀ ਮਹਲਾ ੬ ॥

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥ ਦੀਨ ਦਇਆਲ
ਸਗਲ ਤੈ ਭੰਜਨ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ
॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ
ਗਾਵਤ ਤਾ ਕੋ ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੁ ਰੇ ॥ ਪਾਵਨ

falsehood, attachment to vices or even joy and sorrow do not affect one's mind, surely he is an embodiment or a personification of the Lord Himself. (1)

The person, who considers heaven and hell, poison and nectar, gold and brass alike; in whose heart honour and dishonour are equivalent; even greed, contentment and affection or detachment all are considered equal; is (an image) of the Lord. (2)

The person, who is not engulfed by joy and sorrow, should be considered a Guru-minded person of knowledge. O Nanak! we should consider such a perfect person as having attained salvation from this world. (3-7)

Gour'i Mahala - 9 (Man re kahan bhayo tain baura...)

O my mind ! Have you gone mad? Do you not realise that your age is dwindling by day and night; and you are losing your values (of life), being engrossed in greed and attachment of worldly pleasures. (Pause-1)

O Man! All these things, visible to you all around including your body and beautiful wife, son, and wealth which you consider your own, in fact none of them belongs to you. (1)

You have wasted your invaluable life, as you have never learnt the path of uniting with the Lord, Gobind Infact, you have not devoted even a moment of your life to the love and devotion of the Lord, as such your life has been totally wasted. (2)

O Nanak ! The person, who sings Lord's praises, enjoys perfect bliss and real joy in life, and then meditates on True Name. The rest of the world is totally engrossed in Maya (worldly pleasures) as such they can never attain the path of salvation and freedom from fear (of death). (3-8)

Gour'i Mahala - 9 (Nar achait paap te da'r re...)

O foolish Man ! you should dread committing of sins. Try to seek refuge at the lotus-feet of the Lord, who is the benevolent Lord of poor and helpless people and casts away all our fear-complex. (Pause-1)

Try to inculcate True Name of the Lord in your heart, whose praises are being sung by the Vedas and Puranas. The

ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ
ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ ॥ ੧ ॥ ਮਾਨਸ ਦੇਹ
ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ
ਕਰੁ ਰੇ ॥ ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ
ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥ ੨ ॥ ੯ ॥

੨੫੧ ॥

**ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ
੧ ਗਉੜੀ ਗੁਆਰੇਰੀ ੧ੳ ਸਤਿਨਾਮੁ
ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ॥**

ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ ॥ ਪੂਰਨ
ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥ ਤ੍ਰਿਕੁਟੀ ਛੁਟੀ
ਬਿਮਲ ਮਝਾਰਿ ॥ ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ
ਕਾਰਿ ॥ ੧ ॥ ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤੁ ਮਨੁ
ਮਾਨਿਆ ॥ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ
ਪਛਾਨਿਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇਕੁ ਸੁਖੁ
ਮਾਨਿਆ ਸਹਜਿ ਮਿਲਾਇਆ ॥ ਨਿਰਮਲ
ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ਲਾਲ ਭਏ ਸੁਹਾ
ਰੰਗੁ ਮਾਇਆ ॥ ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕਿ
ਰਹਾਇਆ ॥ ੨ ॥ ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ
ਜਾਗਿਆ ॥ ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ
ਲਾਗਿਆ ॥ ਰਸੁ ਸੰਗ੍ਰਹਿ ਬਿਖੁ ਪਰਹਰਿ
ਤਿਆਗਿਆ ॥ ਭਇ ਬਸੇ ਜਮ ਕਾ ਭਉ
ਭਾਗਿਆ ॥ ੩ ॥ ਸਾਦ ਰਹੇ ਬਾਦੇ ਅਰੰਕਾਰਾ
॥ ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਹੁਕਮਿ ਅਪਾਰਾ ॥
ਜਾਤਿ ਰਹੇ ਪਤਿ ਕੇ ਆਚਾਰਾ ॥ ਦ੍ਰਿਸਟਿ ਭਈ
ਸੁਖੁ ਆਤਮ ਧਾਰਾ ॥ ੪ ॥ ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ

Lord's True Name is the only pure and pious thing in this world; by reciting and concentrating on it, you could wash away your sins. (1)

You should try to attain salvation, as this life will not be given to you again. O Nanak! Let us sing the praises of the benevolent Lord, so that we may cross this ocean of life successfully. (2-9-251)

Rag Gour'i astpadian Mahala - 1 Gour'i Goa'leri Ik onkar satnam kartapurakh... gurprasad. (Nidh sidh Nirmal Naam bichar....)

"There is only one Lord sublime, Truth personified, the Almighty Creator, and attainable through the Guru's Grace".

We have recited the True Name, which is the source of all spiritual and worldly powers. Once we have realised the Lord pervading everywhere, we could cast away all our vicious and sinful actions.

The three furrows (lines) on the forehead known as leading to the Lord's path (creator, good deeds and actions) have opened up, leading us to the unison with the True Lord. (By getting rid of the three pronged Maya based on lust for power, greed and peace) one attains the True Lord, but this has been possible through the Guru's guidance alone. (1)

O Sidhas! I have realised the importance of the Guru's Word (by applying the collyrium of knowledge to my eyes) through the knowledge gained by the Guru's guidance, and I have realised Him fully, who abides and pervades all the beings. (Pause-1)

I have attained peace of mind and equipoise by uniting with the Lord as the Guru's Word has purified me, ridding me of all whims and doubts Once the Lord has bestowed His Grace on us, we got rid of our vicious thoughts and immersed in the love of True Name realise the falsehood of Maya. (2)

We have been awakened with the knowledge of True Lord once we got immersed in the Lord's True Name ridding us of our egoism. O Brother! Once we got imbued with the love of the Lord, the fear of Yama is gone, and we discarded the love of vicious and sinful actions, which leads us to our destruction. (3)

We have given up our egoism having given up the interest in worldly falsehood, and we now follow the Lord's Will, being united with the True Name. Once the Guru blessed us with His

ਦੇਖਉ ਮੀਤੁ ॥ ਕਿਸੁ ਸੇਵਉ ਕਿਸੁ ਦੇਵਉ ਚੀਤੁ
॥ ਕਿਸੁ ਪੂਛਉ ਕਿਸੁ ਲਾਗਉ ਪਾਇ ॥ ਕਿਸੁ
ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ ॥ ੫ ॥ ਗੁਰ ਸੇ
ਵੀ ਗੁਰ ਲਾਗਉ ਪਾਇ ॥ ਭਗਤਿ ਕਰੀ
ਰਾਚਉ ਹਰਿ ਨਾਇ ॥ ਸਿਖਿਆ ਦੀਖਿਆ
ਭੋਜਨ ਭਾਉ ॥ ਹੁਕਮਿ ਸੰਜੋਗੀ ਨਿਜ ਘਰਿ
ਜਾਉ ॥ ੬ ॥ ਗਰਬ ਗਤੰ ਸੁਖ ਆਤਮ
ਧਿਆਨਾ ॥ ਜੋਤਿ ਭਈ ਜੋਤੀ ਮਾਹਿ ਸਮਾਨਾ
॥ ਲਿਖਤੁ ਮਿਟੈ ਨਹੀ ਸਬਦੁ ਨੀਸਾਨਾ ॥
ਕਰਤਾ ਕਰਣਾ ਕਰਤਾ ਜਾਨਾ ॥ ੭ ॥ ਨਹ
ਪੰਡਤੁ ਨਹ ਚਤੁਰੁ ਸਿਆਨਾ ॥ ਨਹ ਭੂਲੋ
ਨਹ ਭਰਮਿ ਭੁਲਾਨਾ ॥ ਕਥਉ ਨ ਕਥਨੀ
ਹੁਕਮੁ ਪਛਾਨਾ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ
ਸਮਾਨਾ ॥ ੮ ॥ ੧ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਮਨੁ ਕੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥ ਗੁਰੁ ਅੰਕਸੁ
ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥ ਰਾਜ ਦੁਆਰੈ ਸੋਭ ਸੁ
ਮਾਨੈ ॥ ੧ ॥ ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ
॥ ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ ॥ ੧ ॥
ਰਹਾਉ ॥ ਘਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਤਸਕਰੁ ਲੇਈ
॥ ਨੰਨਾਕਾਰੁ ਨ ਕੋਈ ਕਰੇਈ ॥ ਰਾਖੈ ਆਪਿ
ਵਡਿਆਈ ਦੇਈ ॥ ੨ ॥ ਨੀਲ ਅਨੀਲ
ਅਗਨਿ ਇਕ ਠਾਈ ॥ ਜਲਿ ਨਿਵਰੀ ਗੁਰਿ
ਬੂਝ ਬੁਝਾਈ ॥ ਮਨੁ ਦੇ ਲੀਆ ਰਹਸਿ ਗੁਣ

Grace, we forgot all the means of earning worldly fame. (4)

O friendly Guru! We do not find anyone except You as our true friend, whom we could serve and surrender our selves. Whom should we ask about the path leading to Truth and whose support should we take? Whose guidance should we seek for uniting with the Lord? (5)

All these answers will be available through the Guru's guidance, so that we should serve and surrender ourselves to the Guru seeking His support, and recite the True Name of the Lord, being imbued with the love of the Guru. Let us therefore take the Guru's guidance as our food for thought and His Love as our mode of life, and follow the Lord's Will to attain self-realisation and thus unite with the True Lord. (6)

We have got rid of our egoism by attaining the spiritual bliss through the Guru's guidance, thus merging our soul with the Prime Soul. The Lord is our Creator and the Cause and effect of everything happening, as such we have to reap the fruit of our own actions, and the pre-destined Lord's Will cannot be altered. (7)

Apart from the Lord, there is no other learned person (Pandit) or wise man, neither there is any person who has lost his moorings, nor is there any power taking us away from the right path. O Nanak! Let us unite with the Lord through the Guru's guidance, and without relating stories (engaging in tall talk let us follow the Lord's Will and merge with him. (8-1)

Gour'i Goareri Mahala - 1 (Ma'n Kunchar Kaaya Udianai...)

This mind abides in the jungle of human body like an elephant and the Guru's Word is like the iron rod to keep this (elephant) mind under control. This mind finds solace in the company of holy saints, like the elephant being honoured in the Raja's palace. (1)

The Lord cannot be attained through our cleverness and we cannot evaluate the Lord's Greatness without curbing the wandering mind and controlling our egoism. (Pause-1)

The nectar of True Name is being robbed by the vices (thieves), like sexual desires from within the human body, as no one could control these vices or control them. The persons, who are rid of these vices by the Lord, are treated with honour by the Lord. (2)

The fire of worldly desires is getting quenched, up with and without any count, inside the body, and those persons are

ੴ ॥ ੩ ॥ ਜੈਸਾ ਘਰਿ ਬਾਹਰਿ ਸੋ ਤੈਸਾ ॥

ਗੁਫਾ ਮਹਿ ਆਖਉ ਕੈਸਾ ॥ ਸਾਗਰਿ

ਰੇ ਨਿਰਭਉ ਐਸਾ ॥ ੪ ॥ ਮੂਏ ਕਉ ਕਹੁ

ਕਉਨੁ ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ ॥

ਦੋ ਪਛਾਨੈ ਤੀਨੇ ਭਉਨ ॥ ੫ ॥ ਜਿਨਿ

ਆ ਤਿਨਿ ਕਹਨੁ ਵਖਾਨਿਆ ॥ ਜਿਨਿ

ਆ ਤਿਨਿ ਸਹਜਿ ਪਛਾਨਿਆ ॥ ਦੇਖਿ

ਰਿ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥ ੬ ॥ ਕੀਰਤਿ

ਤੋ ਮੁਕਤਿ ਇਕ ਨਾਈ ॥ ਤਹੀ ਨਿਰੰਜਨੁ

ਆ ਸਮਾਈ ॥ ਨਿਜ ਘਰਿ ਬਿਆਪਿ

ਆ ਨਿਜ ਠਾਈ ॥ ੭ ॥ ਉਸਤਤਿ ਕਰਹਿ

ਮੁਨਿ ਪ੍ਰੀਤਿ ॥ ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁ

ਤ ॥ ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ ॥ ੮

॥

॥ਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥ ਮਨੁ ਵਸਿ

ਦੁਰਮਤਿ ਦੋਇ ॥ ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੋ

ਹੋਇ ॥ ੧ ॥ ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ

ਹੋਇ ॥ ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥

ਰਹਾਉ ॥ ਮਨੁ ਭੂਲੇ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥

ਭੂਲੇ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥ ਮਨੁ ਮਾਨੈ ਹਰਿ

ਕਾਰੁ ॥ ੨ ॥ ਮਨੁ ਭੂਲੇ ਮਾਇਆ ਘਰਿ

rid of their burning desires who are made to realise the Truth through the Guru's guidance but this bliss could be attained only by complete self-surrender. (3)

O Brother! The Lord pervades in His perfection, whether in the house-holders' place or in the jungle, so it is not worth while to meditate on the Lord in the caves or on mountain tops. The fearless Lord is pervading in equal perfection both the mountains or the oceans. (4)

The person, who lives a life of humility (like a dead person) cannot be cowed down or discarded by anyone, just as a fearless person cannot be afraid of another person. How could anyone be a terror for the fearless? Such a person realises the three worlds as an embodiment of the Lord through the Guru's Word. (5)

The person, who has realised Truth, has attained the Lord, a personification of 'Equipoise'; with all these deliberation. I have reposed my faith in the Lord, and those persons, who only describe His Greatness, are satisfied with such theoretical considerations only. (6)

The praise, beauty and salvation are attainable through the realisation of True Name as the Lord pervades those beings, imbued with His love. The Lord is always present within us, as He is omnipresent and is attained through self-realisation. (7)

O Nanak! Let us remember the Lord always, as the persons, who have realised Truth, have been purified in body and soul, just as many mendicants (Munis) recite Lord's True Name with love and devotion. (8-2)

Gour'i Goa'leri Mahala - 1 (*Na ma'n marai na Karaj-hoiai...*)

Neither we can control the thoughts of our mind nor can we attain salvation, as the mind keeps it distinct from the individual, being under the control of vices like sexual desires. But once the mind gets imbued with the love of the Lord, it gets merged with the Lord through the Guru's guidance. (1)

The formless Lord becomes impressed by the love of His saints, but this knowledge and love (of Lord) is attained by those persons, who have got rid of their egoism by realising Truth. (Pause-1)

The person, forgetful of the Lord, thinks of vicious and sinful actions and adds to his bundle of sins, devoid of Lord's love. But once he is imbued with the love of the Lord he attains

ਜਾਇ ॥ ਕਾਮਿ ਬਿਰੂਧਿ ਰਹੈ ਨ ਠਾਇ ॥ ਹਰਿ
ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥ ੩ ॥ ਗੈਵਰ ਹੈਵਰ
ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥ ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ
ਹਾਰੀ ॥ ਜੁਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥ ੪ ॥
ਸੰਪਦਿ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥ ਹਰਖ ਸੋਕ ਉਭੇ
ਦਰਵਾਰਿ ॥ ਸੁਖ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥
੫ ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥ ਗੁਣ
ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥ ਗੁਰਮੁਖਿ
ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥ ੬ ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ
ਦੂਖ ਨਿਵਾਸੁ ॥ ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ
ਵਾਸੁ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ
ਲਿਖਿਆਸੁ ॥ ੭ ॥ ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ
ਧਾਵੈ ॥ ਸਾਰੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥ ੮ ॥ ੩ ॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥ ਮਨਮਤਿ
ਬੁਠੀ ਸਚਾ ਸੋਇ ॥ ਸਗਲ ਬਿਗੁਣੇ ਭਾਵੈ ਦੋਇ
॥ ਸੇ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥ ੧ ॥
ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥ ਸਭਿ ਸੁਖ ਮਾਰੈ
ਨਾਮੁ ਬਿਸਾਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਦਿਸਟੁ
ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥ ਬਿਨੁ ਦੇਖੇ ਕਹਣਾ
ਬਿਰਥਾ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ

unison with the Lord. (2)

O human being! Try to sing the praises of the Lord with your tongue as without True Name, you are bound to be engulfed by the worldly falsehood (Maya) and your mind will not attain peace and stability due to your hopes (desires).

The person, interested in beautiful elephants, horses, gold (wealth), son and wife, will always lose the battle of life, being engrossed in worldly worries, just as one battle loses the game of chess without confirming his game. (4)

The person, engrossed in amassing wealth, always develops love for sinful actions, and is involved in dual-mindedness like joy and sorrow. But one could enjoy eternal bliss by reciting Lord's True Name and developing His love in the heart. (5)

One gets united with the Lord through the Grace of the Lord and amasses virtues, ridding himself of all vices and sinful actions through the Guru's guidance. Thus such a Guru-minded person attains the wealth and invaluable treasure of True Name. (6)

One gets engrossed by misfortunes and afflictions without the support of True Name as the foolish faithless person always engrossed in worldly falsehood, whereas the Guru-minded person gains the light of knowledge as per Lord's Will (pre-destined for him) (7)

O Brother! The unstable and wavering mind always runs after perishable worldly possessions, though the person purified by True Name, always shuns impure life, full of sinful actions. O Nanak! The Guru-minded person, however, sings the praises of the Lord all the time. (8-3)

Gour'i Goa'reri Mahala - 1 (Homain Kartian ne'h st hoiyai...)

The person, engrossed in his egoism, will never find peace and joy; as our own thinking (of mind) is temporary and false while the Lord is the only truth. But the faithless persons always get disturbed due to their dual-mindedness, as man undertakes only those functions which are pre-destined by Lord's Will. (1)

We find this world like a big gambler who wants to enjoy all the comforts and pleasures of life, without the support of True Name. (by forsaking True Name) (Pause - 1)

Once a person perceives the imperceptible Lord, he starts singing the praises of the Lord, as without realising Him it is futile to describe His Greatness. The Guru minded person

ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥ ੨ ॥ ਸੁਖ
ਗਤ ਦੁਖ ਆਗਲ ਹੋਇ ॥ ਸਗਲ ਵਿਕਾਰੀ
ਰੁ ਪਰੋਇ ॥ ਏਕ ਬਿਨਾ ਬੂਠੇ ਮੁਕਤਿ ਨ
ਏ ॥ ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ ॥ ੩ ॥
ਸੁਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ ॥ ਦੂਜਾ ਭਰਮੁ
ਹਜਿ ਸੁਭਾਏ ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ
ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ ॥ ੪ ॥ ਤਨ
ਹਿ ਸਾਰੇ ਗੁਰਮੁਖਿ ਭਾਉ ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ
ਜਾ ਠਾਉ ॥ ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ ॥
ਦਰਿ ਕਰੇ ਤਾ ਬੂਝੈ ਨਾਉ ॥ ੫ ॥ ਮਾਇਆ
ਹੁ ਸਰਬ ਜੰਜਾਲਾ ॥ ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ
ਯਕਰਾਲਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਚੂਕੈ ਜੰਜਾਲਾ ॥
ਮਿਤ੍ਰ ਨਾਮੁ ਸਦਾ ਸੁਖ ਨਾਲਾ ॥ ੬ ॥ ਗੁਰਮੁਖਿ
ਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥ ਨਿਜ ਘਰਿ ਵਾਸੈ
ਚਿ ਸਮਾਏ ॥ ਜੰਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ
ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥ ੭ ॥ ਕਥਨੀ
ਥਉ ਨ ਆਵੈ ਓਰੁ ॥ ਗੁਰ ਪੁਛਿ ਦੇਖਿਆ
ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥ ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ ॥ ੮ ॥੪॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥ ਕਾਮ
ਪ੍ਰ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥ ੧ ॥ ਦੂਜਾ ਕਉਣੁ
ਹਾ ਨਹੀ ਕੋਈ ॥ ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ

could perceive Him effortlessly as they are imbued with His love alone, by serving Him. (2)

The faithless persons, devoid of Lord's love, always undergo sufferings though wishing for comforts; as they are always in love with vicious and sinful actions. Such false persons can never attain salvation without the love of the Lord. Infact, the Lord watches all the beings after creating them.(3)

Some Guru-minded persons extinguish the fire of worldly desires through the Guru's Word, and gain recognition effortlessly by getting rid of their dual-mindedness. They inculcate the love of True-Name in their hearts through the Guru's guidance and by singing the Lord's Praises speak the truth. (True Name) (4)

It is only through the Guru's teachings that we realise the Lord's presence within us, as without True Name we cannot attain self-realisation. The Lord could be attained and controlled through His love alone, but this True Name could be attained through His Grace only. (5)

The attachment to worldly falsehood (Maya) is responsible for our bondage, as the faithless persons have become impure due to both their body and mind being polluted but this bondage could be got rid of by serving the True Guru and we could enjoy bliss and comforts of life by attaining the nectar of True Name through the Guru's guidance. (6)

The Guru minded person imbibes the love of the Lord by realising (the value of) True Name, and attains self realisation by immersing in True Name. They get freed from the cycle of births and deaths by following the perfect Guru's advice. (7)

We can never recitee the Greatness of the limitless Lord, and have realised through the Guru's guidance that apart from the True Lord there is no other source of joy and peace. We enjoy bliss or undergo sufferings as per Lord's Will. O Nanak! Let us develop the love of the Lord by being His humble (servants) disciples. (8-4)

Gour'i Mahala - 1 (Dooji Maya jagat chit va'as....)

Man, under the spell of Maya (Worldly falsehood) develops dual-mindedness and considers everything being controlled by Maya, whereas there is only one Lord but due to Maya taking the form of vices, like sexual desires and anger, it appears separate from the Lord.(1)

The Lord pervades everywhere and since there is none

ਸੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ
ਦੋਇ ॥ ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ ॥ ੨
॥ ਧਰਣਿ ਗਗਨ ਨਹ ਦੇਖਉ ਦੋਇ ॥ ਨਾਰੀ
ਪੁਰਖ ਸਬਾਈ ਲੋਇ ॥ ੩ ॥ ਰਵਿ ਸਸਿ
ਦੇਖਉ ਦੀਪਕ ਉਜਿਆਲਾ ॥ ਸਰਬ
ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮ ਬਾਲਾ ॥ ੪ ॥ ਕਰਿ ਕਿਰਪਾ
ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ ॥ ਸਤਿਗੁਰਿ ਮੋਕਉ
ਏਕੁ ਬੁਝਾਇਆ ॥ ੫ ॥ ਏਕੁ ਨਿਰੰਜਨੁ
ਗੁਰਮੁਖਿ ਜਾਤਾ ॥ ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ
ਪਛਾਤਾ ॥ ੬ ॥ ਏਕੋ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ
॥ ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥ ੭ ॥ ਰਾਹ
ਦੋਵੈ ਖਸਮੁ ਏਕੋ ਜਾਣੁ ॥ ਗੁਰ ਕੈ ਸਬਦਿ
ਹੁਕਮੁ ਪਛਾਣੁ ॥ ੮ ॥ ਸਗਲ ਰੂਪ ਵਰਨ
ਮਨ ਮਾਹੀ ॥ ਕਹੁ ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ ॥
੯ ॥ ੫ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇਤਾ ਸਾਚਾ ॥ ਮੁਕਤਿ
ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥ ੧ ॥ ਐਸਾ ਜੋਗੀ
ਜੁਗਤਿ ਬੀਚਾਰੈ ॥ ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਿ
ਧਾਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਿਸ ਕੈ ਅੰਤਰਿ
ਸਾਚੁ ਵਸਾਵੈ ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ

else controlling this whole Universe, how could I mention another power, when there is none? (Pause - 1)

It is the (self-mindedness) faithlessness which develops into dual-mindedness. Man is born and then dies and in the same way he inculcates dual faith, sometimes in the Lord and at other times in the Maya. (Worldly falsehood) (2)

However, I find the same spirit pervading everywhere, and do not see any dual-power either on Earth or in the sky. There is no dual-behaviour either with man or woman or the whole world, as He is omni-present. (3)

I see the same light in the (natural lamps of) Sun and Moon; infact it is the light of my beloved and ever-young Lord-spouse, who pervades everywhere. (4)

The Lord, through His Grace, has attached me to the True Guru, who made me realise the Lord by explaining all His grandeur and virtues. (5)

The Guru-minded persons have thought of (meditated on) only one Lord, and by controlling their dual-mindedness have realised the Lord through the Guru's Word. (6)

The Will of the Lord, Enlightener of the Universe, prevails everywhere, as this Universe has sprung up from the one Lord Almighty. (7)

There are two paths available to us, one of Guru-minded persons, that is Lord's love and the other of self-willed persons that is the love of worldly falsehood but the Master controller of both the paths should be recognized as the same Lord; and we should try to understand the Lord's Will through the Guru's guidance. (8)

All the visible things and hues in the world (white, black) are our (mind's) own creation and (untrue) false. O Nanak! Let us therefore, sing the praises of the One and Only One Lord, on realising Truth. (9-5)

Gour'i Mahala - 1 (Adhiatam Karam karai ta sa'cha...)

Whosoever functions with a clear conscience or tries to unite with the Lord, is really truthful, while the person, who believes in formal observances for outwardly show, is not yet matured. So how could he know the secrets of salvation? (1)

O Brother! The yogi, who imbibes truth in his heart by controlling all the five vices (like sexual desires, and greed) knows the path and method of uniting with the Lord. (Pause-1)

The person, who is blessed with Truth through the Guru's guidance and practises it with heart, knows the meaning and

ਵੈ ॥ ੨ ॥ ਰਵਿ ਸਸਿ ਏਕੋ ਗਿਹੁ ਉਦਿਆਨੈ

ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥ ੩ ॥ ਏਕ

ਬਦ ਇਕ ਭਿਖਿਆ ਮਾਰੈ ॥ ਗਿਆਨੁ

ਸਮਾਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ ॥ ੪ ॥ ਭੈ ਰਚਿ

ਹੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥ ਕੀਮਤਿ ਕਉਣੁ ਰਹੈ

ਭਵ ਲਾਇ ॥ ੫ ॥ ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥ ੬ ॥

ਜੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ

ਰਣੀ ਸਾਰੁ ॥ ੭ ॥ ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ

ਰਾਣੁ ॥ ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥ ੮

੬ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਮਾ ਗਹੀ ਬ੍ਰਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥ ਰੋਗੁ ਨ

ਸੁਆਪੈ ਨਾ ਜਮ ਦੇਖੰ ॥ ਮੁਕਤ ਭਏ ਪ੍ਰਭ ਰੂਪ

ਰੇਖੰ ॥ ੧ ॥ ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥

ਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥ ੧ ॥

ਹਾਉ ॥ ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ

ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥ ਸੋ

ਰਾਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥ ੨ ॥ ਕਾਲੁ ਜਾਲੁ

ਹਮ ਅਗਨੀ ਜਾਰੇ ॥ ਜਰਾ ਮਰਣ ਗਤੁ

ਾਰਬੁ ਨਿਵਾਰੇ ॥ ਆਪਿ ਤਰੈ ਪਿਤਰੀ ਨਿਸਤਾਰੇ

੩ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ ਜੋਗੀ ਹੋਇ ॥ ਭੈ

ਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ ॥ ਜੈਸਾ ਸੇਵੈ

ਸੇ ਹੋਇ ॥ ੪ ॥ ਨਰ ਨਿਰਕੇਵਲ ਨਿਰਭਉ

value of yogic exercises and practices. (2)

Such a yogi has perceived the same Lord everywhere whether in the Sun or the Moon or in a desolate jungle; (who considers fire of burning desires and coolness, as equally good for him.) The praises of the Lord have become a routine practice, to be observed daily. (3)

Such persons seek, through the Guru's guidance, True Name and the (boon) of Lord's Oneness, with the result that truth gets enshrined in their hearts. (Knowledge, meditation and discipline dawns on them) (4)

such persons remain attached to the love and fear of God, so that their mind does not wander around other worldly pleasures. Who could evaluate the real worth of such persons, devoted to the love of the Lord? (5)

The Lord enables those persons, who have cast away their doubts, to unite with Himself and such Guru-minded persons attain the perfect bliss and salvation through the Guru's Grace. (6)

The person, who ponders over the Guru's Word by serving the Guru, rids himself of his egoism and becomes a virtuous person. (7)

O Nanak! The mode of uniting with the Lord should be considered as controlling one's mind from vices by meditation, and worship. (Once someone has attained the Lord through meditation of True Name, all other activities like worship and penance are covered up in the above achievement.) (8-6)

Gour'i Mahala - 1 (Khima ge'hi bru't seel santokhang....)

The Yogi who has adopted the quality of pardon and keeps the fast of patience and celibacy, does not face any afflictions or the fear of Yama, and has attained salvation by uniting with the formless Lord (without any sign or symbol). (1)

Such a Yogi does not have any fear, being united with the Lord, who pervades everywhere equally including jungles, gardens and within the body. (Pause-1)

The Yogi, who remembers the Lord, free from the effects of Maya, is fearless and remains awake in unison with the True Lord day and night, and such a Yogi is acceptable to me. (2)

Such a Yogi rids himself of the bondage of death, burns it with the fire of knowledge and gets rid of old age, death and egoism, thus attaining salvation alongwith his elders. (3)

The true Yogi serves the True Guru, and gets rid himself of the fear (of death) by developing love of the fearless Lord. Thus he becomes an embodiment of the True Lord by serving

ਨਾਉ ॥ ਅਨਾਥਹ ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ ॥
ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ ॥ ੫ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥ ਗੁਰ ਕੈ ਸਬਦੇ
ਆਪੁ ਪਛਾਣੈ ॥ ਸਾਚੈ ਸਬਦਿ ਦਰਿ ਨੀਸਾਣੈ
॥ ੬ ॥ ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ
॥ ਆਵੈ ਨ ਜਾਵੈ ਚੂਕੈ ਆਸਾ ॥ ਗੁਰ ਕੈ
ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥ ੭ ॥ ਜੇ ਦੀਸੈ
ਸੋ ਆਸ ਨਿਰਾਸਾ ॥ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਭੂਖ
ਪਿਆਸਾ ॥ ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ
॥ ੮ ॥ ੭ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਐਸੇ ਦਾਸੁ ਮਿਲੈ ਸੁਖੁ ਹੋਈ ॥ ਦੁਖੁ ਵਿਸਰੈ
ਪਾਵੈ ਸਚੁ ਸੋਈ ॥ ੧ ॥ ਦਰਸਨੁ ਦੇਖਿ ਭਈ
ਮਤਿ ਪੂਰੀ ॥ ਅਠਸਠਿ ਮਜਨੁ ਚਰਨਹ ਪੂਰੀ
॥ ੧ ॥ ਰਹਾਉ ॥ ਨੇਤ੍ਰੁ ਸੰਤੋਖੇ ਏਕ ਲਿਵ
ਤਾਰਾ ॥ ਜਿਹਵਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਰਾ ॥ ੨
॥ ਸਚੁ ਕਰਣੀ ਅਭ ਅੰਤਰਿ ਸੇਵਾ ॥ ਮਨੁ
ਤ੍ਰਿਪਤਾਸਿਆ ਅਲਖ ਅਭੇਵਾ ॥ ੩ ॥ ਜਹ
ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ ॥ ਬਿਨੁ ਬੂਝੇ
ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥ ੪ ॥ ਗੁਰੁ ਸਮਝਾਵੈ
ਸੋਈ ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
੫ ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਰਖਵਾਲੇ ॥ ਬਿਨੁ
ਬੂਝੇ ਪਸੁ ਭਏ ਬੇਤਾਲੇ ॥ ੬ ॥ ਗੁਰਿ ਕਹਿਆ

truth. (4)

It is the True Name which makes man fearless and perfect and he develops love for the poor and helpless, who sing the Lord's praises, thus getting rid of the cycle of births and deaths. (5)

The person, who perceives the Lord pervading everywhere, attains self-realisation through the Guru's Word. He then perceives the Lord within himself. (6)

The person, who lives a life of humility being imbued with the love of the Lord, rids himself of all hope and the cycle of Rebirths and gets enlightened with the Guru's Word. (7)

All the men get disappointed by having false hopes and never get satisfied with the desire for sexual pleasures and vices like anger and worldly possessions. O Nanak! There are hardly few persons who get united with the Lord, being free from worldly attachments. (8-7)

Gour'i Mahala - 1 (Aiso da's milai sukh hoiee...)

The person, who unites with the Lord Almighty, being above the worldly desires and unmindful of worldly honour attains the perfect bliss and spiritual joy. Such a person forgets all his sufferings and attains unison with the Lord. (1)

My mind knows no joy by meeting the holy Saints of the Lord and by taking the dust of the lotus-feet of the holy saints one gets the same benefit of bathing at all the holy places (Pause - 1)

By meditating and concentrating on the Lord's True Name with love and devotion, one's eyes feel the pleasure of contentment and the tongue gets purified with recitation of Lord's True Name. (2)

The worship or true service of the Lord, by considering His presence within one's heart is the real function of man and the mind gets satiated with realising the Lord's presence within one's inner self. (3)

I perceive the Lord's vision pervading everywhere whenever I look around, while the world is engaged in fruitless wranglings due to ignorance. (4)

The person, who is favoured with the Guru's guidance realises the truth; but this is possible in few cases of Guru-minded people only. (5)

O Lord-Protector! Pray protect me also with Your Grace. As without knowing Your true values (secrets) man behaves like an animal or a devil. (6)

ਨਹੀ ਦੂਜਾ ॥ ਕਿਸੁ ਕਹੁ ਦੇਖਿ ਕਰਉ
ਜਾ ॥ ੭ ॥ ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ
ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥ ੮
ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥ ਪ੍ਰਣਵਤਿ
ਹਮ ਤਾ ਕੇ ਦਾਸ ॥ ੯ ॥ ੮ ॥

O Brother! The Guru has made me realise that there is none else other than the Lord in this world, so whom else should I search for and worship? (7)

The Lord has incarnated Himself in all the three Worlds for the benefit of His Saints; so such holy saints appreciate the Truth from falsehood and attain self realisation or spiritual knowledge. (8)

O Nanak! I would be a slave to such holy saints, who inculcate the love of the True Name in their hearts and develop true love for the Lord. (9-8)

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ॥ ਬੇਦ
ਪਤਿ ਪੜੀ ਪਛਤਾਨਿਆ ॥ ਜਹ ਪ੍ਰਭ
ਤਹੀ ਮਨੁ ਮਾਨਿਆ ॥ ੧ ॥ ਐਸਾ
ਬੁਰਾ ਸੰਸਾਰੈ ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ
ਨਿਵਾਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਲਿ
ਮਾਇਆ ਅਹੰਕਾਰੀ ॥ ਜਗਨ ਕਰੈ
ਯਾਰ ਅਫਾਰੀ ॥ ਬਿਨੁ ਗੁਰ ਪੂਛੇ ਜਾਇ
ਯਾਰੀ ॥ ੨ ॥ ਹਰੀਚੰਦੁ ਦਾਨੁ ਕਰੈ ਜਸੁ
ਬਿਨੁ ਗੁਰ ਅੰਤੁ ਨ ਪਾਇ ਅਭੇਵੈ ॥
ਭੁਲਾਇ ਆਪੇ ਮਤਿ ਦੇਵੈ ॥ ੩ ॥
ਤਿ ਹਰਣਾਖਸੁ ਦੁਰਾਚਾਰੀ ॥ ਪ੍ਰਭੁ
ਇਨੁ ਗਰਬ ਪ੍ਰਹਾਰੀ ॥ ਪ੍ਰਹਲਾਦ
ਭੈ ਕਿਰਪਾ ਧਾਰੀ ॥ ੪ ॥ ਭੁਲੇ ਰਾਵਨੁ
ਅਚੇਤਿ ॥ ਲੂਟੀ ਲੰਕਾ ਸੀਸ ਸਮੇਤਿ
ਭਥਿ ਗਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਹੇਤਿ ॥
ਸਹਸਬਾਹੁ ਮਧੁਕੀਟ ਮਹਿਖਾਸਾ ॥
ਖਸੁ ਲੇ ਨਖਹੁ ਬਿਧਾਸਾ ॥ ਦੈਤ ਸੰਘਾਰੇ
ਭਗਤਿ ਅਭਿਆਸਾ ॥ ੫ ॥ ਜਰਾਸੰਧਿ
ਜਮੁਨ ਸੰਘਾਰੇ ॥ ਰਕਤਬੀਜੁ ਕਾਲੁਨੇ
ਦਾਰੇ ॥ ਦੈਤ ਸੰਘਾਰਿ ਸੰਤ ਨਿਸਤਾਰੇ

Gour'i Mahala- 1(Brahmain garb Kia nahi ja'nia....)

(The god) Brahma did not realise the Lord due to egoism and repented having lost possession of Vedas (being taken away by demons) causing lot of miseries to him, but on reciting True Name again, he felt relieved and satisfied in his heart. (1)

O Sidhas! Such an egoism is bad in this world, and whosoever meets the Guru, gets rid of his egoistic attitude. (Pause-1)

Raja Bal had become egoistic due to his worldly possessions (falsehood) and was feeling proud of conducting Yagnas (ablutions) but got dishonoured having carried out his functions without the consent of the Guru.(giving alms to the god Ba'van) (2)

Even Raja Hari Chand won acclaim and fame for giving alms, but without the Guru's approval got into trouble without realising the True Lord, as the Lord alone leads us astray and then Himself guides us on to the right path. (3)

Harnakash with ill repute due to his evil deeds got into trouble and the Lord who destroys the persons engrossed in egoism, protected His saint Prahlad through His Grace. (4)

Even the foolish Ravana had forsaken the Lord due to his egoism and his Lanka (empire) was destroyed and looted alongwith his head by the army of Rama, as he had become proud without the love and devotion of his Guru, (Shiva) (5)

All the demons including Arjan with thousand arms, Madhu, Kaitiab and Mehkhasa demons with two heads, have been destroyed due to their egoism. Even Harnakush (demon) was destroyed by the Lord, without having any devotion for Him. (6)

The demons, Jarasindh and Kaljaman were destroyed due to their egoism, whose one drop of blood could create another demon, and KalName demon was also destroyed. Thus the Lord bestowed salvation on the saints by killing the demons. (7)

Even the deliberations of the Guru's Word are carried out

॥ ੭ ॥ ਅਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਬੀਚਾਰੈ ॥ ਦੂਜੈ
ਭਾਇ ਦੈਤ ਸੰਘਾਰੈ ॥ ਗੁਰਮੁਖਿ ਸਾਚਿ ਭਗਤਿ
ਨਿਸਤਾਰੈ ॥ ੮ ॥ ਬੂਝਾ ਦੁਰਜੋਧਨੁ ਪਤਿ ਖੋਈ
॥ ਰਾਮੁ ਨ ਜਾਨਿਆ ਕਰਤਾ ਸੋਈ ॥ ਜਨ ਕਉ
ਦੂਖਿ ਪਚੈ ਦੁਖੁ ਹੋਈ ॥ ੯ ॥ ਜਨਮੇਜੈ ਗੁਰ
ਸਬਦੁ ਨ ਜਾਨਿਆ ॥ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਭਰਮਿ
ਭੁਲਾਨਿਆ ॥ ਇਕੁ ਤਿਲੁ ਭੂਲੇ ਬਹੁਰਿ
ਪਛੁਤਾਨਿਆ ॥ ੧੦ ॥ ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੂਰੁ ਨ
ਕੋਈ ॥ ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ
॥ ਬਿਨੁ ਜਗਦੀਸ ਨ ਰਾਖੈ ਕੋਈ ॥ ੧੧ ॥
ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਮੋਟਿਆ ਜਾਇ ॥ ਗੁਰਮਤਿ
ਧਰਮੁ ਧੀਰਜੁ ਹਰਿ ਨਾਇ ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ
ਗੁਣ ਗਾਇ ॥ ੧੨ ॥ ੯ ॥

ਗੁਰ੍ਹੀ ਮਹਲਾ ੧ ॥

ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ ॥ ਪਾਟ ਪਟੇਬਰ
ਪਹਿਰਿ ਹਛਾਵਉ ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਕਹਾ
ਸੁਖੁ ਪਾਵਉ ॥ ੧ ॥ ਕਿਆ ਪਹਿਰਉ ਕਿਆ
ਓਢਿ ਦਿਖਾਵਉ ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ
ਪਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ
ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ ॥ ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ
ਗੁਲਾਲਾ ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਭਾਲਾ
॥ ੨ ॥ ਨੈਨ ਸਲੋਨੀ ਸੁੰਦਰ ਨਾਰੀ ॥ ਖੋੜ
ਸੀਗਾਰ ਕਰੈ ਅਤਿ ਪਿਆਰੀ ॥ ਬਿਨੁ ਜਗਦੀਸ
ਭਜੇ ਨਿਤ ਖੁਆਰੀ ॥ ੩ ॥ ਦਰ ਘਰ ਮਹਲਾ
ਸੇਜ ਸੁਖਾਲੀ ॥ ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ
॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ ਦੇਹ ਦੁਖਾਲੀ ॥ ੪ ॥

by the Lord, who killed the demons with dual-mindedness and blessed the Guru-minded persons with salvation. (8)

Even Duryodhana was disregarded due to his egoism and some persons do not recognise the Lord Ram as the creator pervading everywhere, and the persons, who cause suffering to the holy saints, have to face privations. (9)

Raja Janmeja did not realise the true nature of the Guru's Word and had to undergo various afflictions being engrossed in whims and dual-mindedness. Having forgotten the Guru's message, some persons have to repent, without realising joy or bliss. (10)

Kansa and Kesi demons including Chandur had no equals in powers but had to face disgust and dishonour as they failed to recognise the incarnation of the Lord in Krishna. In no body else could protect our honour except the Lord-creator. (11)

Without the Guru's guidance we cannot get rid of egoism, and it is through the Guru's teachings only that we could gain patience, religious duties and True Name.

O Nanak! We could attain True Name by singing Lord's Praises and enjoy eternal bliss. (12-9)

Gour'i Mahala - 1(Choa chandan ank char'aou....)

If I were to apply on my body various types of essences like sandal wood and wear silken and costly dresses, without the Lord's True Name, there cannot be any joy or happiness. (1)

Let there be any types of ornaments with me or I were to make a show of beautiful dresses; but without remembering the True Name of the Lord, how could I achieve peace and tranquillity of mind in this world? (Pause -1)

Even if I were to use beautiful ornaments for the ears, necklaces of beautiful and costly beads and have my body decorated with beautiful flowers, with red coloured bed sheet spread over it, there could be no real joy and peace without attaining Lord's True Name. (2)

Even if there were a beautiful woman (wife) in the house who decorates herself with all types of gold ornaments and is full of love for the spouse; but she will suffer humiliation without the support of True Name of the Lord. (3)

The beautiful women who use beautiful and decorated beds, with the gardener spreading flowers of all types on the beds day and night but without Lord's True Name inculcated in their hearts, they will feel miserable. (4)

Let there be fast and beautiful horses and elephants along with beautiful flags fluttering, and music being played

ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ ॥ ਲਸਕਰ ਨੇਬ
ਖਵਾਸੀ ਪਾਜੇ ॥ ਬਿਨੁ ਜਗਦੀਸ ਬੂਠੇ ਦਿਵਾਜੇ
॥ ੫ ॥ ਸਿਧੁ ਕਹਾਵਉ ਰਿਪਿ ਸਿਧਿ ਬੁਲਾਵਉ
॥ ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰ ਬਨਾਵਉ ॥ ਬਿਨੁ
ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥ ੬ ॥ ਖਾਨੁ
ਮਲੂਕੁ ਕਹਾਵਉ ਰਾਜਾ ॥ ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ
ਪਾਜਾ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ
॥ ੭ ॥ ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ ॥
ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ ਮੁਰਾਰੀ ॥ ਪ੍ਰਣਵਤਿ
ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥ ੮ ॥ ੧੦ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਸੇਵਾ ਏਕ ਨ ਜਾਨਸਿ ਅਵਰੇ ॥ ਪਰਪੰਚ ਬਿਆਧਿ
ਤਿਆਗੈ ਕਵਰੇ ॥ ਭਾਇ ਮਿਲੈ ਸਚੁ ਸਾਚੈ ਸਚੁ
ਰੇ ॥ ੧ ॥ ਐਸਾ ਰਾਮ ਭਗਤੁ ਜਨੁ ਹੋਈ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਮਲੁ ਧੋਈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਉਧੋ ਕਵਲੁ ਸਗਲ ਸੰਸਾਰੈ ॥
ਦੁਰਮਤਿ ਅਗਨਿ ਜਗਤ ਪਰਜਾਰੈ ॥ ਸੇ ਉਬਰੈ
ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ॥ ੨ ॥ ਭ੍ਰਿੰਗੁ ਪਤੰਗੁ
ਕੁੰਚਰੁ ਅਰੁ ਮੀਨਾ ॥ ਮਿਰਗੁ ਮਰੈ ਸਹਿ ਅਪੁਨਾ
ਕੀਨਾ ॥ ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨਾ ॥ ੩
॥ ਕਾਮੁ ਚਿਤੈ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥ ਕ੍ਰੋਧੁ
ਬਿਨਾਸੈ ਸਗਲ ਵਿਕਾਰੀ ॥ ਪਤਿ ਮਤਿ ਖੋਵਹਿ
ਨਾਮੁ ਵਿਸਾਰੀ ॥ ੪ ॥ ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ
ਡੋਲਾਇ ॥ ਗਲਿ ਜੇਵਰੀ ਧੰਧੈ ਲਪਟਾਇ ॥
ਗੁਰਮੁਖਿ ਛੂਟਸਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥ ੫ ॥

Then there is a grand army, with gorgeous army men (generals) alongwith many servants, but without the Lord's support all these things are false and transient. (5)

Even if I were to attain magical and spiritual powers (to control others) being known as a Sidha, with a crown and an imperial cover on head, but without the support of the Lord-creator there is no peace or joy. (6)

If I were called a Raja being a landlord and owner of lands and known as a King; but without the control over all men, it will be a false (temporary) show piece. But without the Guru's guidance, nothing is attained. (7)

We could get rid of our egoism and worldly attachments through the Guru's guidance and inculcate the love of the Lord in the heart. O Nanak! I only seek the Lord's support (for my survival) (8-10)

Gour'i Mahala - 1(Sewa e'k na janas avrai.....)

There are some persons, who serve the Master, the one Lord alone, without recognizing any other power. They discard the worldly pleasures as transient and bitter things; and with love in their hearts, they unite with the True Lord. (1)

Such a saintly person becomes slave of the Master, and merges with the Lord, by singing Lord's praises and washing away his sins. (Pause-1)

The world behaves like a lotus flower, turned upside down, being without the benefit of Lord's True Name. This sort of useless mind is like the fire burning this world in vicious thoughts and actions; but those persons are saved who ponder over Guru's merage. (2)

Just as black-bee moth, elephant, fish and deer develop love for a particular (vicious) desire, they suffer death in their madness, and get the reward (punishment) for their actions. Similarly man, engrossed in the love of five senses and their accompanying Worldly desires, does not-realise the Lord. (3)

The persons, interested in sexual pleasures, always looks upto his wife for love; while anger destroys all the vicious (wicked) persons. The self-willed persons, forgetting Lord's True Name, lose their balance of mind and their respect. (4)

The self-willed persons, make love with other's women as their mind is engrossed in sexual pleasures, and they are engrossed in worldly falsehood. The Guru-minded persons have freed themselves from worldly attachment by singing the praises of the Lord. (5)

ਜਿਉ ਤਨੁ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ ॥ ਕਾਮਿ
ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ ॥ ਬਿਨੁ ਪਿਰ
ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ ॥ ੬ ॥ ਪੜਿ ਪੜਿ
ਪੋਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥ ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ
ਥਾਟਾ ॥ ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥ ੭
॥ ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲ ਪ੍ਰੇਮ ਪਿਆਸਾ ॥ ਜਿਉ
ਮੀਨਾ ਜਲ ਮਾਹਿ ਉਲਾਸਾ ॥ ਨਾਨਕ ਹਰਿ
ਰਸੁ ਪੀ ਤ੍ਰਿਪਤਾਸਾ ॥ ੮ ॥ ੧੧ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਹਨੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੈ ਪਾਵੈ ॥ ਵੇਸੁ ਕਰੈ ਬਹੁ
ਭਾਸਮ ਲਗਾਵੈ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ
ਪਛੁਤਾਵੈ ॥ ੧ ॥ ਤੂੰ ਮਨਿ ਹਰਿ ਜੀਉ ਤੂੰ
ਮਨਿ ਸੁਖ ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਸਹਹਿ ਜਮ
ਦੁਖ ॥ ੧ ॥ ਰਹਾਉ ॥ ਚੋਆ ਚੰਦਨ ਅਗਰ
ਕਪੂਰਿ ॥ ਮਾਇਆ ਮਗਨੁ ਪਰਮ ਪਦੁ
ਦੂਰਿ ॥ ਨਾਮਿ ਬਿਸਾਰਿਐ ਸਭੁ ਕੁੜੈ ਕੂਰਿ ॥ ੨
॥ ਨੇਜੇ ਵਾਜੇ ਤਖਤਿ ਸਲਾਮੁ ॥ ਅਧਕੀ ਤ੍ਰਿਸਨਾ
ਵਿਆਪੈ ਕਾਮੁ ॥ ਬਿਨੁ ਹਰਿ ਜਾਚ ਭਗਤਿ ਨ
ਨਾਮੁ ॥ ੩ ॥ ਵਾਦਿ ਅਹੰਕਾਰਿ ਨਾਹੀ ਪ੍ਰਭ
ਮੇਲਾ ॥ ਮਨੁ ਦੇ ਪਾਵਹਿ ਨਾਮੁ ਸੁਹੇਲਾ ॥ ਦੂਜੈ
ਭਾਇ ਅਗਿਆਨੁ ਦੁਹੇਲਾ ॥ ੪ ॥ ਬਿਨੁ ਦਮ
ਕੇ ਸਉਦਾ ਨਹੀ ਹਾਟ ॥ ਬਿਨੁ ਬੋਹਿਥ ਸਾਗਰ
ਨਹੀ ਵਾਟ ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਘਾਟੇ ਘਾਟਿ ॥
੫ ॥ ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਵਾਟ ਦਿਖਾਵੈ

Just as a widow passes on her body to someone else for the sake of money and serves someone else (other than her husband) she will never get satiated without her spouse, (and will never have either respect or children) (6)

If someone goes on reading books of learning like Vedas and Smritis, he will not gain any true knowledge; and without developing love of the Lord, one's mind will never be at peace. (7)

Just as the insect Papiya craves for a drop of rain-water and the fish enjoys being in water; O Nanak! Similarly the person who has been satiated with the love and devotion of the Lord, and has tasted the nectar of True Name, will attain peace and tranquillity of mind and will feel satisfied only with True Name. (8-11)

Gour'i Mahala -1 (Ha'th kar marai na lekhai pa'vai ...)

All the actions performed in pursuance of (Hath Yog) penance, without the remembrance of Lord's True Name, amount to just waste of this life and are totally fruitless: Even smearing one's body with ash or other formal religious practices are useless and man repents, (later) having forgotten the Lord's True Name. (1)

O my mind ! If you want to enjoy peace and bliss of life, you should try to remember the Lord, as without the support of True Name, you will suffer at the hands of Yama, the god of death. (Pause-1)

The persons, who are engulfed in the worldly pleasures or who use all the luxuries like fragrant scents, costly sandal wood or other essences, are far removed from salvation (perfect bliss) in this world. All other actions, forgetting True Name, are just false and fruitless efforts, which do not lead to any achievements. (2)

Even if you are occupying a throne, with all the fanfare of fluttering standards, bands playing around and everyone offering you his salutations, it does escalate your worldly position and sexual desires without the Lord's worship. Neither one is able to remember the Lord nor one can meditate on True Name. (3)

By being engulfed in the worldly activities with ego, one cannot be united with the Lord, Once you attain True Name by dedicating your mind to the Guru, you will acquire peace and joy. It is only due to dual-mindedness and ignorance that one undergoes sufferings. (4)

॥ ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਸਬਦੁ ਸੁਣਾਵੈ

॥ ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਮੇਲਿ ਮਿਲਾਵੈ

॥ ੬ ॥ ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਕਉ ਜਿਸ ਕਾ

ਇਹੁ ਜੀਉ ॥ ਗੁਰ ਸਬਦੀ ਮਥਿ ਅੰਮ੍ਰਿਤੁ

ਪੀਉ ॥ ਨਾਮ ਵਡਾਈ ਤੁਧੁ ਭਾਣੈ ਦੀਉ ॥

੭ ॥ ਨਾਮ ਬਿਨਾ ਕਿਉ ਜੀਵਾ ਮਾਇ ॥

ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ ਤੇਰੀ ਸਰਣਾਇ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਪਾਇ ॥੮॥੧੨॥

ਗੁਰ੍ਹਿ ਮਹਲਾ ੧ ॥

ਹਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ ॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਵਿਰਲੇ ਮਨੁ ਮਾਨਿਆ

॥੧॥ ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ

॥ ਹਉਮੈ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥ ੧

॥ ਰਹਾਉ ॥ ਹਉਮੈ ਕਰਿ ਰਾਜੇ ਬਹੁ ਧਾਵਹਿ

॥ ਹਉਮੈ ਖਪਹਿ ਜਨਮਿ ਮਰਿ ਆਵਹਿ ॥

੨ ॥ ਹਉਮੈ ਨਿਵਰੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ॥

ਚੰਚਲ ਮਤਿ ਤਿਆਗੈ ਪੰਚ ਸੰਘਾਰੈ ॥ ੩ ॥

ਅੰਤਰਿ ਸਾਚੁ ਸਹਜ ਘਰਿ ਆਵਹਿ ॥ ਰਾਜਨੁ

ਜਾਣਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥ ੪ ॥ ਸਚੁ

ਕਰਣੀ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਵੈ ॥ ਨਿਰਭਉ ਕੈ

ਘਰਿ ਤਾੜੀ ਲਾਵੈ ॥ ੫ ॥ ਹਉ ਹਉ ਕਰਿ

ਮਰਣਾ ਕਿਆ ਪਾਵੈ ॥ ਪੂਰਾ ਗੁਰੁ ਭੇਟੇ ਸੇ

ਝਗਰੁ ਚੁਕਾਵੈ ॥ ੬ ॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਕਿਹੁ

It is a total loss without the guidance of the Guru, just as without money you cannot buy any commodity or without the help of a ship you cannot cross the ocean successfully. (5)

Whosoever shows us the path leading to the Lord, is really wonderful, and equally wonderful is the person who describes the Lord's message, deserving our gratitude. The person, who unites us with the holy saints of the Lord, deserves our greetings, being wonderful. (6)

Let us praise the Lord who has bestowed this life on us, and drink the nectar of the Guru's message with careful thinking. The Lord bestows the gift of True Name on those persons, who follow the dictates of the Lord. (7)

O saints ! How could I live (exist in life) without the True Name of the Lord ? I would like to recite His True Name day and night being at Lord's Mercy.

O Nanak! We could get honour and acclaim in the Lord's Presence, by inculcating True Name in our hearts. (8-12)

Gour'i Mahla -1 (*Homain Karat bhekhi nahi jania ...*)

The Persons, who are busy in formalism or egoism, cannot understand the secrets and true value of the Lord; and few Guru-minded persons have inculcated Lord's True Name in their hearts by remembering the Lord in the company of the Guru. (1)

One cannot attain Truth by inculcating egoism; and once the ego is cast away, then only one attains perfect bliss and salvation. (Pause-1)

Due to this egoism only, many kings run around in cricles due to worldly desires; they perish in the pursuit of their egoistic tendencies and finally undergo the cycle of births and deaths. (2)

Once man ponders over the Guru's teachings, he gets rid of his ego; and by riding himself of the five vices like sexual desires, and anger, one gets peace of mind by shedding one's cleverness. (3)

Whosoever has inculcated Lord's True Name in his heart, attains self-realisation by attaining the fourth stage of 'Equipoise'. Man thus attains Salvation by uniting with the Lord, Enlightener and King of Kings. (4)

The Guru helps those persons, who practise truth and truthful living in removing their doubts and misgivings. They finally merge with the Lord, by developing love for the fearless Lord. (5)

The persons, who are always engaged in their aggrandisement due to their egoism, never attain anything in this world; while those persons who unite with the perfect Guru, rid themselves of the cycle of rebirths. (6)

This world, which you see, is all transient and untrue, (false)

ਨਾਹੀ ॥ ਗੁਰਮੁਖਿ ਗਿਆਨ ਭੇਟਿ ਗੁਣ
ਗਾਹੀ ॥ ੭ ॥ ਹਉਮੈ ਬੰਧਨ ਬੰਧਿ ਭਵਾਵੈ
॥ ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਵੈ
॥੮॥੧੩॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੈ ਘਰਿ ਆਇਆ ॥
ਬ੍ਰਹਮ ਕਮਲੁ ਪਇਆਲਿ ਨ ਪਾਇਆ ॥
ਆਗਿਆ ਨਹੀ ਲੀਨੀ ਭਰਮਿ ਭੁਲਾਇਆ
॥ ੧ ॥ ਜੋ ਉਪਜੈ ਸੇ ਕਾਲਿ ਸੰਘਾਰਿਆ ॥
ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ ॥
੧ ॥ ਰਹਾਉ ॥ ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭਿ
ਦੇਵਾ ॥ ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ
॥ ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ ॥ ੨ ॥
ਸੁਲਤਾਨ ਖਾਨ ਬਾਦਿਸਾਹ ਨਹੀ ਰਹਨਾ ॥
ਨਾਮਹੁ ਭੂਲੈ ਜਮ ਕਾ ਦੁਖੁ ਸਹਨਾ ॥ ਮੈ
ਧਰ ਨਾਮੁ ਜਿਉ ਰਾਖਹੁ ਰਹਨਾ ॥ ੩ ॥
ਚਉਧਰੀ ਰਾਜੇ ਨਹੀ ਕਿਸੈ ਮੁਕਾਮੁ ॥ ਸਾਹ
ਮਰਹਿ ਸੰਚਹਿ ਮਾਇਆ ਦਾਮ ॥ ਮੈ ਧਨੁ
ਦੀਜੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥ ੪ ॥ ਰਯਤਿ
ਮਹਰ ਮੁਕਦਮ ਸਿਰਦਾਰੈ ॥ ਨਿਹਚਲੁ ਕੋਇ
ਨ ਦਿਸੈ ਸੰਸਾਰੈ ॥ ਅਫਰਿਉ ਕਾਲੁ ਕੂੜੁ
ਸਿਰਿ ਮਾਰੈ ॥ ੫ ॥ ਨਿਹਚਲੁ ਏਕੁ ਸਚਾ

and this realisation has come to those persons alone who have sung the Lord's praises through the Guru's guidance. (7)

The self-willed persons undergo the cycle of births and deaths, being engrossed in egoism. O Nanak ! The Guru-minded persons, who serve the Master and meditate on True Name, attain real happiness and blissful life. (8-13)

Gour'i Mahala -1 (Prathmain Brahma kalai ghar a'ya...)

First of all Brahma, (god of creation) even had to face the god of death. Brahma, who was born out of the life chord of Lord Vishnu; and having been born out of the lotus flower; went to trace the extent of Lord's creation but could not even find the origin of this lotus and failed miserably. This misgiving was the result of non-compliance with the Lord's Will by Brahma, who was completely lost in his wanderings, without knowing the extent of this creation, due to this fault. (1)

Whosoever is born in this world, comes under the spell of god of death; whereas we have been saved by the Lord, through deliberations of the Guru's Word. (Pause-1)

All the gods and goddesses are being deceived by the love of worldly falsehood, and the god of death does not spare anyone, without serving the Guru. While the Lord, beyond our reach and comprehension, is above the reach of god of death and does not suffer death. (like others) (2)

None including all the big men, kings and emperors or noblemen, shall ever remain permanently in this world; all those who are far removed from (God), True Name, have to suffer the pangs and sufferings at the hands of god of death, (Yama). O Lord ! I only have faith in your support and True Name; I shall remain happy in whichever state You keep me. (3)

No one shall remain permanently here (in the world) whether he be a king or a big gun. All the big business men (rich traders) who go on collecting elephants, horses and wealth will finally face death. O Lord ! Pray bestow me with the nectar of True Name, so that I may live by partaking of this wealth of True Name. (4)

The whole world, consisting of kings, populace, (masses) noblemen or leading men, is transitory and none shall remain here permanently. The inevitable death takes everyone in its (stride) clutches and everyone meets the same end. (5)

So we should clearly understand that the True Lord alone is a permanent (feature) entity who is ever-existent. The Lord, who has created this world out of five elements has again merged it

ਸਚੁ ਸੋਈ ॥ ਜਿਨਿ ਕਰਿ ਸਾਜੀ ਤਿਨਹਿ
ਸਭ ਗੋਈ ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਾਂ ਪਤਿ
ਹੋਈ ॥ ੬ ॥ ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ ॥
ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ ॥ ਕਾਲੁ
ਨ ਛੋਡੈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੀ ਧੀਰਾ ॥ ੭ ॥
ਕਾਲੁ ਜਾਲੁ ਜਿਹਵਾ ਅਰੁ ਨੈਣੀ ॥ ਕਾਨੀ
ਕਾਲੁ ਸੁਣੈ ਬਿਖੁ ਬੈਣੀ ॥ ਬਿਨੁ ਸਬਦੈ ਮੂਠੇ
ਦਿਨੁ ਰੈਣੀ ॥ ੮ ॥ ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ
ਹਰਿ ਨਾਇ ॥ ਕਾਲੁ ਨ ਜੋਹਿ ਸਕੈ ਗੁਣ
ਗਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ
॥੯॥੧੪॥

ਗੁਰ੍ਹਿਕੀ ਮਹਲਾ ੧ ॥

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ ॥
ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥
ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥ ੧ ॥
ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਹੈ ॥ ਮਨਮੁਖ
ਕਉ ਆਵਤ ਜਾਵਤ ਦੁਖੁ ਮੋਹੈ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅਪਿਉ ਪੀਅਉ ਅਕਬੁ ਕਥਿ
ਰਹੀਐ ॥ ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ
ਲਹੀਐ ॥ ਹਰਿ ਰਸਿ ਮਾਤੇ ਇਹੁ ਸੁਖੁ
ਕਹੀਐ ॥ ੨ ॥ ਗੁਰਮਤਿ ਚਾਲ ਨਿਹਚਲ
ਨਹੀ ਡੋਲੈ ॥ ਗੁਰਮਤਿ ਸਾਚਿ ਸਹਜਿ ਹਰਿ

within Himself after destroying it. If we were to realise the Lord through the Guru's guidance, then we will be received with honour in the Lord's Presence. (6)

The saints have been offered salvation by singing the praises of the Lord; and many have been saved by this practice. We have also attained the Lord now, and there is no other power. The god of death does not spare anyone without the support of the True Guru. (7)

The Guru has enabled us to perceive the Lord, an embodiment of Truth; who is always established permanently in His position and is free from ignorance and effects of worldly falsehood (Maya). Once we attain the Lord, we achieve peace and contentment, and enjoy perfect bliss by ridding ourselves of all doubts, (dual-mindedness), as without the Guru's Word we get robbed by (vices) during day and night. (8)

We could attain the Guru's message in the company of those persons, who have inculcated the True Lord in their hearts. The god of death does not bother you by singing Lord's praises. O Nanak ! The Guru-minded persons have rid themselves of the evil effects of dual mindedness by attaining the Lord's True Name and have finally merged with the Lord. (9-14)

Gour'i Mahala -1 (*Boleh Saach mithia nahi ra'iyee. ...*)

I am saying the Truth, there is not an iota of falsehood in this, that the Guru-minded persons enjoy the bliss of life by following the Lord's Will; and being detached (from worldly pleasures) always seek Lord's help and support. (1)

The Guru-minded persons, being always in the Lord's presence, through the company of holy saints, are not (visited) affected by the god of death; whereas the self willed persons undergo the torture of the cycle of births and deaths. (Pause-1)

Let us try to describe the indescribable Lord, by joining those persons who have partaken of the nectar of True Name and attained the state of peace and tranquillity through self-realisation in the fourth stage of equipoise. This bliss of peaceful trance is enjoyed by those persons, who are always immersed in the love of the Lord's unison. (2)

The persons, who follow the Guru's path, have stabilised themselves in their state of peace and tranquillity, without faltering any more, and the persons, who are tuned to the Guru's teachings continue singing Lord's praises effortlessly. They drink the nectar

ਬੋਲੈ ॥ ਪੀਵੈ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਿਰੋਲੈ ॥ ੩ ॥
 ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ ॥ ਮਨੁ
 ਤਨੁ ਅਰਪਿਓ ਅੰਤਰਗਤਿ ਕੀਨੀ ॥ ਗਤਿ
 ਮਿਤਿ ਪਾਈ ਆਤਮੁ ਚੀਨੀ ॥ ੪ ॥ ਭੋਜਨੁ
 ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥ ਪਰਮ ਹੰਸੁ ਸਚੁ ਜੋਤਿ
 ਅਪਾਰ ॥ ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ ॥ ੫
 ॥ ਰਹੈ ਨਿਰਾਲਮੁ ਏਕਾ ਸਚੁ ਕਰਣੀ ॥ ਪਰਮ
 ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਗੁਰ ਚਰਣੀ ॥ ਮਨ ਤੇ
 ਮਨੁ ਮਾਨਿਆ ਚੂਕੀ ਅਹੰ ਭ੍ਰਮਣੀ ॥ ੬ ॥
 ਇਨ ਬਿਧਿ ਕਉਣੁ ਕਉਣੁ ਨਹੀ ਤਾਰਿਆ
 ॥ ਹਰਿ ਜਸਿ ਸੰਤ ਭਗਤ ਨਿਸਤਾਰਿਆ ॥
 ਪ੍ਰਭ ਪਾਏ ਹਮ ਅਵਰੁ ਨ ਭਾਰਿਆ ॥ ੭ ॥
 ਸਾਚ ਮਹਲਿ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥
 ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ
 ॥ ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥ ੮ ॥
 ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਈ ॥ ਤਿਨ
 ਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥ ਨਾਨਕ ਸਾਚਿ
 ਨਾਮਿ ਮਲੁ ਖੋਈ ॥ ੯ ॥ ੧ ੫ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਪੈ ਜਾ ਕਾ ॥ ਉਪਜੰਪਿ
 ਦਰਸਨੁ ਕੀਜੈ ਤਾ ਕਾ ॥ ੧ ॥ ਰਾਮ ਨ
 ਜਪਹੁ ਅਭਾਗੁ ਤੁਮਾਰਾ ॥ ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ
 ਪ੍ਰਭੁ ਰਾਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰਮਤਿ
 ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ

of True Name, and deliberate on Truth by comparing truth and falsehood. (3)

On meeting the Guru, I accepted the Guru's teachings by surrendering my body and mind (soul) completely to Him; thus removing the gap (distance) between the Lord and myself. Then I learnt the path of salvation by attaining self-realisation and eternal Truth. (4)

Now I have attained the Lord's True Name as my food (for thought), like the swan selecting the real pearls; I have perceived the true image of the Lord with clear distinction of truth from falsehood. Wherever I see, now I perceive the vision of a formless Lord all over the world. (5)

Such (Guru-minded) persons realise the essence of spiritual knowledge, thus acquiring the habit of truthful actions, clearly standing out from the others. They have attained the final state of bliss by serving the lotus feet of the Guru, and their heart is imbued with the love of the Lord through the Guru's guidance, by ridding themselves of the whim of egoism. (6)

Tell me, Whoever has not been salvaged by the Lord with such measures ? The saints and holy men have been enabled to cross this ocean (of life) by singing Lord's praises. We have also attained the True Master now, and there is none else equal to that power. (7)

The Guru has enabled us to meet the Lord, an embodiment of Truth, who is established in His Position without any tinge of ignorance or Maya. We have attained contentment by meeting such a Lord; and have enjoyed bliss with all doubts cleared. (8)

We could attain faith (Guru-mindedness) in the company of those persons, who have inculcated the True Lord in their hearts. O Nanak! The Guru-minded persons have got rid of their impure and vicious thoughts by reciting True Name. (9-15)

Gour'i Mahala -1 (Ram Naam chit ra'pai ja ka.....)

We should try to meet the persons, in the early hours of the morning, who have inculcated Lord's True Name in their hearts. (1)

O Brother ! It is your bad luck that you do not meditate on the True Name of the Lord. Our benefactor, the Lord is always present and established since ages. (Pause-1)

The person, who remembers the Lord through the Guru's guidance is perfect, and he always listens (to all persuasions) to the unstrung music of Nature, and enjoys unison with the Lord. (2)

ਬਾਜੇ ਤੂਰਾ ॥੨॥ ਜੋ ਜਨ ਰਾਮ ਭਗਤਿ
ਹਰਿ ਪਿਆਰਿ ॥ ਸੇ ਪ੍ਰਭਿ ਰਾਖੇ ਕਿਰਪਾ
ਧਾਰਿ ॥ ੩ ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ
ਸੇਈ ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ
॥੪॥ ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ ॥
ਮਨਮੁਖਿ ਅੰਹਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ ॥ ੫
॥ ਸੇ ਬੂਝੈ ਜੋ ਸਤਿਗੁਰੁ ਪਾਏ ॥ ਹਉਮੈ ਮਾਰੇ
ਗੁਰ ਸਬਦੇ ਪਾਏ ॥ ੬ ॥ ਅਰਧ ਉਰਧ ਕੀ
ਸੋਧਿ ਕਿਉ ਜਾਨੈ ॥ ਗੁਰਮੁਖਿ ਸੋਧਿ ਮਿਲੈ
ਮਨੁ ਮਾਨੈ ॥ ੭ ॥ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ
ਕਉ ਗੁਣੁ ਕਰੀਐ ॥ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲੁ
ਨਾਨਕ ਜਨ ਤਰੀਐ ॥ ੮ ॥ ੧੬ ॥ ਸੋਲਹ
ਅਸਟਪਦੀਆ ਗੁਆਰੇਰੀ ਗਉੜੀ ਕੀਆ॥

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਿਉ ਗਾਈ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ
ਸਾਰਾ ॥ ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੇਹਿ
ਆਤਮ ਸੁਖ ਧਾਰਾ ॥ ੧ ॥ ਇਤ ਉਤ
ਰਾਖਹੁ ਦੀਨ ਦਇਆਲਾ ॥ ਤਉ
ਸਰਣਾਗਤਿ ਨਦਰਿ ਨਿਹਾਲਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਜਹ ਦੇਖਉ ਤਹ ਰਵਿ ਰਹੇ ਰਖੁ
ਰਾਖਨਹਾਰਾ ॥ ਤੂੰ ਦਾਤਾ ਭੁਗਤਾ ਤੂੰ ਹੈ ਤੂੰ
ਪ੍ਰਾਣ ਅਧਾਰਾ ॥ ੨ ॥ ਕਿਰਤੁ ਪਇਆ
ਅਧ ਉਰਧੀ ਬਿਨੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥
ਬਿਨੁ ਉਪਮਾ ਜਗਦੀਸ ਕੀ ਬਿਨਸੈ ਨ
ਅੰਧਿਆਰਾ ॥ ੩ ॥ ਜਗੁ ਬਿਨਸਤ ਹਮ

The Lord has saved and protected those persons through His Grace, (from the god of death) who develop love and devotion for the Lord and worship Him. (3)

We get solace and peace of mind by meeting such persons, who have inculcated the love of the Lord in their hearts. (4)

The same Lord pervades everywhere and in every being. The self-willed person, without realising the Lord, undergoes the torture of the cycle of births and deaths, due his egosim. (5)

The person, who meets the True Guru and realises the distinctions between Truth and falsehood and with the Guru's guidance controls his ego, attains the Lord finally. (6)

How could man realise the meeting ground between him and the Lord ? It is possible to unite with the Lord through the Guru's teachings, thus getting satisfaction of the heart. (7)

O Lord ! pray grant me the boon of Your virtues as I am a sinner without any good qualities. O Nanak ! The Lord, when it pleases Him, enables us to cross this ocean of life successfully through His Grace. (8-16) (Sixteen ast padian of Gour'i Goa'leri)

Gour'i Bairagan Mahala -1 Ik onkar satgur prasad. (Jiun gaiee ko goilee ra'khai)

Just as the cowherd (boy) looks after and feeds the cows day and night and protects them from the enemy, and thinks of their welfare and safety all the time. (1)

In the same way, the Lord-benefactor may protect us in this world and hereafter; as we have taken refuge as His lotus-feet. May the Lord shower His blessings on us and save us from evil effects! (Pause-1)

O Lord-Protector ! Pray protect me ! I perceive You only, wherever I see. You alone are the, benefactor and user of all these things and the support and protector of our lives. (2)

O True Master ! Based on my actions, I have enjoyed the comforts of heaven, and at times have suffered in hell too and without knowledge I have undergone sufferings; as the darkness of ignorance cannot be removed without singing the praises of the Lord, Master of this world. (3)

The whole world is seen being perished in the pursuit of worldly love and ego. Whosoever has served the Guru, has acquired knowledge, the door to salvation, through unity with the True Master. (4)

The Lord, who is the Greatest power and always beyond our

ਦੇਖਿਆ ਲੋਭੇ ਅਹੰਕਾਰਾ ॥ ਗੁਰ ਸੇਵਾ ਪ੍ਰਭੁ
ਪਾਇਆ ਸਚੁ ਮੁਕਤਿ ਦੁਆਰਾ ॥ ੪ ॥ ਨਿਜ
ਘਰਿ ਮਹਲੁ ਅਪਾਰ ਕੋ ਅਪਰੰਪਰੁ ਸੋਈ ॥
ਬਿਨੁ ਸਬਦੈ ਬਿਰੁ ਕੋ ਨਹੀ ਬੁਝੈ ਸੁਖੁ ਹੋਈ ॥
੫ ॥ ਕਿਆ ਲੈ ਆਇਆ ਲੇ ਜਾਇ ਕਿਆ
ਵਾਸਹਿ ਜਮ ਜਾਲਾ ॥ ਡੋਲੁ ਬਧਾ ਕਸਿ
ਜੇਵਰੀ ਆਕਾਸਿ ਪਤਾਲਾ ॥ ੬ ॥ ਗੁਰਮਤਿ
ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਹਜੇ ਪਤਿ ਪਾਈਐ ॥
ਅੰਤਰਿ ਸਬਦੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਆਪੁ
ਗਵਾਈਐ ॥ ੭ ॥ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ
ਗੁਣ ਅੰਕਿ ਸਮਾਵੈ ॥ ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ
ਲਾਹਾ ਸਚੁ ਪਾਵੈ ॥ ੮ ॥ ੧ ॥ ੧੭ ॥

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਿ ਲੇ ਤਉ ਹੋਇ
ਨਿਬੇਰਾ ॥ ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੋ
ਠਾਕੁਰੁ ਮੇਰਾ ॥ ੧ ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ
ਛੂਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ ॥ ਜੇ ਲਖ ਕਰਮ
ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ ॥ ੧ ॥
ਰਹਾਉ ॥ ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ
ਸਿਉ ਕਹੀਐ ॥ ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੁਝਈ
ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਾਹੀਐ ॥ ੨ ॥ ਖੋਟੇ ਕਉ
ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥ ਅੰਧੇ ਕਾ

comprehension, is abiding in the hearts of all living beings. No one can find peace and tranquillity without the Guru's guidance, and one can enjoy bliss only through understanding Him. (5)

O Man ! What have you brought along with you (at the time of birth) and what shall you take along with you ? (at the time of death) You came empty handed and would depart also empty-handed from this world, and would face the action of Yama (god of death). Just as the pot lowered in the well, goes down and then comes up; man also undergoes the stages of heaven and hell according to his actions. (6)

If we accept and follow the Guru's advice and teachings, then we will not forget the True Name, and attain the Lord-spouse without much effort. The treasure and fountain-head of all virtues, the Lord, abides in our hearts and could be attained by ridding ourselves of our egoism. (7)

Once the Lord bestows His blessings and Grace on us, we automatically inculcate virtues in our hearts. O Nanak ! Man enjoys the bliss of life, by uniting with the Lord and is then never separated from Him. (8-1-17)

Gour'i Mahala -1 (Gur parsadi boojh lai tou hoi nibe'ra)

Everything would be sorted out if we were to understand the secrets of the Lord, through the Guru's Grace. The Lord, who pervades everywhere and whose True Name is above the effect of worldly falsehood, (Maya) is my Master. (1)

It would be quite clear after considerable thinking and discussion that without the Guru's teachings there is no way out of this worldly falsehood. Even if someone were to perform lakhs of religious actions (functions) and formal observances, there will be total darkness of ignorance, without the Guru's guidance. (Pause-1)

What to say about those foolish persons, who cannot behold the Lord's presence, behaving like a blind man ? When there is no way out of this worldly mess, without the Guru's guidance, then how could we reach our destination ? (2)

In this world the false and ignorant persons, engrossed in Maya, are considered clever, while no one appreciates the pure and true followers of the Lord. This is a wonderful phenomenon of this age, kalyug, that blind men are supposed to be the deciding persons, and pass their verdict. (The ignorant persons are considered clever) (3)

The person, who is awake, (in the meditation of True Name) is considered to be asleep (unaware of anything) while the person

ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ ॥ ੩ ॥

ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ

॥ ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ

॥੪॥ ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ

ਆਇਆ ॥ ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ

ਅਪੁਨੇ ਨਹੀ ਭਇਆ ॥ ੫ ॥ ਮੀਨੇ ਕਉ

ਕਉੜਾ ਕਹੈ ਕੜੂਏ ਕਉ ਮੀਨਾ ॥ ਰਾਤੇ

ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਨਾ

॥ ੬ ॥ ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰ

ਨਹੀ ਦੀਸੈ ॥ ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ

ਨਹੀ ਰੀਸੈ ॥ ੭ ॥ ਇਸੁ ਪਦ ਜੋ ਅਰਥਾਇ

ਲੇਇ ਸੋ ਗੁਰੂ ਹਮਾਰਾ ॥ ਨਾਨਕ

ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥੮॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ

ਰਮਾਇਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੁਝੀਐ ਸਭੁ

ਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥ ੯ ॥ ੨ ॥ ੧੮ ॥

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩

ਅਸਟਪਦੀਆ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ ॥ ਭਰਮੇ ਭੂਲੇ

ਆਵਉ ਜਾਉ ॥ ੧ ॥ ਮਨਮੁਖਿ ਸੂਤਕੁ

ਕਬਹਿ ਨ ਜਾਇ ॥ ਜਿਚਰੁ ਸਬਦਿ ਨ ਭੀਜੈ

who is fully asleep and engulfed in the pursuit of worldly pleasures, is considered to be awake. (knowing everything) The person, who is fully awake to his duties towards the Lord, and follows the true path, is considered to be ignorant, (lying asleep): while no one wails the loss or weeps for the cause of the person who has killed his conscience and is almost dead from spiritual angle. (4)

Whosoever follows Truth the path of the Lord, is considered to be a case beyond care (gone case) and the person, unaware of the Lord, totally forgetful of Lord's blessings, is considered by the world to be clever, and on the right lines. This body is considered to be more important and a personal treasure, while the Lord, residing inside this body, is not considered worth anything. (The Maya, not his own, is considered valuable and the Lord, his own, whose image he is, is considered to be a distant feature) (5)

The sweet Name of the Lord is considered to be bitter by the world; and the pleasures of vicious actions, which are harmful, are considered as good. This world is really wonderful, where people talk ill of the God-fearing and saintly persons, who are immersed in the Lord. (6)

This world worships the Lord's slave, Maya (worldly falsehood) while people do not perceive the Lord, who pervades everywhere. It is futile to do any other service except the meditation of Lord's True Name, just as it is futile to churn a pond's dirty water to get butter from it. (Without serving the Lord, but worshipping other gods, one cannot find salvation.) (7)

The person, who could clarify this mystery and the true meaning of this behaviour, (of the world) will be considered my Guru. O Nanak ! The person, who attains self-realisation, knowing exactly, "Who am I, and what for have I been born in this world ?" and who considers everyone as the personification or image of the Lord and does not harm anyone, is really a saint and great man, being an embodiment of the Great and Almighty Lord. (8)

Infact, the Lord pervades everywhere and in various forms He Himself is present. The foolish man has also been misled into this dual-mindedness by the Lord Himself, wandering in doubt in all directions. It is only through the Guru's Grace that one may get the true and correct picture of this worldly drama and a clear understanding of this mystery, that Lord Himself is omni-present. (9-2-18)

Rag Gour'i Goa'reri Mahala-3 Astpadian Ik onkar satgur prasad (Man ka sootak dooja bhau...)

The mind is contaminated with dual-mindedness. (Just as according to Hindu belief, the contamination due to birth and death

ਹਰਿ ਕੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥ ਸਭੇ ਸੂਤਕੁ
ਜੇਤਾ ਮੇਹੁ ਆਕਾਰੁ ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਵਾਰੋ
ਵਾਰ ॥੨॥ ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਣੀ
ਮਾਹਿ ॥ ਸੂਤਕੁ ਭੋਜਨੁ ਜੇਤਾ ਕਿਛੁ ਖਾਹਿ
॥ ੩ ॥ ਸੂਤਕਿ ਕਰਮ ਨ ਪੂਜਾ ਹੋਇ ॥
ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥ ੪ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸੂਤਕੁ ਜਾਇ ॥ ਮਰੈ ਨ
ਜਨਮੈ ਕਾਲੁ ਨ ਖਾਇ ॥ ੫ ॥ ਸਾਸਤ
ਸਿੰਮ੍ਰਿਤ ਸੋਧਿ ਦੇਖਹੁ ਕੋਇ ॥ ਵਿਣੁ ਨਾਵੈ
ਕੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥੬॥ ਜੁਗ ਚਾਰੇ ਨਾਮੁ
ਉਤਮ ਸਬਦੁ ਬੀਚਾਰਿ ॥ ਕਲਿ ਮਹਿ
ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੭॥ ਸਾਚਾ ਮਰੈ
ਨ ਆਵੈ ਜਾਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਹੈ
ਸਮਾਇ ॥੮॥੧॥

ਗੁਰਿਤੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥ ਹਰਿ ਜੀਉ
ਰਾਖਹੁ ਹਿਰਦੈ ਉਰ ਧਾਰਾ ॥ ਗੁਰਮੁਖਿ
ਸੋਭਾ ਸਾਚ ਦੁਆਰਾ ॥ ੧ ॥ ਪੰਡਿਤ ਹਰਿ
ਪੜ੍ਹ ਤਜਹੁ ਵਿਕਾਰਾ ॥ ਗੁਰਮੁਖਿ ਭਉਜਲੁ
ਉਤਰਹੁ ਪਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ
ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ
ਲਾਗੈ ਆਇ ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ
ਆਇ ॥੨॥ ਗੁਰਮੁਖਿ ਕਰਮ ਧਰਮ ਸਚਿ
ਹੋਈ ॥ ਗੁਰਮੁਖਿ ਅਹੰਕਾਰੁ ਜਲਾਏ ਦੇਈ

continues for many days, in the house.) So (such) men, lost in doubts and misgivings, always undergo the cycle of births and deaths. (1)

The contamination of self-willed persons lasts forever and never leaves them till they inculcate True Name of the Lord in their hearts. (Pause-1)

The worldly love and lust of man is like the contamination afflicting his mind; and due to this false love, man undergoes the cycle of rebirths. (2)

Fire, air and water in Nature are all contaminated (as so many beings are born and die in them.) Whatever foodgrains we partake of, are all contaminated. (3)

There is contamination in our worship and other functions as well, but the persons, who have developed love for the Lord, have a pure mind. (without contamination) (4)

The contamination could be removed by serving the Guru; as such these persons are not affected by the god of death, and are saved from the cycle of rebirths. (5)

Even if you consult and study Shastras or Smritis, they also emphasise that without True Name, there is no salvation from this World. (6)

Meditation of True Name and deliberations of the "Guru's Word" is considered to be most effective and attractive in all the four ages. The Guru-minded persons have crossed the ocean of life successfully by remembering the Lord's True Name in this age of Kalyug. (7)

O Nanak ! The truthful person is saved from the cycle of rebirths. The Guru-minded person remains immersed in the True Lord. (8-1)

Gour'i Mahala -3 (Gurmukh sewa pra'n adhara.....)

The service of the Guru-minded persons is our hope for survival; it is through the Guru-minded persons only that we may inculcate the Lord's True Name in our hearts. The Guru-minded persons are honoured and given recognition in the holy congregations, the place of Truth. (1)

O Pandit ! Try to remember and recite the Lord's True Name, by shedding your vices and vicious thoughts; and you could cross this ocean of life successfully in the company of Guru-minded persons only. (Pause-1)

The Guru-minded persons rid themselves of their ego and are not affected by the dirt of sins; they develop the love of the True Name and get immersed in it. (2)

The Guru-minded persons always speak the Truth and always

ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਈ ॥ ੩ ॥
 ਏ ਮਨੁ ਪਰਬੋਧਹੁ ਬੂਝਹੁ ਸੋਈ ॥ ਲੋਕੁ
 ਵਾਹੁ ਸੁਣੇ ਨ ਕੋਈ ॥ ਗੁਰਮੁਖਿ
 ਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥ ੪ ॥ ਮਨਮੁਖਿ
 ਚਹੁਤੁ ਚਤੁਰਾਈ ॥ ਜੇ ਕਿਛੁ ਕਮਾਵੈ ਸੁ
 ਨ ਪਾਈ ॥ ਆਵੈ ਜਾਵੈ ਠਉਰ ਨ
 ॥ ੫ ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਬਹੁਤ
 ਜਾਨਾ ॥ ਬਗ ਜਿਉ ਲਾਇ ਬਹੈ ਨਿਤ
 ਨਾ ॥ ਜਮਿ ਪਕੜਿਆ ਤਬ ਹੀ
 ਨਾ ॥ ੬ ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ
 ਹੀ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਹਰਿ ਸੋਈ
 ਹੁ ਦਾਤਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥ ੭ ॥
 ਖਿ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਵਡਿਆਈ ॥
 ਰ ਕੀ ਪੁਤ੍ਰੀ ਬਿਦਾਰਿ ਗਵਾਈ ॥
 ੮ ॥ ਬਿਨੁ ਨਾਵੈ ਝੂਠੀ ਚਤੁਰਾਈ ॥ ੯ ॥ ੨ ॥

ਗੁਰਿਤੀ ਮਹਲਾ ੩ ॥

ਜੁਗ ਕਾ ਧਰਮੁ ਪੜਹੁ ਤੁਮ ਭਾਈ ॥
 ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥ ਐਥੇ ਅਗੈ
 ਨਾਮੁ ਸਖਾਈ ॥ ੧ ॥ ਰਾਮ ਪੜਹੁ
 ਕਰਹੁ ਬੀਚਾਰੁ ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੈਲੁ
 ਤੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਵਾਦਿ ਵਿਰੋਧਿ ਨ
 ਆ ਜਾਇ ॥ ਮਨੁ ਤਨੁ ਫੀਕਾ ਦੂਜੈ
 ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਲਿਵ ਲਾਇ
 ਹਉਮੈ ਮੈਲਾ ਇਹੁ ਸੰਸਾਰਾ ॥ ਨਿਤ
 ਬ ਨਾਵੈ ਨ ਜਾਇ ਅਹੰਕਾਰਾ ॥ ਬਿਨੁ
 ਭੋਟੇ ਜਮੁ ਕਰੇ ਖੁਆਰਾ ॥ ੩ ॥ ਸੋ ਜਨੁ

engage themselves in virtuous deeds. They burn (dispel) the dual-mindedness and ego with the help of True Name and always enjoy the blissful life through meditation of True Name. (3)

First of all one should discipline one's mind, only then one could realise the True Lord; as none listens to your sermons, if you give discourses without controlling your own mind. So first try to understand Truth through the Guru's guidance, so that you may enjoy bliss and joy of life. (4)

The self-willed person performs certain actions, (with egoism) due to his cleverness, but all in vain and no credit is given to him. He suffers through the cycle of rebirths and never gets any place of solace or respect even. (5)

The self-willed person is motivated by ego for his doings, and like a crane he behaves, posing for devotion and love, (though actually he is craving for Maya) and when faced with the god of death, he repents. (but it is too late then) (6)

None could ever attain salvation without serving the True Guru. The Lord could be realised only through the Guru's Grace. One could gain the gift of emancipation throughout the Ages (four ages) through the Grace of the Guru. (7)

The Guru-minded person has realised all greatness, honour and a high noble birth, with the help of True Name, as he has shed and cast away all pretensions of love for worldly pleasures.

O Nanak ! Without True Name of the Lord; all other cleverness is unreal; and we have cast away the egoism which has destroyed so many people; and now enjoy a blissful life. (8-2)

Gour'i Mahala -3 (Iss jug ka dharam paroh tum bhai. ...)

O Brother ! Try to understand True Name, the main function of this Age, and remember it; this has been clearly explained by the perfect Guru, that the only support for us is True Name of the Lord, whether in this world or hereafter. (1)

Remember and recite the True Name and deliberate over it in your mind and remove the dirt of sins with the Grace of the Guru. (Pause-1)

We cannot attain the Lord through wranglings and the mind becomes impure with dual-mindedness; while with Guru's guidance, the heart gets imbued with Lord's True Name. (2)

This world has become impure due to egoism. Man bathes at holy places daily, but cannot get rid of the dirt of his ego; and is pestered by the god of death, without uniting with the Guru. (3)

The person; who could control his egoism, is really truthful;

ਸਾਚਾ ਜਿ ਹਉਮੈ ਮਾਰੈ ॥ ਗੁਰ ਕੈ ਸਬਦਿ
ਪੰਚ ਸੰਘਾਰੈ ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ
ਤਰੈ ॥ ੪ ॥ ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ
ਪਾਈ ॥ ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ ॥
ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਰਹੇ ਲਿਵ ਲਾਈ ॥
੫ ॥ ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਭੇਖਧਾਰੀ ॥ ਅੰਤਰਿ
ਤਿਸਨਾ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥ ਆਪੁ ਨ ਚੀਨੈ
ਬਾਜੀ ਹਾਰੀ ॥ ੬ ॥ ਕਾਪੜ ਪਹਿਰਿ ਕਰੇ
ਚਤੁਰਾਈ ॥ ਮਾਇਆ ਮੋਹਿ ਅਤਿ ਭਰਮਿ
ਭੁਲਾਈ ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਬਹੁਤੁ ਦੁਖੁ
ਪਾਈ ॥ ੭ ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ॥
ਗ੍ਰਿਹੀ ਅੰਤਰਿ ਸਾਚਿ ਲਿਵ ਲਾਗੀ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇਵਡਭਾਗੀ
॥੮॥੩॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਬ੍ਰਹਮਾ ਮੂਲੁ ਵੇਦ ਅਭਿਆਸਾ ॥ ਤਿਸ ਤੇ
ਉਪਜੇ ਦੇਵ ਮੋਹ ਪਿਆਸਾ ॥ ਤ੍ਰੈ ਗੁਣ ਭਰਮੇ
ਨਾਹੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥ ੧ ॥ ਹਮ ਹਰਿ
ਰਾਖੇ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ॥ ਅਨਦਿਨੁ
ਭਗਤਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਤ੍ਰੈ ਗੁਣ ਬਾਣੀ ਬ੍ਰਹਮ ਜੰਜਾਲਾ
॥ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਸਿਰਿ ਮਾਰੇ
ਜਮਕਾਲਾ ॥ ਤਤੁ ਨ ਚੀਨਹਿ ਬੰਨਹਿ ਪੰਡ
ਪਰਾਲਾ ॥ ੨ ॥ ਮਨਮੁਖ ਅਗਿਆਨਿ
ਕੁਮਾਰਗਿ ਪਾਏ ॥ ਹਰਿ ਨਾਮੁ ਬਿਸਾਰਿਆ

and with the Guru's guidance destroys the five vices like sex desires. Thus he himself swims across (of life) this ocean successfully and enables others as well to do the same. (4)

The Lord has created this worldly drama, by introducing love of Maya (worldly pleasures). The self-willed persons be blind to realities, are engrossed in the pursuit of worldly pleasures while the Guru-minded persons, devoted to the love of the Lord remain aloof (detached) from the world. (5)

The self-willed person is not genuine, rather poses for many virtues, though basically interested in worldly pleasures, behaves with ego. He does not appreciate the real purpose of life, thus wastes his life without achieving self-realisation. (6)

Whosoever, dressed in beautiful clothes, tries to be clever and intelligent, suffers without serving the Guru, as he is led astray with the love of worldly falsehood. (7)

The Guru-minded persons, immersed in True Name of the Lord, are always aloof from the (common Man)world. Being householders, they are always imbued with the love of the Lord. O Nanak ! The persons, who serve the True Guru, are really good and fortunate, (being pre-destined) and attain the Lord. (8-3)

Gour'i Mahala -3 (*Brahma mool Ved abhiyasa' tis te upja*)

Brahma is the origin of (fountain-head of) all Vedic studies and the gods of worldly love and desires originated from him. The gods were misled and wandered in conflict and confusion, being engaged in the three-pronged Maya (lust for power, greed for peace) and attained self-realisation or Truth. They were not remembered or recited True Name, which could save them. (1)

By meeting the True Guru, we have been saved from misgivings and doubts by the Lord and the True Guru has instilled in us, the True Name and Lord's worship during day and night. (Pause-1)

The message of Vedas, gets one involved in the three-pronged Maya and gets one engulfed in the snare of worldly falsehood. The Brahmins, describe stories of quarrels (light between gods) from deliberation of Vedas, as such the god of death hits them on the head. (pesters them) They do not realise Truth at all and attach great importance to doubts and misgivings, which they have not collected. (2)

The self-willed persons, who are ignorant, make others follow the path of ignorance, leading to sufferings. The

ਕਰਮ ਦ੍ਰਿੜਾਏ ॥ ਭਵਜਲਿ ਭੂਬੇ ਦੂਜੈ
 ॥ ੩ ॥ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਪੰਡਿਤੁ
 ॥ ਬਿਖਿਆ ਰਾਤਾ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵੈ
 ॥ ਕਾ ਗਲਿ ਜੇਵੜਾ ਨਿਤ ਕਾਲੁ ਸੰਤਾਵੈ
 ॥ ਗੁਰਮੁਖਿ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ
 ॥ ਮੈ ਦੂਜਾ ਸਬਦਿ ਜਲਾਵੈ ॥ ਨਾਮੇ ਰਾਤੇ
 ਗੁਣ ਗਾਵੈ ॥੫॥ ਮਾਇਆ ਦਾਸੀ
 ॥ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥ ਚਰਣੀ ਲਾਗੈ
 ਹਲੁ ਪਾਵੈ ॥ ਸਦ ਹੀ ਨਿਰਮਲੁ ਸਹਜਿ
 ॥੬॥ ਹਰਿ ਕਥਾ ਸੁਣਹਿ ਸੇ ਧਨਵੰਤ
 ਹੇ ਜੁਗ ਮਾਹੀ ॥ ਤਿਨ ਕਉ ਸਭਿ
 ਹੋ ਅਨਦਿਨੁ ਪੂਜ ਕਰਾਹੀ ॥ ਸਹਜੇ
 ਰਵਹਿ ਸਾਚੇ ਮਨ ਮਾਹੀ ॥੭॥ ਪੂਰੈ
 ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਤ੍ਰੈ ਗੁਣ
 ਉਥੈ ਚਿਤੁ ਲਾਇਆ ॥ ਨਾਨਕ ਹਉਮੈ
 ਬ੍ਰਹਮ ਮਿਲਾਇਆ ॥੮॥੪॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ੴ ਵੇਦੁ ਪੜੈ ਵਾਦੁ ਵਖਾਣੈ ॥ ਅੰਤਰਿ
 ॥ ਆਪੁ ਨ ਪਛਾਣੈ ॥ ਤਾ ਪ੍ਰਭੁ ਪਾਏ
 ਸਬਦੁ ਵਖਾਣੈ ॥ ੧ ॥ ਗੁਰ ਸੇਵਾ ਕਰਉ
 ਕਾਲੁ ਨ ਖਾਇ ॥ ਮਨਮੁਖ ਖਾਧੇ ਦੂਜੈ
 ॥ ੧ ॥ ਰਹਾਉ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ
 ਘੀ ਸੀਧੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ
 ॥ ਰੀਧੇ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਗੁਰ ਕੈ

themselves have forgotten the True Name of the Lord, and instead make others also follow the path of sinful vices and vicious thoughts and thus they drown themselves in this ocean of life, due to dual-mindedness. (3)

The person, called pandit, is himself engrossed in Maya (worldly pleasures) and suffers badly due to his being fully immersed in sinful actions. The god of death pesters him daily and makes him suffer, as the hangman's noose is tied around his neck. (and death awaits him anytime) (4)

However, the Guru-minded persons are not visited by the god of death as they have burnt (cast away) the dual-mindedness through the Guru's guidance. They are ever immersed in the Lord's True Name and never sing the praises of the Lord. (5)

The worldly falsehood (Maya) functions as a slave to the saints, and serves them. Whosoever seeks refuge at the lotus feet of the Lord, is received with honour at the Lord's Court and remains purified in the service of holy saints and finally merges with the Lord in the fourth stage of 'Equipoise'. (6)

Whosoever listens to the Lord's praises (being sung), attains the real wealth in this world, and all greet and pay obeisance to such saints, and worship them day and night. They sing the Lord's praises by inculcating His love in their hearts effortlessly. (7)

The Guru-minded persons, who have listened to the Guru's Word, are imbued with the love of the Lord in a state of Equipoise, getting rid of Maya. (casting away the three- pronged Maya) O Nanak ! They have been united with the Lord, by ridding themselves of their egoism. (8-4)

Gour'i Mahala -3 (*Brahma ved para'i vaad vakhanai ...*)

The Brahmin studies and reads Vedas, describing the wranglings of various gods, which results in emergence of wrath; thus forgetting the real value of life. (one's true self) If he were to read and study the Guru's message, he would definitely unite with the True Master. (1)

The self-willed persons, being engulfed in dual-mindedness, are annihilated by the god of death. But if we were to serve the Guru, then we will not be destroyed by the god of death. (Pause-1)

The greatest sinners have been corrected and improved by the Grace of the Guru; and they have united with the Lord within themselves in the state of equipoise with the Guru's guidance. The persons, who have been purified by the Guru's teachings, have

ਸਬਦਿ ਸੀਧੇ ॥ ੨ ॥ ਸਤਿਗੁਰਿ
ਮੇਲੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥ ਮੇਰੇ ਪ੍ਰਭ
ਸਾਰੇ ਕੈ ਮਨਿ ਭਾਏ ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ
ਸਹਜਿ ਸੁਭਾਏ ॥ ੩ ॥ ਬਿਨੁ ਗੁਰ ਸਾਰੇ
ਭਰਮਿ ਭੁਲਾਏ ॥ ਮਨਮੁਖ ਅੰਧੇ ਸਦਾ ਬਿਖੁ
ਖਾਏ ॥ ਜਮ ਡੰਡੁ ਸਹਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ
॥ ੪ ॥ ਜਮੁਆ ਨ ਜੋਹੈ ਹਰਿ ਕੀ ਸਰਣਾਈ
॥ ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਈ ॥ ਸਦਾ
ਰਹੈ ਹਰਿਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ੫ ॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਪਵਿਤਾ
॥ ਮਨ ਸਿਉ ਮਨੁ ਮਿਲਾਇ ਸਭੁ ਜਗੁ ਜੀਤਾ
॥ ਇਨ ਬਿਧਿ ਕੁਸਲੁ ਤੇਰੈ ਮੇਰੇ ਮੀਤਾ ॥
੬ ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਫਲੁ ਪਾਏ ॥ ਹਿਰਦੈ
ਨਾਮੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ਅਨਹਦ
ਬਾਣੀ ਸਬਦੁ ਵਜਾਏ ॥ ੭ ॥ ਸਤਿਗੁਰੁ ਤੇ
ਕਵਨੁ ਕਵਨੁ ਨ ਸੀਧੇ ਮੇਰੇ ਭਾਈ ॥ ਭਗਤੀ
ਸੀਧੇ ਦਰਿ ਸੋਭਾ ਪਾਈ ॥ ਨਾਨਕ ਰਾਮ
ਨਾਮਿ ਵਡਿਆਈ ॥੮॥੫॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਤੈ ਗੁਣ ਵਖਾਣੈ ਭਰਮੁ ਨ ਜਾਇ ॥ ਬੰਧਨ
ਨ ਤੂਟਹਿ ਮੁਕਤਿ ਨ ਪਾਇ ॥ ਮੁਕਤਿ ਦਾਤਾ
ਸਤਿਗੁਰੁ ਜੁਗ ਮਾਹਿ ॥ ੧ ॥ ਗੁਰਮੁਖਿ
ਪ੍ਰਾਣੀ ਭਰਮੁ ਗਵਾਇ ॥ ਸਹਜ ਧੁਨਿ ਉਪਜੈ
ਹਰਿ ਲਿਵ ਲਾਇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤੈ
ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥ ਨਾਮੁ ਨ ਦੇ

finally attained the Lord, my True master. (2)

The Guru has helped those persons who have tried to unite with the Lord, by motivating them towards this union, as they have been approved by my Master, and they sing the Lord's praises in the routine manner now continuously. (3)

The persons, who have not sought the support of the Guru (who are Guru-less) without the Guru's guidance have been engulfed in doubts and misgivings and such self-willed persons partake of the poison of vices and sinful life like blind persons as such they suffer at the hands of the god of death, facing onslaughts of Yama. (4)

The persons, who have sought refuge at the lotus-feet of the Lord, are not tortured by the god of death, as they have developed Lord's love, by ridding themselves of their ego. Now they are ever absorbed in the meditation of the Lord's True Name. (5)

The persons, who serve the True Guru, have been purified of their sins; as they have conquered the whole world by surrendering their mind to the Lord's Will. O my friend ! You also could enjoy the eternal bliss by inculcating the Guru's message in your heart. (6)

Whosoever serves the True Guru, gains all the benefits, and imbibes True Name in his heart, by shedding his ego. He listens to the constant unstrung music of Nature (all pervasive) with the help of the Guru's Word. (7)

O Brother ! Tell me, who has not been purified by the Guru's guidance ? Whosoever has found the true path, are received honour in the Lord's Court. O Nanak ! One could attain honour and recognition with the help of Lord's True Name. (8-5)

Gour'i Mahala -3 (Trai gu'nn vakha'nai. bharam na jai)

The misgivings of those persons, who talk in terms of three-pronged Maya (based on lust for power, greed and pride) are not dispelled without the Guru's guidance. Neither they are able to break their shackles (of dual mindedness) nor they attain salvation as the Guru is the only bestower of salvation. (1)

The Guru-minded persons dispel their doubts through the Guru's guidance, as they get a revelation of the Guru's Word (Gurbani) an epitome of peace and tranquillity, through love of the Lord. (Pause-1)

The world, engrossed in the three-pronged Maya, is all

ਤਹਿ ਉਪਾਵਣਹਾਰਾ ॥ ਮਰਿ ਜੀਮਹਿ ਫਿਰਿ
ਵਾਰੋ ਵਾਰਾ ॥ ੨ ॥ ਅੰਧੇ ਗੁਰੂ ਤੇ ਭਰਮੁ ਨ
ਜਾਈ ॥ ਮੂਲੁ ਛੇਡਿ ਲਾਗੇ ਦੂਜੈ ਭਾਈ ॥
ਬਿਖੁ ਕਾ ਮਾਤਾ ਬਿਖੁ ਮਾਹਿ ਸਮਾਈ ॥ ੩
॥ ਮਾਇਆ ਕਰਿ ਮੂਲੁ ਜੰਤੂ ਭਰਮਾਏ ॥
ਹਰਿ ਜੀਉ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਏ ॥ ਜਿਸੁ
ਨਦਰਿ ਕਰੇ ਸੋ ਪਰਮ ਗਤਿ ਪਾਏ ॥ ੪ ॥
ਅੰਤਰਿ ਸਾਚੁ ਬਾਹਰਿ ਸਾਚੁ ਵਰਤਾਏ ॥ ਸਾਚੁ
ਨ ਛਪੈ ਜੇ ਕੋ ਰਖੈ ਛਪਾਏ ॥ ਗਿਆਨੀ ਬੂਝਹਿ
ਸਹਜਿ ਸੁਭਾਏ ॥ ੫ ॥ ਗੁਰਮੁਖਿ ਸਾਚਿ
ਰਹਿਆ ਲਿਵ ਲਾਏ ॥ ਹਉਮੈ ਮਾਇਆ
ਸਬਦਿ ਜਲਾਏ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਮੇਲਿ
ਮਿਲਾਏ ॥ ੬ ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਬਦੁ
ਸੁਣਾਏ ॥ ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥ ੭ ॥ ਅਪੇ ਕਰਤਾ
ਸ੍ਰਿਸਟਿ ਸਿਰਜਿ ਜਿਨਿ ਗੋਈ ॥ ਤਿਸੁ ਬਿਨੁ
ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਬੂਝੈ ਕੋਈ ॥ ੮ ॥ ੬ ॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥ ਨਾਮੋ
ਸੇਵੈ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵੈ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਰਸਨਾ ਨਿਤ ਗਾਵੈ ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ
ਸੋ ਹਰਿਰਸੁ ਪਾਵੈ ॥੧॥ ਅਨਦਿਨੁ ਹਿਰਦੈ
ਜਪਉ ਜਗਦੀਸਾ ॥ ਗੁਰਮੁਖਿ ਪਾਵਉ ਪਰਮ

under the threat of god of death, as it does not remember the True Name of the Lord-creator and thus undergoes the cycle of births and deaths. (2)

By following blind teachers one cannot rid oneself of the doubts of worldly falsehood (Maya) as they show you the path of dual-mindedness, due to Maya, forgetting the real fountain-head, the Lord. The faithless person, engrossed in the vicious thoughts and pleasures of vices, remains interested in Maya, as such he undergoes the torture of sufferings even after death. (3)

The normal person wanders in the pursuit of Maya, which is considered as the root of world's origin, (by him) whereas this is only a tool with us. (for living life) The whole World, forgetful of the Lord, is engulfed by Maya (worldly falsehood) due to its dual mindedness. But whosoever is blessed with the Lord's Grace, finally merges with the Lord for the ultimate goal i.e. perfect bliss. (4)

The saintly persons inculcate Truth in their hearts, and speak Truth, and give discourses on Truth to fellow beings. But no one can hide Truth, even if one tries and the learned persons attain the Lord effortlessly. (5)

The Guru-minded persons are always immersed in the love of the Lord, as they have burnt the ego of Maya (worldly falsehood) with the Guru's guidance. They are united by my Master, the True Lord with Himself, through the company of holy saints. (6)

The Guru-minded persons, who are given discourses by the True Guru, the benefactor, have controlled their mind from wandering all over into vicious thoughts and concentrated on one Lord as they have gained full understanding from the Guru. (about Lord's secrets) (7)

The Lord who creates this World and then destroys it, is the only power on Earth and there is none else apart from Him. O Nanak ! This truth is realised by few Guru-minded persons only. (8-6)

Gour'i Mahala -3 (Naam amolak gurmukh pavai ...)

The Guru minded person seeks and realises the invaluable True Name of the Lord and finally merges, with the Lord's True Name by serving the Lord. His tongue also partakes the nectar of True Name daily. But this True Name is tasted by him only, who is bestowed with the Lord's Grace. (1)

O Brother ! Remember, the Lord, creator of the Universe, with your heart, day and night; and enjoy the bliss of life by

ਪਦੁ ਸੂਖਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਿਰਦੈ ਸੂਖੁ
ਭਇਆ ਪਰਗਾਸੁ ॥ ਗੁਰਮੁਖਿ ਗਾਵਹਿ ਸਚੁ
ਗੁਣਤਾਸੁ ॥ ਦਾਸਨਿ ਦਾਸ ਨਿਤ ਹੋਵਹਿ
ਦਾਸੁ ॥ ਗ੍ਰਿਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੁ ॥
੨ ॥ ਜੀਵਨ ਮੁਕਤੁ ਗੁਰਮੁਖਿ ਕੋ ਹੋਈ ॥
ਪਰਮ ਪਦਾਰਥੁ ਪਾਵੈ ਸੋਈ ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ
ਨਿਰਮਲੁ ਹੋਈ ॥ ਸਹਜੇ ਸਾਚਿ ਮਿਲੈ ਪ੍ਰਭੁ
ਸੋਈ ॥ ੩ ॥ ਮੇਹ ਕੁਟੰਬ ਸਿਉ ਪ੍ਰੀਤਿ ਨ
ਹੋਇ ॥ ਜਾ ਹਿਰਦੈ ਵਸਿਆ ਸਚੁ ਸੋਇ ॥
ਗੁਰਮੁਖਿ ਮਨੁ ਬੇਧਿਆ ਅਸਥਿਰੁ ਹੋਇ ॥
ਹੁਕਮੁ ਪਛਾਣੈ ਬੁਝੈ ਸਚੁ ਸੋਇ ॥੪॥ ਤੂੰ ਕਰਤਾ
ਮੈ ਅਵਰ ਨ ਕੋਇ ॥ ਤੁਝ ਸੇਵੀ ਤੁਝ ਤੇ ਪਤਿ
ਹੋਇ ॥ ਕਿਰਪਾ ਕਰਹਿ ਗਾਵਾ ਪ੍ਰਭੁ ਸੋਇ ॥
ਨਾਮ ਰਤਨੁ ਸਭ ਜਗ ਮਹਿ ਲੋਇ ॥ ੫ ॥
ਗੁਰਮੁਖਿ ਬਾਣੀ ਮੀਠੀ ਲਾਗੀ ॥ ਅੰਤਰੁ
ਬਿਗਸੈ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗੀ ॥ ਸਹਜੇ
ਸਚੁ ਮਿਲਿਆ ਪਰਸਾਦੀ ॥ ਸਤਿਗੁਰੁ
ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੀ ॥ ੬ ॥ ਹਉਮੈ
ਮਮਤਾ ਦੁਰਮਤਿ ਦੁਖ ਨਾਸੁ ॥ ਜਬ ਹਿਰਦੈ
ਰਾਮਨਾਮੁ ਗੁਣਤਾਸੁ ॥ ਗੁਰਮੁਖਿ ਬੁਧਿ ਪ੍ਰਗਟੀ
ਪ੍ਰਭੁ ਜਾਸੁ ॥ ਜਬ ਹਿਰਦੈ ਰਵਿਆ ਚਰਣੁ
ਨਿਵਾਸੁ ॥੭॥ ਜਿਸੁ ਨਾਮੁ ਦੇਇ ਸੋਈ ਜਨੁ
ਪਾਏ ॥ ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪੁ ਗਵਾਏ ॥
ਹਿਰਦੈ ਸਾਚਾ ਨਾਮੁ ਵਸਾਏ ॥ ਨਾਨਕ ਸਹਜੇ
ਸਾਚਿ ਸਮਾਏ ॥੮॥੭॥

attaining the highest stage through the Guru's guidance. (union with the Lord) (Pause-1)

The Guru-minded persons, who sing the praises of the Lord, get their minds enlightened with the light of knowledge and joy. They are slaves of the Lord's slaves, (are humble), and leading a householder's life they are completely detached from their families. (2)

Only a few Guru-minded persons attain the stage of perfect bliss in life, (Unison with the Lord in life time) and achieve salvation, the perfect bliss of unity with the Lord. Such persons purify themselves by shedding the three-pronged Maya (worldly love) and unite with the Lord in the normal course effortlessly. (3)

When the Guru-minded person inculcates the love of the True Lord in his heart, he does not develop love of the family but lives a householder's life knowing fully well that everything is transitory and unreal and understands it. The Guru-minded person, whose mind is united with the Lord, has stabilised his mind, and understands Lord's Will, thus realising the True Lord and His secrets. (4)

O Lord ! I have always looked upon You as the Creator, as there is none else in the world. I would serve You only, so that I may be received by You with honour. O Master ! I would sing Your praises, if it pleases You, so that Your Grace is showered on me. True Name, like a jewel, shines and illuminates the whole world. (5)

The Guru-minded persons, have always taken the Guru's Word as the sweetest thing with which their heart is blooming with joy, and they develop love of the Lord day and night. They have attained the True Lord, bestower of Grace to all, in the normal course, effortlessly. (6)

When the treasure of True Name of the Lord, treasure of all virtues, appears in the heart, then the ego, selfishness, foolish thoughts (cleverness) and sufferings come to an end. The Guru-minded persons, get their mind enlightened, by singing Lord's praises, and the omni-present Lord, supporter of all, abides in their hearts. (7)

Whosoever is blessed with True Name by the Lord, gets it; and the Guru-minded person is united by the Lord by ridding himself of his ego; by inculcating True Name in his heart. O Nanak ! Such a Guru-minded person is merged with the Lord (Truth) in the fourth stage of equipoise. (8-7)

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਨ ਹੀ ਮਨੁ ਸਵਾਰਿਆ ਭੈ ਸਹਜਿ ਸੁਭਾਇ
 ਸਬਦਿ ਮਨੁ ਰੰਗਿਆ ਲਿਵ ਲਾਇ ॥
 ਨਜ ਘਰਿ ਵਸਿਆ ਪ੍ਰਭ ਕੀ ਰਜਾਇ ॥ ੧ ॥
 ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਜਾਇ ਅਭਿਮਾਨੁ ॥
 ਸੋਵਿਦੁ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ ੧ ॥
 ਹਾਉ ॥ ਮਨੁ ਬੈਰਾਗੀ ਜਾ ਸਬਦਿ ਭਉ
 ਲਾਇ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਭਤੈ ਰਹਿਆ
 ਜਮਾਇ ॥ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਮਿਲਾਇ
 ॥ ੨ ॥ ਹਰਿ ਦਾਸਨ ਕੇ ਦਾਸੁ ਸੁਖੁ ਪਾਏ ॥
 ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਨ ਬਿਧਿ ਪਾਇਆ ਜਾਏ
 ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਰਾਮਗੁਣ ਗਾਏ ॥ ੩ ॥
 ਪ੍ਰੇਰਾ ਬਹੁ ਜੀਵਨੁ ਜਿਤੁ ਹਰਿ ਨਾਮਿ ਨ ਲਗੈ
 ਪੇਆਰੁ ॥ ਪ੍ਰਿਗੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਮੇਰ
 ਗੁਬਾਰੁ ॥ ਤਿਨ ਸਫਲੁ ਜਨਮੁ ਜਿਨ ਨਾਮੁ
 ਅਧਾਰੁ ॥ ੪ ॥ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਗਿਹੁ ਕੁਟੰਬੁ
 ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥ ਸੋਈ ਹਮਾਰਾ
 ਮੀਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ ॥ ਹਰਿ
 ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥ ੫ ॥ ਸਤਿ
 ਗੁਰ ਤੇ ਹਮ ਗਤਿ ਪਤਿ ਪਾਈ ॥ ਹਰਿ
 ਨਾਮੁ ਧਿਆਇਆ ਦੂਖੁ ਸਗਲ ਮਿਟਾਈ ॥
 ਸਦਾ ਅੰਨਦੁ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥ ੬ ॥
 ॥ ਗੁਰਿ ਮਿਲਿਐ ਹਮ ਕਉ ਸਰੀਰ ਸੁਧਿ
 ਭਈ ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਭ ਅਗਨਿ ਬੁਝਈ
 ॥ ਬਿਨਸੇ ਕ੍ਰੋਧ ਖਿਮਾ ਗਹਿ ਲਈ ॥ ੭ ॥
 ਹਰਿ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ॥ ਗੁਰਮੁਖਿ
 ਰਤਨੁ ਕੋ ਵਿਰਲਾ ਲੇਵੈ ॥ ਨਾਨਕੁ ਗੁਣ
 ਗਾਵੈ ਹਰਿ ਅਲਖ ਅਭੇਵੈ ॥ ੮ ॥ ੮ ॥

Gour'i Mahala -3 (Ma'n hi ma'n sava'ria bha'e sahej subhai...)

Once we addressed our mind to the Lord's path, it got enlightened with Lord's knowledge and resulted in our self- realisation and developed love for the Lord in the "state of Equipoise." Then the mind got imbued with Lord's love through the Guru's Word and obeying Lord's Will, I gained an entry to the Lord's presence. (1)

By serving the Lord, one rids oneself of one's egoism, and one attains the Lord, the fountain-head of virtues. (Pause-1)

Once I developed fear and love (wonder-awe) for the Lord through the Guru's teachings, the mind became detached from the world. My Master is purest and worthy of highest honour and pervades everywhere but one could attain the Lord only if the Guru helps us to unite with the Lord through the Guru's Grace. (2)

Whosoever is slave to the Lord's slaves (followers) always finds joy. My Master could be attained by following this path; and one could sing Lord's Praises with His Grace. (3)

The life of a person, who does not inculcate the True Love of the Lord (or True Name of the Lord) in the heart, would be a curse. Cursed be the love of the wife, sleeping on lavish and comfortable beds in total ignorance of the Lord-spouse! The life of those Guru-minded persons only is worthwhile, who depend on Lord's True Name as their mainstay. (4)

Cursed be the family life and the home where there is no love for the Lord, being engrossed in worldly pleasures! We have friendship with the person, who sings the praises of the Lord. I have not recognised any other authority except that of the Lord. (5)

We have attained salvation and honour from the True Guru only; and meditated on True Name and have got rid of all sufferings. We have always enjoyed eternal bliss by developing love and dedication for the True Name of the Lord. (6)

We have realised the reality of this body being temporary and false, through the Guru's association. Now the ego and fire of worldly desires has died down, and we have followed the path of forgiveness, by ridding ourselves of the vice of egoism. (7)

The Lord bestows the jewel of True Name on the person, who is blessed with His Grace; but hardly anybody (the fortunate one) receives this jewel of True Name through the Guru's guidance. O Nanak ! We sing the praises, of the Lord who is beyond our comprehension and whose secrets are unknown. (8-8)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ
ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਖੁ ਬੁਰੇ
ਦਿਸੰਨਿ ॥ ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ
ਵੇਲਾ ਨਾ ਲਹੰਨਿ ॥ ੧ ॥ ਹਰਿ ਹਰਿ ਰਾਖਹੁ
ਕ੍ਰਿਪਾ ਧਾਰਿ ॥ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ਪ੍ਰਭ
ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥ ੧ ॥ ਰਹਾਉ
॥ ਸੇ ਭਗਤ ਹਰਿ ਭਾਵਦੇ ਜੋ ਗੁਰਮੁਖਿ ਭਾਇ
ਚਲੰਨਿ ॥ ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ
ਮੁਏ ਰਹੰਨਿ ॥ ੨ ॥ ਜਿਸ ਦਾ ਪਿੰਡੁ ਪਰਾਣ ਹੈ
ਤਿਸ ਕੀ ਸਿਰਿ ਕਾਰ ॥ ਓਹੁ ਕਿਉ ਮਨਹੁ
ਵਿਸਾਰੀਐ ਹਰਿ ਰਖੀਐ ਹਿਰਦੈ ਧਾਰਿ ॥ ੩
॥ ਨਾਮਿ ਮਿਲਿਐ ਪਤਿ ਪਾਈਐ ਨਾਮਿ
ਮੰਨਿਐ ਸੁਖੁ ਹੋਇ ॥ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ
ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥ ੪ ॥
ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਓਇ ਭ੍ਰਮਦੇ ਨਾ
ਟਿਕੰਨਿ ॥ ਧਰਤਿ ਅਸਮਾਨੁ ਨ ਝਲਈ ਵਿਚਿ
ਵਿਸਟਾ ਪਏ ਪਰੰਨਿ ॥ ੫ ॥ ਇਹੁ ਜਗੁ
ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਠਗਉਲੀ ਪਾਇ ॥
ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਤਿਨ ਨੇੜਿ ਨ ਭਿਟੈ
ਮਾਇ ॥ ੬ ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੋ ਸੋਹਣੇ
ਹਉਮੈ ਮੈਲੁ ਗਵਾਇ ॥ ਸਬਦਿ ਰਤੇ ਸੇ
ਨਿਰਮਲੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥ ੭ ॥
ਹਰਿ ਪ੍ਰਭ ਦਾਤਾ ਏਕੁ ਤੂੰ ਤੂੰ ਆਪੇ ਬਖਸਿ

Ik onkar satgur prasad. Rag Gour'i Bairagan Mahala
3 (Satgur te jo moonh pherai te vemukh burai disun.)

The persons, who turn away from the teachings of the True Guru, appear ugly in their faithlessness. They are punished day and night (by the god of death) and cannot avail of this human life again. (1)

O Lord ! Destroyer of sufferings ! Pray protect us through Your Grace O Lord ! Pray unite us with the holy congregation (saints) so that we may sing your praises. (Pause-1)

The persons, who follow the Lord's Will, like the Guru-minded persons, are liked and loved by the Lord. They serve the Master, by overcoming their ego; and serve the Lord with humility, behaving (like dead persons, though still alive) with their ego, completely controlled. (2)

We should follow the dictates of the Lord. (Take His orders) as our main job to be obeyed, who has bestowed us with this body and soul ! Why should we forsake such a Lord from our mind? Instead we should always inculcate the love of such a Lord in our hearts. (3)

We receive honour by developing love for the Lord's True Name and we enjoy bliss and satisfaction by accepting Lord's True Name as binding on us. The Lord's True Name is attained through the Guru, and we unite with the Lord due to our good deeds, through His Grace. (4)

The persons, who turn away from the Guru's path, are taken through the cycle of births and deaths, and never stabilise (find peace) in any position. They do not find any place for respite either on Earth or in the sky; and finally they burn in the fire of hell fully disappointed and disgusted. (5)

The doubts and misgivings (due to dual-mindedness) have led this world to deceit and deception just like the plant (herb) used by robbers in olden times. Whosoever has been blessed with the Lord's Union, is not even touched by the worldly falsehood. (6)

The persons, who serve the True Guru, by ridding themselves of the dirt of ego, are really beautiful (spiritually) and the persons who follow the dictates of the Lord, are merged with the Lord by purifying themselves. (7)

O Lord ! You are our True Master, and benefactor and unite us with yourself by pardoning our follies and mistakes

ਮਿਲਾਇ ॥ ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਜਿਉ
ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ ॥੮॥੧॥੯॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪
ਕਰਹਲੇ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਹਲੇ ਮਨ ਪਰਦੇਸੀਆ ਕਿਉ ਮਿਲੀਐ
ਹਰਿ ਮਾਇ ॥ ਗੁਰੁ ਭਾਗਿ ਪੂਰੈ ਪਾਇਆ
ਗਲਿ ਮਿਲਿਆ ਪਿਆਰਾ ਆਇ ॥ ੧ ॥
ਮਨ ਕਰਹਲਾ ਸਤਿਗੁਰ ਪੁਰਖੁ ਧਿਆਇ ॥
੧ ॥ ਰਹਾਉ ॥ ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ
ਹਰਿ ਰਾਮ ਨਾਮ ਧਿਆਇ ॥ ਜਿਥੈ ਲੇਖਾ
ਮੰਗੀਐ ਹਰਿ ਅਪੇ ਲਏ ਛਡਾਇ ॥ ੨ ॥
ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ
ਹਉਮੈ ਆਇ ॥ ਪਰਤਖਿ ਪਿਰੁ ਘਰਿ ਨਾਲਿ
ਪਿਆਰਾ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥ ੩ ॥ ਮਨ
ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਰਿ ਰਿਦੈ ਭਾਲਿ
ਭਾਲਾਇ ॥ ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਈ ਗੁਰੁ
ਹਿਰਦੈ ਹਰਿ ਦੇਖਾਇ ॥ ੪ ॥ ਮਨ ਕਰਹਲਾ
ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਦਿਨੁ ਰੈਣਿ ਹਰਿ ਲਿਵ ਲਾਇ
॥ ਘਰੁ ਜਾਇ ਪਾਵਹਿ ਰੰਗ ਮਹਲੀ ਗੁਰੁ
ਮੇਲੇ ਹਰਿ ਮੇਲਾਇ ॥ ੫ ॥ ਮਨ ਕਰਹਲਾ
ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡੁ ਲੋਭੁ ਤਜਾਇ ॥ ਪਾਖੰਡਿ
ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਡੰਡੁ ਦੇਇ ਸਜਾਇ ॥
੬ ॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰਾਨ ਤੂੰ ਮੈਲੁ
ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰੁ
ਗੁਰਿ ਪੂਰਿਆ ਮਿਲਿ ਸੰਗਤੀ ਮਲੁ ਲਹਿ
ਜਾਇ ॥ ੭ ॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ

O Nanak ! I have come to seek the blessings of the Lord and His support so that I may be enabled to cross this ocean of life successfully. (so that I may be saved.) (8-1-9)

Rag Gour'i Poorbi Mahala -4 Karhalai Ik onkar satgur prasad (Karhalai ma'n pardesia Kiun...)

"By the Grace of the Lord sublime, Truth personified and attainable through the Guru's benevolence",.

O my mind (like the untamed Camel) ! You are getting engulfed by worldly pleasures, forgetting the spiritual bliss. How could we attain the Lord, the master of worldly joy ? By trying to worship the Lord through meditation, one may unite with the Lord. Whosoever has attained the Guru through good fortune, as predestined by Lord's Will, has been embraced by the Lord-spouse Himself. (1)

O my mind ! Let us make an effort and remember the Lord in association with the True Guru. (Pause-1)

O Thoughtful Mind ! Try and remember the True Name of the Lord, as wherever your accountability for Your actions in life will be challenged, the Lord Himself will help to save you from any charge. (punishment) (2)

O my mind ! Make an effort and purify yourself from the filth of egoism, as the beloved Lord, who abides within your body, has been forsaken by you due to the dirt of Maya, (worldly falsehood) resulting in your sufferings. (3)

O dear Mind ! Try and make an effort to seek the Lord within your heart, or (within your innerself), as He does not reside outside. There is no other means of meeting the Lord, except that the Guru may enable us to perceive His vision (to unite with Him) through His spiritual knowledge. O my mind ! Try to develop the love of the Lord day and night. You may attain the love of the Lord-spouse within your heart (in your body) and the Guru will help you to unite with the Lord; then you may help others as well to unite with the Lord. (5)

O my mind ! If you are my real friend, then try to discard all formal love and worldly greed in the company of holy saints, as the (untrue) false persons, posing otherwise, get punished by the god of death. (6)

O my mind ! You are my very life (actual existence). Try to remove the dirt of formalism and misgivings. (of dual-mindedness)

ਪਿਆਰਿਆ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥
ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਥਿ
ਨ ਕੋਈ ਜਾਇ ॥ ੮ ॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ
ਸਾਜਨਾ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥
ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਹਰਿ ਆਪਿ
ਲਾਇਆ ਗਲਿ ਲਾਇ ॥ ੯ ॥ ਮਨ ਕਰਹਲਾ
ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰ ਆਗੈ ਕਰਿ ਜੋਦੜੀ ਜਨ ਨਾਨਕ ਹਰਿ
ਮੇਲਾਇ ॥ ੧੦ ॥ ੧ ॥

ਗੁਰੁੜੀ ਮਹਲਾ ੪ ॥

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਵਿਚਾਰਿ ਦੇਖੁ
ਸਮਾਲਿ ॥ ਬਨ ਫਿਰਿ ਥਕੇ ਬਨਵਾਸੀਆ
ਪਿਰੁ ਗੁਰਮਤਿ ਰਿਦੈ ਨਿਹਾਲਿ ॥ ੧ ॥ ਮਨ
ਕਰਹਲਾ ਗੁਰ ਗੋਵਿੰਦੁ ਸਮਾਲਿ ॥ ੧ ॥
ਰਹਾਉ ॥ ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਮਨਮੁਖ
ਫਾਥਿਆ ਮਹਾ ਜਾਲਿ ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ
ਮੁਕਤੁ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥ ੨ ॥
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਸਤਸੰਗਤਿ
ਸਤਿਗੁਰੁ ਭਾਲਿ ॥ ਸਤਸੰਗਤਿ ਲਗਿ ਹਰਿ
ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਚਲੈ
ਤੇਰੈ ਨਾਲਿ ॥ ੩ ॥ ਮਨ ਕਰਹਲਾ
ਵਡਭਾਗੀਆ ਹਰਿ ਏਕ ਨਦਰਿ ਨਿਹਾਲਿ
॥ ਆਪਿ ਛੁਡਾਏ ਛੁਟੀਐ ਸਤਿਗੁਰ ਚਰਣ
ਸਮਾਲਿ ॥ ੪ ॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ
ਪਿਆਰਿਆ ਵਿਚਿ ਦੇਹੀ ਜੋਤਿ ਸਮਾਲਿ ॥
ਗੁਰਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਿਖਾਲਿਆ ਹਰਿ
ਦਾਤਿ ਕਰੀ ਦਇਆਲਿ ॥ ੫ ॥ ਮਨ

The Lord is like the tank of the nectar of True Name, which washes away this dirt of egoism in the company of holy saints. (7)

O my mind ! Try and listen to the teachings of the Guru, as the cobweb of worldly love and Maya will all be left behind (in this world) and nothing will accompany you to the next world. (8)

O my friendly mind ! The Lord has embraced and united with Himself those persons, with whose efforts we have attained the True Name and merged with the Lord spouse. They are received by the Lord with honour in His presence and bestowed with robes of honour. (9)

O my mind ! The Guru-minded persons, who have accepted the Guru's Word and have functioned as per the Guru's instructions; have attained the Lord. O Nanak ! Let us pray to the Lord with humility that He may unite us with Himself, considering us as His (slaves) disciples. (10-1)

Gour'i Mahala -4 (Ma'n karhala vicharia' vichar dekh)

O my mind ! Make an effort through deliberations (meditation) and try to seek the Lord; as those persons, residing in jungles have tired themselves out in this pursuit, but the followers of the Guru have attained the Lord within their hearts. (1)

O my mind ! Let us try to remember the Lord by making an effort through the Guru's Grace. (Pause-1)

O my mind ! Let us try to think over it and make an effort, as the self-willed person is engrossed in the false love of worldly pursuits (Maya) while the Guru-minded person has crossed this ocean (of life) and detached himself from the worldly bondage through recitation of the True Name of the Lord. (2)

O my mind ! Let us seek the True Guru by making an effort in the company of holy saints. The Lord could be worshipped in the company of holy saints, as only True Name would accompany us to the next world in the end. (3)

O my fortunate mind ! Let us try and seek the same Lord in every form of Life. If the Lord is pleased with us, then with His Grace, we could escape the bondage of worldly attachments. So we should concentrate on the lotus-feet of the Lord, for uniting with Him. (4)

O dear mind ! Let us try and seek the Lord's vision within our body, and see His spirit within ourselves. Whosoever has been blessed with the gift of Guru's Grace, has attained the True Name, treasure of all virtues, within oneself. (5)

O my unstable mind ! Let us try and forsake the cleverness

ਕਰਹਲਾ ਤੂੰ ਚੰਚਲਾ ਚਤੁਰਾਈ ਛਡਿ
ਵਿਕਰਾਲਿ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ
ਹਰਿ ਮੁਕਤਿ ਕਰੇ ਅੰਤਕਾਲਿ ॥ ੬ ॥ ਮਨ
ਕਰਹਲਾ ਵਡਭਾਰੀਆ ਤੂੰ ਗਿਆਨੁ ਰਤਨੁ
ਸਮਾਲਿ ॥ ਗੁਰ ਗਿਆਨੁ ਖੜਗੁ ਹਥਿ
ਧਾਰਿਆ ਜਮੁ ਮਾਰਿਅੜਾ ਜਮਕਾਲਿ ॥ ੭
॥ ਅੰਤਰਿ ਨਿਧਾਨੁ ਮਨ ਕਰਹਲੇ ਭ੍ਰਮਿ
ਭਵਹਿ ਬਾਹਰਿ ਭਾਲਿ ॥ ਗੁਰੁ ਪੁਰਖੁ ਪੂਰਾ
ਭੇਟਿਆ ਹਰਿ ਸਜਣੁ ਲਧੜਾ ਨਾਲਿ ॥ ੮
॥ ਰੰਗਿ ਰਤੜੇ ਮਨ ਕਰਹਲੇ ਹਰਿ ਰੰਗੁ
ਸਦਾ ਸਮਾਲਿ ॥ ਹਰਿ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ
ਗੁਰ ਸੇਵਾ ਸਬਦੁ ਸਮਾਲਿ ॥ ੯ ॥ ਹਮ
ਪੰਖੀ ਮਨ ਕਰਹਲੇ ਹਰਿ ਤਰਵਰੁ ਪੁਰਖੁ
ਅਕਾਲਿ ॥ ਵਡਭਾਰੀ ਗੁਰਮੁਖਿ ਪਾਇਆ
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ॥ ੧੦ ॥ ੨ ॥

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫
ਅਸਟਪਦੀਆ ੧ੳ ਸਤਿਨਾਮੁ ਕਰਤਾ
ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥ ਤਬ
ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ ॥ ਜਬ ਇਹੁ
ਹੂਆ ਸਗਲ ਕੀ ਰੀਨਾ ॥ ਤਾ ਤੇ ਰਮਈਆ
ਘਟਿ ਘਟਿ ਚੀਨਾ ॥ ੧ ॥ ਸਹਜ ਸੁਹੇਲਾ
ਫਲੁ ਮਸਕੀਨੀ ॥ ਸਤਿਗੁਰ ਅਪੁਨੈ ਮੋਹਿ
ਦਾਨੁ ਦੀਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਬ ਕਿਸ
ਕਉ ਇਹੁ ਜਾਨਸਿ ਮੰਦਾ ॥ ਤਬ ਸਗਲੇ
ਇਸੁ ਮੇਲਹਿ ਫੰਦਾ ॥ ਮੇਰ ਤੇਰ ਜਬ ਇਨਹਿ
ਚੁਕਾਈ ॥ ਤਾ ਤੇ ਇਸੁ ਸੰਗਿ ਨਹੀ ਬੈਰਾਈ
॥ ੧ ॥ ਜਬ ਇਨਿ ਅਪੁਨੀ ਅਪਨੀ ਧਾਰੀ ॥
ਤਬ ਇਸ ਕਉ ਹੈ ਮੁਸਕਲੁ ਭਾਰੀ ॥ ਜਬ

and fear complex and seek the True Name. Let us try to look after the Lord's True Name as it is only the Lord, who could protect us in the end. (from the god of death) (6)

O fortunate mind ! Let us try to safeguard the jewel of knowledge Whosoever has held the sword of knowledge in his hand through the Guru's guidance, has conquered the god of death from its onslaughts. (7)

O my mind, (with a camel's behaviour) ! The treasure of True Name is within you, why do you seek it outside through your doubts and misgivings ? The person, who has got the company of the perfect Guru, has perceived the friendly Lord by his side. (8)

O my (camel-like) mind immersed in (vicious) worldly pleasures! Try to concentrate on the Lord's love as it is the harbinger of peace, and this Lord's love never diminishes in intensity, as it is received through the service of the Guru, and by meditating on the Lord's True Name. (9)

O my camel-like mind ! We are like the birds perching on the tree of Lord Almighty, who is our only hope. O Nanak ! The fortunate Guru-minded persons, have attained the Lord, by safeguarding True Name, through the Guru's guidance. (10-2)

Rag Gour'i Goa'eri Mahala -5 astpadian Ik onkar satnam karta purkh gurprasad (Jab eh ma'n meh karat gumana)

"By the Grace of the Lord Eternal, embodiment of Truth, Creator and Enlightener, attainable through the Guru's Grace."

When this human being is full of ego, this foolish person functions as a slave to other powers rather than the Lord-Creator. But he perceives the same Lord pervading everywhere and every form of life, once he becomes humble like the dust of others' feet. (1)

My mind has attained peace and tranquillity effortlessly, being the reward of humility; once the Guru bestowed me with this humble attitude. (Pause-1)

Once Man considers others as bad, then others also treat him as a bad, and useless person; but once he overcomes selfish and egoistic (possessive) attitude, he loses all his enemies, as they change over to be his friends. (2)

When man adopted selfish love for worldly things, he was in great difficulty; but once he realised the presence of the Lord-Creator at the back of everything, then he need not depend

ਇਨਿ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ॥ ਤਬ ਇਸ ਨੋ
ਨਾਹੀ ਕਿਛੁ ਤਾਤਾ ॥ ੩ ॥ ਜਬ ਇਨਿ ਅਪੁਨੇ
ਬਾਧਿਓ ਮੋਹਾ ॥ ਆਵੈ ਜਾਇ ਸਦਾ ਜਮਿ
ਜੋਹਾ ॥ ਜਬ ਇਸ ਤੇ ਸਭ ਬਿਨਸੇ ਭਰਮਾ ॥
ਭੇਦੁ ਨਾਹੀ ਹੈ ਪਾਰਬ੍ਰਹਮਾ ॥ ੪ ॥ ਜਬ
ਇਨਿ ਕਿਛੁ ਕਰਿ ਮਾਨੇ ਭੇਦਾ ॥ ਤਬ ਤੇ
ਦੂਖ ਡੰਡ ਅਰੁ ਖੇਦਾ ॥ ਜਬ ਇਨਿ ਏਕੇ ਏ
ਕੀ ਬੁਝਿਆ ॥ ਤਬ ਤੇ ਇਸ ਨੋ ਸਭੁ ਕਿਛੁ
ਸੂਝਿਆ ॥ ੫ ॥ ਜਬ ਇਹੁ ਧਾਵੈ ਮਾਇਆ
ਅਰਥੀ ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਨਹ ਤਿਸ ਲਾਥੀ
॥ ਜਬ ਇਸ ਤੇ ਇਹੁ ਹੋਇਓ ਜਉਲਾ ॥
ਪੀਛੈ ਲਾਗਿ ਚਲੀ ਉਠਿ ਕਉਲਾ ॥ ੬ ॥
ਕਰਿ ਕਿਰਪਾ ਜਉ ਸਤਿਗੁਰੁ ਮਿਲਿਓ ॥
ਮਨ ਮੰਦਰ ਮਹਿ ਦੀਪਕੁ ਜਲਿਓ ॥ ਜੀਤ
ਹਾਰ ਕੀ ਸੋਝੀ ਕਰੀ ॥ ਤਉ ਇਸੁ ਘਰ ਕੀ
ਕੀਮਤਿ ਪਰੀ ॥ ੭ ॥ ਕਰਨ ਕਰਾਵਨ ਸਭੁ
ਕਿਛੁ ਏਕੈ ॥ ਆਪੇ ਬੁਧਿ ਬੀਚਾਰਿ ਬਿਬੇਕੈ ॥
ਦੂਰਿ ਨ ਨੇਰੈ ਸਭ ਕੈ ਸੰਗਾ ॥ ਸਚੁ ਸਾਲਹਣੁ
ਨਾਨਕ ਹਰਿ ਰੰਗਾ ॥੮॥੧॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾਗਾ ॥ ਤਿਸ ਕਉ
ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ ॥ ਤਿਸ ਕੈ
ਹਿਰਦੈ ਰਵਿਆ ਸੋਇ ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ
ਨਿਹਚਲੁ ਹੋਇ ॥ ੧ ॥ ਐਸਾ ਕੀਰਤਨੁ ਕਰਿ
ਮਨ ਮੇਰੇ ॥ ਈਹਾ ਊਹਾ ਜੋ ਕਾਮਿ
ਤੈਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾਸੁ ਜਪਤ ਭਉ
ਅਪਦਾ ਜਾਇ ॥ ਧਾਵਤ ਮਨੁਆ ਆਵੈ ਠਾਇ
॥ ਜਾਸੁ ਜਪਤ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ॥ ਜਾਸੁ
ਜਪਤ ਇਹ ਹਉਮੈ ਭਾਗੈ ॥੨॥ ਜਾਸੁ ਜਪਤ
ਵਸਿ ਆਵਹਿ ਪੰਚਾ ॥ ਜਾਸੁ ਜਪਤ ਰਿਵੈ

on other powers for support. (3)

Once man got engrossed in worldly attachments, he was dreading Yama, the god of death and cycle of Rebirths but once he overcame his dual-mindedness, clearing all his doubts, then there was no distinction between him and the Lord. (both became united into one being) (4)

Once he assumed differences between him and the Lord, there was fear of god of death and his body and mind suffered; but once he realised the one-ness of Man and God; there were no doubts left and he got self-realisation and knowledge of Lord's secrets. (5)

When man runs after Maya, he is unable to quench his thirst and his love for worldly pleasures; but once he detached himself from worldly pursuits, Maya (worldly falsehood) followed him as his slave everywhere. (6)

Once the man got united with the True Guru, through the Lord's Grace, then the lamp of knowledge was lit, with its light shining everywhere around. Once he got the real values of victory (through Lord's True Name) and defeat (through worldly pleasures) he realised the true value of human life and attained self-realisation. (7)

The Lord is the only power, who controls everything, through His Will, as He is the only authority. He is managing the whole show as per His dictates. Infact, the Lord is neither distant nor very near, He is within every being. O Nanak ! We could enjoy the bliss of Lord's love by singing His Praises. (So we should sing Lord's Praises with devotion) (8-1)

Gour'i Mahala -5 (Gur sewa te Naa'mai la'ga.)

The person, who inculcates the love of the True Name in his heart through the Guru's service; is fortunate enough and is predestined by Lord's Will, and attains the True Lord. The Lord has appeared in his heart (in his inner self) so that his body and mind is satiated and his mind is stabilised and contented. (1)

O dear mind ! Sing the praises of the Lord, who will support you, both in this world and hereafter. (Pause-1)

By remembering such a Lord, one could rid oneself of one's fear complex and sufferings and the wandering mind comes to a peaceful stage. By meditating on Lord's True Name, the ego and selfishness is cast away, and nothing bothers us hence forth. (2)

By remembering and meditating on the Lord, one could control the five vices like sexual desires and one's heart is filled

ਮ੍ਰਿਤੁ ਸੰਚਾ ॥ ਜਾਸੁ ਜਪਤ ਇਹ ਤ੍ਰਿਸਨਾ
 ॥ ਜਾਸੁ ਜਪਤ ਹਰਿ ਦਰਗਹ ਸਿਝੈ ॥
 ॥ ਜਾਸੁ ਜਪਤ ਕੋਟਿ ਮਿਟਹਿ ਅਪਰਾਧ
 ਜਾਸੁ ਜਪਤ ਹਰਿ ਹੋਵਹਿ ਸਾਧ ॥ ਜਾਸੁ
 ਭਤ ਮਨੁ ਸੀਤਲੁ ਹੋਵੈ ॥ ਜਾਸੁ ਜਪਤ
 ਤੁ ਸਗਲੀ ਖੋਵੈ ॥ ੪ ॥ ਜਾਸੁ ਜਪਤ
 ਨਹੁ ਹਰਿ ਮਿਲੈ ॥ ਬਹੁਰਿ ਨ ਛੋਡੈ ਹਰਿ
 ਗੇ ਹਿਲੈ ॥ ਜਾਸੁ ਜਪਤ ਕਈ ਬੈਰੁੰਠ
 ਸੁ ॥ ਜਾਸੁ ਜਪਤ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥
 ॥ ਜਾਸੁ ਜਪਤ ਇਹ ਅਗਨਿ ਨ ਪੋਹਤ
 ਜਾਸੁ ਜਪਤ ਇਹੁ ਕਾਲੁ ਨ ਜੋਹਤ ॥
 ਸੁ ਜਪਤ ਤੇਰਾ ਨਿਰਮਲ ਮਾਥਾ ॥ ਜਾਸੁ
 ਭਤ ਸਗਲਾ ਦੁਖੁ ਲਾਥਾ ॥ ੫ ॥ ਜਾਸੁ
 ਭਤ ਮੁਸਕਲੁ ਕਛੁ ਨ ਬਨੈ ॥ ਜਾਸੁ ਜਪਤ
 ਣੇ ਅਨਹਤ ਧੁਨੈ ॥ ਜਾਸੁ ਜਪਤ ਇਹ
 ਰਮਲ ਸੋਇ ॥ ਜਾਸੁ ਜਪਤ ਕਮਲੁ ਸੀਧਾ
 ਏ ॥ ੬ ॥ ਗੁਰਿ ਸੁਭ ਦ੍ਰਿਸਟਿ ਸਭ
 ਪਰਿ ਕਰੀ ॥ ਜਿਸ ਕੈ ਹਿਰਦੈ ਮੰਤ੍ਰੁ ਦੇ
 ਜੀ ॥ ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨੁ ਚੁਰਾ
 ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ
 ॥੨॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥ ਪੰਚ
 ਯਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥ ਦਸ ਇੰਦ੍ਰੀ
 ਰੇ ਰਾਖੈ ਵਾਸਿ ॥ ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ
 ਰਗਾਸੁ ॥ ੧ ॥ ਐਸੀ ਦ੍ਰਿੜਤਾ ਤਾ ਕੈ
 ਏ ॥ ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਪ੍ਰਭ
 ਏ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ
 ਏਕ ਸਮਾਨੈ ॥ ਜੇਤਾ ਬੋਲਣੁ ਤੇਤਾ
 ਆਨੈ ॥ ਜੇਤਾ ਸੁਣਣਾ ਤੇਤਾ ਨਾਮੁ ॥

with the nectar of True Name. With this True Name, the fire of burning desires is extinguished and one is received with honour and proceeds with flying colours in the Lord's court. (3)

By meditation, crores (millions) of sins are washed away and an ordinary person becomes Guru-minded. By meditating on True Lord, one's mind finds peace and respite and all the dirt of sinful actions is destroyed. (4)

By meditation (of the Name), one attains the gem of True Lord and once immersed in the Lord, this mind never forsakes Him. Many men find place in heaven by meditation and one attains bliss (as a routine), effortlessly. (5)

By meditation, man is not affected by the fire of worldly desires and the god of death also avoids him. O man ! By meditation, you will purify yourself and all your sufferings will come to an end. (6)

By meditation of the Lord, one does not face any difficulties; one hears the unstrung music of Nature by meditation and one receives true honour and recognition in the Lord's presence. Also the perverted mind becomes straightened (the perverted mind turns away from Maya towards the Guru) and is ready to receive the nectar of True Name. (7)

The Guru has bestowed His Grace on the persons, who have been blessed with Lord's True Name; and such persons have listened to (partaken of the food) the Lord's Praises being sung continuously. O Nanak ! Whosoever has met the True Guru, has been blessed with the Lord's remembrance and sings His praises. (8-2)

Gour'i Mahala -5 (Gur ka sabad rid antar dharai....)

Once man inculcates the Guru's Word in his heart, he would forsake the company of five vices like sexual desires and keep all the ten senses under control; so that he could enlighten his mind with knowledge. (1)

The person, blessed with Lord's Grace, gets his ideas confirmed in such a belief. (of Lord's love) (Pause -1)

The person, for whom there is no distinction between friend and foe ; moreover whatever he speaks is full of knowledge; whatever he listens to, is related to True Name only; and whatever he sees is related to Lord's vision only; is really a fortunate one. (2)

Such a Guru-minded person sleeps or keeps awake in the normal routine manner; whatever happens in the normal manner, is taken (accepted) by him as natural with pleasure; his smiles or

ਜੇਤਾ ਪੇਖਨੁ ਤੇਤਾ ਧਿਆਨੁ ॥ ੨ ॥ ਸਹਜੇ
ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ ॥ ਸਹਜੇ ਹੋਤਾ ਜਾਇ
ਸੁ ਹੋਇ ॥ ਸਹਜਿ ਬੈਰਾਗ ਸਹਜੇ ਹੀ ਹਸਨਾ
॥ ਸਹਜੇ ਚੂਪ ਸਹਜੇ ਹੀ ਜਪਨਾ ॥ ੩ ॥
ਸਹਜੇ ਭੋਜਨੁ ਸਹਜੇ ਭਾਉ ॥ ਸਹਜੇ ਮਿਟਿਓ
ਸਗਲ ਦੁਰਾਉ ॥ ਸਹਜੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ
॥ ਸਹਜਿ ਮਿਲਿਓ ਪਾਰਬ੍ਰਹਮੁ ਨਿਸੰਗੁ ॥ ੪ ॥
॥ ਸਹਜੇ ਗ੍ਰਿਹ ਮਹਿ ਸਹਜਿ ਉਦਾਸੀ ॥
ਸਹਜੇ ਦੁਬਿਧਾ ਤਨ ਕੀ ਨਾਸੀ ॥ ਜਾ ਕੈ
ਸਹਜਿ ਮਨਿ ਭਇਆ ਅਨੰਦੁ ॥ ਤਾ ਕਉ
ਭੋਟਿਆ ਪਰਮਾਨੰਦੁ ॥ ੫ ॥ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ
ਪੀਓ ਨਾਮੁ ॥ ਸਹਜੇ ਕੀਨੋ ਜੀਅ ਕੋ ਦਾਨੁ ॥
ਸਹਜ ਕਥਾ ਮਹਿ ਆਤਮੁ ਰਸਿਆ ॥ ਤਾ ਕੈ
ਸੰਗਿ ਅਬਿਨਾਸੀ ਵਸਿਆ ॥ ੬ ॥ ਸਹਜੇ
ਆਸਣੁ ਅਸਥਿਰੁ ਭਾਇਆ ॥ ਸਹਜੇ
ਅਨਹਤ ਸਬਦੁ ਵਜਾਇਆ ॥ ਸਹਜੇ
ਰੁਣਝੁਣਕਾਰੁ ਸੁਹਾਇਆ ॥ ਤਾ ਕੈ ਘਰਿ
ਪਾਰਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥ ੭ ॥ ਸਹਜੇ ਜਾ
ਕਉ ਪਰਿਓ ਕਰਮਾ ॥ ਸਹਜੇ ਗੁਰੁ ਭੋਟਿਓ
ਸਚੁ ਧਰਮਾ ॥ ਜਾ ਕੈ ਸਹਜੁ ਭਇਆ ਸੋ
ਜਾਣੈ ॥ ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਕੁਰਬਾਣੈ ॥ ੮
॥ ੩ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਗਰਭ ਵਾਸ ਤੇ ਟਰਿਆ ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ
ਕੁਟੰਬ ਸੰਗਿ ਜੁਰਿਆ ॥ ਭੋਜਨੁ ਅਨਿਕ
ਪ੍ਰਕਾਰ ਬਹੁ ਕਪਰੇ ॥ ਸਰਪਰ ਗਵਨੁ

his wailings are also routine (inspite of whatever happens) his silence is normal and his meditation of True Name is also in a routine manner. (His life routines are normal, without attaching any extra importance to success or failure, everything is accepted by him with pleasure, as Lord's Will.) (3)

He eats normally and his love is also in the ordinary course of events; he sees everything with perfect vision, as the curtain is raised (for him) from all the secrets. He gets into the company of holy saints normally (effortlessly) and finally he is united with the Lord also in the routine normal manner. (He does not do anything out of the way; he follows Lord's Will literally and takes everything in the normal routine manner, without having extra joy or pain for success or failure.) (4)

Such a person leads a householder's life in a normal manner and then leads a detached life also in the routine manner; he rids himself of dual-mindedness in a routine manner; then he enjoys perfect bliss of life in the ordinary manner when he is blessed with the eternal bliss normally (in the state of Equipose). (5)

He drinks the nectar of True Name and has given alms to people in the routine manner. In the routine, his mind gets imbued with the love of the Lord; as the Lord, unaffected by death, is very much with him. (beside him) (6)

Then such a person leads a life of concentration and meditation and listens to the unstrung music of the Nature (all pervasive music) in the normal routine. He enjoys bliss in a routine manner and retains natural beauty as he has inculcated Lord's True Name in his heart. (in a state of Equipose) (7)

He is considered fortunate and pre-destined by the Lord's Will, in a normal course; he has met the true Guru in a routine manner; and this could be realised by one who is blessed with bliss in the fourth stage of equipose. O Nanak ! I offer myself as a sacrifice to the Guru-minded person in the normal manner in a state of Equipose. (8-3)

Gour'i Mahala -5 (" Prathmain garbh va'as te' taria')

First of all, man comes out of the mother's womb (and sees the world) then (grows and) gets attached to his son, wife, and family and develops love for them. Then he gets lot of varieties of food and lots of clothes but all these worldly commodities are perishable. (1)

ਰਹਿਗੇ ਬਖੁਰੇ ॥ ੧ ॥ ਕਵਨੁ ਅਸਥਾਨੁ ਜੋ
ਬਹੁ ਨ ਟਰੈ ॥ ਕਵਨੁ ਸਬਦੁ ਜਿਤੁ ਦੁਰਮਤਿ
ਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਇੰਦ੍ਰ ਪੁਰੀ ਮਹਿ
ਰਖਰ ਮਰਣਾ ॥ ਬ੍ਰਹਮਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ
ਹਣਾ ॥ ਸਿਵਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ ॥
ਗੁਣ ਮਾਇਆ ਬਿਨਸਿ ਬਿਤਾਲਾ ॥ ੨
ਗਿਰਿ ਤਰ ਧਰਣਿ ਗਗਨ ਅਰੁ ਤਾਰੇ ॥
ਵਿ ਸਸਿ ਪਵਣੁ ਪਾਵਕੁ ਨੀਰਾਰੇ ॥ ਦਿਨਸੁ
ਣਿ ਬਰਤ ਅਰੁ ਭੇਦਾ ॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ
ਨਸਹਿਗੇ ਬੇਦਾ ॥ ੩ ॥ ਤੀਰਥ ਦੇਵ
ਹੁਰਾ ਪੋਥੀ ॥ ਮਾਲਾ ਤਿਲਕੁ ਸੋਚ ਪਾਕ
ਤੀ ॥ ਧੋਤੀ ਡੰਡਉਤਿ ਪਰਸਾਦਨ ਭੋਗਾ
ਗਵਨੁ ਕਰੈਗੇ ਸਗਲੇ ਲੋਗਾ ॥ ੪ ॥
ਤਿ ਵਰਨ ਤੁਰਕ ਅਰੁ ਹਿੰਦੂ ॥ ਪਸੁ ਪੰਖੀ
ਨਿਕ ਜੋਨਿ ਜਿੰਦੂ ॥ ਸਗਲ ਪਾਸਾਰੁ ਦੀਸੈ
ਸਾਰਾ ॥ ਬਿਨਸਿ ਜਾਇਗੇ ਸਗਲ
ਸਾਕਾਰਾ ॥ ੫ ॥ ਸਹਜ ਸਿਫਤਿ ਭਗਤਿ
ਤੁ ਗਿਆਨਾ ॥ ਸਦਾ ਅਨੰਦੁ ਨਿਹਚਲੁ
ਚੁ ਥਾਨਾ ॥ ਤਹਾ ਸੰਗਤਿ ਸਾਧ ਗੁਣ ਰਸੈ
ਅਨਭਉ ਨਗਰੁ ਤਹਾ ਸਦ ਵਸੈ ॥ ੬ ॥
ਹ ਭਉ ਭਰਮਾ ਸੋਗੁ ਨ ਚਿੰਤਾ ॥ ਆਵਣੁ
ਸਵਣੁ ਮਿਰਤੁ ਨ ਹੋਤਾ ॥ ਤਹ ਸਦਾ ਅਨੰਦ
ਮਨਹਤ ਆਖਾਰੇ ॥ ਭਗਤ ਵਸਹਿ ਕੀਰਤਨ
ਸਾਧਾਰੇ ॥ ੭ ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ
ਸਾਰੁ ॥ ਕਉਣੁ ਕਰੈ ਤਾ ਕਾ ਬੀਚਾਰੁ ॥ ਕਹੁ
ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥ ਨਿਹਚਲ ਥਾਨੁ
ਸਾਧਸੰਗਿ ਤਰੈ ॥ ੮ ॥ ੪ ॥

O friend ! Please show me the place, which is not subject to change or destruction. Which is the Guru's sermon (message) which destroys our sinful conduct ? (Pause-1)

The Indra's abode (Indra puri), Shiva's place (shiv puri) or Brahmapuri, abodes of various gods are all perishable and the world engaged in its three-pronged activities (of power, greed and peace) forgetful of the Lord, undergoes destruction. (2)

Mountains, trees, earth, sky, stars, sun and the moon, air, water and fire, day, night, fasting and distinction of high and low castes and different stages of life, Shastra and Smritis, Vedas, all (these things) will be destroyed one day. (all worldly things will perish one day) (3)

Holy places, statues of gods, temples, books, rosary, tilak on forehead, various thoughts and beliefs, purity, pious and untouched place for religious functions, (for havan) pundits with loin-cloth and formal dress, Yogis and mendicants and people with different customs, food preparations for religious purposes are all perishable. O Man ! All these formal things of life will suffer destruction sooner or later. (4)

Various castes, creeds, (stages), Muslims or Hindus and all the beings of eighty-four lakh types, all will face destruction, including the animals and birds, all are liable to destruction. The whole worldly drama is established by the Lord, and all the things are liable to perish. (5)

The only place, which is permanent, is where the Lord's Praises are being sung, worship or knowledge is being imparted, where there is perfect joy and bliss, such a place is everlasting. It is the holy congregations where the Lord, fearless and formless, abides. (6)

There is neither fear, nor doubts nor worries and suffering where there is holy congregation; neither there is any accumulation of births, deaths, coming and going, as there is perfect bliss there always. There are constant meetings of holy saints who always sing the Lord's Praises. (The saints are engaged in Lord's Praise) (7)

The Lord is limitless, beyond our comprehension, and nobody could ever gauge His Greatness and Vastness.

O Nanak ! The person, who is blessed with His Grace, crosses this ocean (of life) successfully, by getting rid of evil conduct through the Guru's guidance in the pure atmosphere of holy congregations. (8-4)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ
ਸੋਈ ਪੂਰਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ
ਵਡਿਆਈ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ
ਜਾਈ ॥ ੧ ॥ ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ
ਗਵਾਵੈ ॥ ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ
॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ
ਭਉ ਨਾਹਿ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ
॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥ ਜੋ
ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥ ੨ ॥ ਜੋ
ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ
ਪਤਿਵੰਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥ ਜੋ
ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥ ੩ ॥ ਜੋ ਇਸੁ
ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ
ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ
ਵਡਭਾਗਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ
ਜਾਗਾ ॥ ੪ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ
ਮੁਕਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ
ਜੁਗਤਾ ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ
॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥ ੫ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥ ਕੋਟਿ
ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ
ਜਨਮੁ ਨ ਮਿਟੈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ
ਨਹੀ ਛੁਟੈ ॥ ੬ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ
ਨ ਹੋਈ ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ
॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥ ੭ ॥
ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ॥ ਤਿਸੁ
ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥ ਗੁਰਿ
ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥ ਕਹੁ ਨਾਨਕ ਸੋ
ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥ ੮ ॥ ੫ ॥

Gour'i Mahala -5 (Jo iss ma'rai so'iee Soora.....)

The person who conquers this dual-mindedness, is really a brave man; and whosoever controls it, is really a saint. The person who conquers it, deserves honour and gets rid of his sufferings. (1)

O Brother! Is there any person who conquers dual-mindedness and throws (casts) it away? In fact, by conquering dual mindedness, one could enjoy the benefits of yoga (detachment while enjoying the privileges of riches. (In Gurmat this stage of remaining united with the Lord while leading a householder's life is the greatest state of bliss.) (Pause-1)

Whosoever controls his dual mindedness, gets rid of the fear of death; and mingles with the Lord himself; by ridding himself of all his worldly desires and attains bliss in the Lord's Court (2)

The person, who conquers dual-mindedness, becomes rich (with Lord's knowledge) and receives honour everywhere. He becomes a real practitioner of celibacy; and finally attains salvation. (3)

The person, who controls, his dual-mindedness, makes, his life worthwhile and attains the real (spiritual) wealth. He is considered to be fortunate and remains awake in the Lord's presence, and remembers Him, day and night. (4)

The person, conquering dual-mindedness, has really achieved salvation in life itself, with pure dealings. He is really learned and knowledgeable and meditates effortlessly on the Lord's True Name by controlling his dual-mindedness. (5)

Without conquering his dual-mindedness, man is not worth anything, inspite of all his efforts at worship and penance. He cannot get rid of the cycle of births and deaths, and cannot escape the punishment of the Yama (god of death), without overcoming his dual-mindedness. (6)

The person, without controlling his doubts of Maya and the Lord, does not attain true knowledge, nor can he cleanse his mind of all vicious thoughts, as without it man feels filthy with a dirty mind. The person without controlling his dual mindedness, is bereft of (devoid) all virtues. (7)

The person, who is blessed with Lord's Grace, gets rid of the punishment of the god of death, by attaining all the occult powers O Nanak! The person, whom, the Guru has helped to control his dual mindedness, meditates on True Name of the Lord, (and unites with Him) (8-5)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Gour'i Mahala -5 (Har siun jurai ta sabh ko meet)

ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਸਭੁ ਕੋ ਮੀਤ ॥ ਹਰਿ
ਸਿਉ ਜੁਰੈ ਤ ਨਿਹਚਲੁ ਚੀਤੁ ॥ ਹਰਿ ਸਿਉ
ਜੁਰੈ ਨ ਵਿਆਪੈ ਕਾਝਾ ॥ ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ
ਇ ਨਿਸਤਾਰਾ ॥ ੧ ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ
ਹਰਿ ਸਿਉ ਜੋਰੁ ॥ ਕਾਜਿ ਤੁਹਾਰੈ ਨਾਹੀ ਹੋਰੁ
॥ ੧ ॥ ਰਹਾਉ ॥ ਵਡੇ ਵਡੇ ਜੋ ਦੁਨੀਆਦਾਰ
ਕਾਹੂ ਕਾਜਿ ਨਾਹੀ ਗਾਵਾਰ ॥ ਹਰਿ ਕਾ
ਸੁ ਨੀਚ ਕੁਲੁ ਸੁਣਹਿ ॥ ਤਿਸ ਕੈ ਸੰਗਿ
ਖਨ ਮਹਿ ਉਧਰਹਿ ॥ ੨ ॥ ਕੋਟਿ ਮਜਨ
ਜਾ ਕੈ ਸੁਣਿ ਨਾਮ ॥ ਕੋਟਿ ਪੂਜਾ ਜਾ ਕੈ ਹੈ
ਖਿਆਨ ॥ ਕੋਟਿ ਪੁੰਨ ਸੁਣਿ ਹਰਿ ਕੀ ਬਾਣੀ
॥ ਕੋਟਿ ਫਲਾ ਗੁਰ ਤੇ ਬਿਧਿ ਜਾਣੀ ॥ ੩ ॥
ਨ ਅਪੁਨੇ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਚੇਤ ॥ ਬਿਨਸਿ
ਸਾਹਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥ ਹਰਿ ਅਬਿਨਾਸੀ
ਮੁਰੈ ਸੰਗਿ ॥ ਮਨ ਮੇਰੇ ਰਚੁ ਰਾਮ ਕੈ ਰੰਗਿ
॥ ੪ ॥ ਜਾ ਕੈ ਕਾਮਿ ਉਤਰੈ ਸਭ ਭੁਖ ॥ ਜਾ
ਕੈ ਕਾਮਿ ਨ ਜੋਹਹਿ ਦੂਤ ॥ ਜਾ ਕੈ ਕਾਮਿ
ਤੇਰਾ ਵਡ ਗਾਮਰੁ ॥ ਜਾ ਕੈ ਕਾਮਿ ਹੋਵਹਿ ਤੂੰ
ਅਮਰੁ ॥ ੫ ॥ ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ
ਭਾਨ ॥ ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਬਾਨ ॥
ਜਾ ਕੈ ਦਫਤਰਿ ਪੁਛੈ ਨ ਲੇਖਾ ॥ ਤਾ ਕੀ
ਤਾਕਰੀ ਕਰਹੁ ਬਿਸੇਖਾ ॥ ੬ ॥ ਜਾ ਕੈ ਊਨ
ਨਾਹੀ ਕਾਹੂ ਬਾਤ ॥ ਏਕਹਿ ਆਪਿ
ਅਨੇਕਹਿ ਭਾਤਿ ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਹੋਇ
ਸਦਾ ਨਿਹਾਲ ॥ ਮਨ ਮੇਰੇ ਕਰਿ ਤਾ ਕੀ
ਘਾਲ ॥ ੭ ॥ ਨਾ ਕੋ ਚਤੁਰ ਨਾਹੀ ਕੋ ਮੂੜਾ

If man develops love and devotion for the Lord, he becomes friendly to all. By immersing in Lord's love, his heart becomes purified and he does not undergo sufferings by concentrating on the Lord's Name, and finally he may attain salvation meditating on the Lord's True Name. (1)

O my mind ! There is no other job for you in this world except remembering the Lord's Name, as no other commodity, except True Name, will be of any use to you. (Pause-1)

O foolish mind ! All the rich people, all those engulfed by (Maya) worldly falsehood, will not be of any help in the world. (will not be worth anything)

But if a person of lower caste even listens to the Lord's True Name, being a servant of the Lord, he could help others swim across this ocean successfully in his company in a moment. (2)

The person, who has learnt the mode of prayers from the Guru and worships such a Lord, whose Name is more than worth bathing at (crores of) all holy places, or whose meditation is worth crores of prayers, or listening to His Word is worth crores of virtues and good deeds, acquires the equivalent of millions of fasts, by concentrating on Him through the Guru's Grace. (3)

O my mind ! Remember such a Lord time and again. The person, who is only interested and engrossed in the love of Maya, will also perish. The Lord, not affected by death, is always with you. O my mind ! Let us inculcate the love of the Lord in our hearts. (4)

One could get over his hunger and thirst for worldly pleasures by (thinking of) serving such a Lord; or whose meditation keeps the god of death away, or whose worship brings you lot of honour and respect and by whose meditation you may become, immortal (You should always remember such a Lord). (5)

Let us serve the Lord, with devotion, whose disciple (servant) is not punished; whose follower (servant) is not having a filthy mind, or in whose office no one asks for your accounts (of your actions) and you get all the praise. (6)

The Lord, in whose palace there is no dearth of anything; appears in diverse forms, though basically He possesses one form. O my mind ! Let us serve the Lord, whose Grace enables us to enjoy perfect bliss. (7)

None is foolish or intelligent with his own effort; neither any

॥ ਨਾ ਕੋ ਹੀਨੁ ਨਾਹੀ ਕੋ ਸੁਰਾ ॥ ਜਿਤੁ ਕੋ
ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ॥ ਸੋ ਸੇਵਕੁ
ਨਾਨਕ ਜਿਸੁ ਭਾਗਾ ॥੮॥੬॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ ॥ ਤਿਉ
ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥ ਏਕ
ਨਿਮਖ ਜੋ ਸਿਮਰਨ ਮਹਿ ਜੀਆ ॥ ਕੋਟਿ
ਦਿਨਸ ਲਾਖ ਸਦਾ ਬਿਨੁ ਬੀਆ ॥ ੧ ॥
ਰਹਾਉ ॥ ਬਿਨੁ ਸਿਮਰਨ ਧ੍ਰਿਗੁ ਕਰਮ ਕਰਾਸ
॥ ਕਾਗ ਬਤਨ ਬਿਸਟਾ ਮਹਿ ਵਾਸ ॥ ੨ ॥
ਬਿਨੁ ਸਿਮਰਨ ਭਏ ਕੂਕਰ ਕਾਮ ॥ ਸਾਕਤ
ਬੇਸੁਆ ਪੂਤ ਨਿਨਾਮ ॥ ੩ ॥ ਬਿਨੁ ਸਿਮਰਨ
ਜੈਸੇ ਸੀਝ ਛਤਾਰਾ ॥ ਬੋਲਹਿ ਕੂਰੁ ਸਾਕਤ
ਮੁਖੁ ਕਾਰਾ ॥ ੪ ॥ ਬਿਨੁ ਸਿਮਰਨ ਗਰਧਭ
ਕੀ ਨਿਆਈ ॥ ਸਾਕਤ ਥਾਨ ਭਰਿਸਟ
ਫਿਰਾਹੀ ॥ ੫ ॥ ਬਿਨੁ ਸਿਮਰਨ ਕੂਕਰ
ਹਰਕਾਇਆ ॥ ਸਾਕਤ ਲੋਭੀ ਬੰਧੁ ਨ
ਪਾਇਆ ॥ ੬ ॥ ਬਿਨੁ ਸਿਮਰਨ ਹੈ ਆਤਮ
ਘਾਤੀ ॥ ਸਾਕਤ ਨੀਚ ਤਿਸੁ ਕੁਲੁ ਨਹੀ
ਜਾਤੀ ॥ ੭ ॥ ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ
ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ
ਜਗਤੁ ਤਰਾਇਆ ॥੮॥੭॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥
ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਪੈਜ ਰਖਾਈ ॥ ੧ ॥ ਗੁਰ
ਕੈ ਬਚਨਿ ਧਿਆਇਓ ਮੋਹਿ ਨਾਉ ॥ ਗੁਰ
ਪਰਸਾਦਿ ਮੋਹਿ ਮਿਲਿਆ ਥਾਉ ॥ ੧ ॥

one is brave nor weak; as this man behaves in the manner as
pleases the Lord as per His Will. O Nanak ! The person, who
fortunate enough, serves the Master. (8-6)

Gour'i Mahala -5 (Bin simran jaisai sarap arja'ri)

The faithless persons, forgetful of True Name, spend their live
in fruitless vicious efforts, like a snake having long life but without
any purpose. (who fumes and frets with venom throughout) (1)

The person, who spends even a moment in meditation of
True Name; stabilises his mind for ever. (and lives for millions of
days attaining peace of mind) (Pause-1)

Cursed be the functions performed by any one except the
meditation of the Lord's True Name, as his deeds are similar to
the crow's fishing in filth every time ! (2)

Man behaves like a dog, if not engaged in Lord's remembrance
and the faithless person, engrossed in worldly falsehood, is just
like the son of a prostitute having no idea of his father's Name. (3)

Without the Lord's meditation, the life is as useless as the
lamb's horns and the faithless persons tell lies, behaving like person
with blackend faces. (4) (Without meditation life is meaningless
and without honour.)

One behaves like a donkey, without meditation of True Name
as the faithless person wanders around like a donkey without
Master. (5)

The person, without Lord's meditation, is like a mad dog
(attacking everyone) wandering in fury, and the faithless greedy
person, is engulfed in the bondage of worldly falsehood. (6)

The person, without meditating on Lord's True Name, is
almost like committing suicide, and the faithless person is not
considered having a good family background. (7)

O Nanak ! The person who is blessed with the company of
holy saints, through the Grace of the Lord, is enabled to cross this
ocean of life successfully. (8-7)

Gour'i Mahala -5 (Gur kai bachan mohai paramgat)

I have attained perfect bliss (salvation) by following and
acting upon the Guru's Word; and the Guru has enabled my honour
to be preserved through the Lord's Grace. (1)

I have meditated on True Name through the Guru's Word
(sermons) and have attained the company of holy saints through
the Guru's Grace. (Pause-1)

ਸਉ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਸੁਣਿ ਰਸਨ
ਪਾਣੀ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਮ੍ਰਿਤ ਮੇਰੀ
ਣੀ ॥ ੨ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ
ਤਾ ਆਪੁ ॥ ਗੁਰ ਕੀ ਦਇਆ ਤੇ ਮੇਰਾ
ਭ ਪਰਤਾਪੁ ॥ ੩ ॥ ਗੁਰ ਕੈ ਬਚਨਿ
ਟਿਆ ਮੇਰਾ ਭਰਮੁ ॥ ਗੁਰ ਕੈ ਬਚਨਿ
ਖੋਓ ਸਭੁ ਬ੍ਰਹਮੁ ॥ ੪ ॥ ਗੁਰ ਕੈ ਬਚਨਿ
ਨੇ ਰਾਜੁ ਜੋਗੁ ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ
ਭੁ ਲੋਗੁ ॥ ੫ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ
ਰਜ ਸਿਧਿ ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ
ਉ ਨਿਧਿ ॥ ੬ ॥ ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ
ਤੇ ਗੁਰ ਕੀ ਆਸਾ ॥ ਤਿਸ ਕੀ ਕਟੀਐ
੪ ਕੀ ਫਾਸਾ ॥ ੭ ॥ ਗੁਰ ਕੈ ਬਚਨਿ
ਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥ ਨਾਨਕ ਗੁਰੁ
ਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ॥੮॥੮॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥
ਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥ ੧
ਰਹਾਉ ॥ ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ
ਵਾ ॥ ਗੁਰ ਕੇ ਚਰਣੁ ਧੋਇ ਧੋਇ ਪੀਵਾ
੧ ॥ ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ
ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥
॥ ਤਿਸੁ ਗੁਰ ਕਉ ਝੁਲਾਵਉ ਪਾਖਾ ॥
੭ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥ ੩ ॥
ਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੋਵਉ ਪਾਣੀ ॥ ਜਿਸੁ
ਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ ॥ ੪ ॥ ਤਿਸੁ
ਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ

By listening to the Guru's message, I sing the praises of the Lord with my tongue; and my speech has become sweet like the nectar (of True Name) through the Guru's Grace. (2)

I have rid myself of my egoism by following the Guru's guidance (Guru's Word) and I have attained this great honour through the Guru's Grace. (3)

I have got rid of my dual-mindedness and perceived the Lord every where, being omnipresent. (4)

Through the Guru's guidance I have enjoyed the bliss of the Lord's devotion and love, while leading a householder's life. The whole world has gained perfect bliss through the company of the Guru. (5)

Through the Guru's guidance, I have solved all my problems and have sought to attain the Lord, the fountain-head of all treasures (nine treasures of world) by following the Guru's dictates. (6)

The persons, who have reposed faith in my Guru, have broken the shackles of bondage of the god of death. (7)

O Nanak ! When my luck favoured me through the Guru's guidance, I got merged with the Lord, through the Guru's Grace. (8-8)

Gour'i Mahala -5 (Tis Gurko simro sa'as sa'as. ...)

The Guru is my very life (soul) and the Guru is my wealth and capital; so I remember my Guru every moment of my life. (with every breath) (Pause -1)

I live by perceiving my Guru before me (I feel thrilled and vibrating with life when I see my Guru with my eyes) and would like to drink the water after washing His lotus-feet with it. (1) (and enjoy washing His lotus feet with my eyes)

I would bathe with the dust of the lotus-feet of the Guru, which washes away the dirt of the ages. (I would apply the dust of the lotus-feet on my body, which removes all my dirt of ignorance of ages). (2)

I would serve the Guru, (by fanning him) who has saved me from the fire of worldly desires (Maya) (of the fire of my mother's womb) by His own support. (3)

I would serve the Guru, (by bringing water for the household) who has helped me to attain the Lord, Formless and beyond my comprehension. (4)

ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥ ਜਿਨਿ ਗੁਰਿ ਮੇ ਕਉ
ਦੀਨਾ ਜੀਉ ॥ ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ
ਲੀਉ ॥ ੬ ॥ ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ
॥ ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ
ਨਮਸਕਾਰੁ ॥ ੭ ॥ ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ
ਦੁਖ ਲਾਥਾ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ
ਸਮਰਾਥਾ ॥੮॥੯॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ ॥
ਨਾਮ ਬਿਨਾ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਸਨੇਹੁ ॥ ੧ ॥
ਰਹਾਉ ॥ ਨਾਮ ਬਿਨਾ ਜੋ ਪਹਿਰੈ ਖਾਇ ॥
ਜਿਉ ਕੁਕਰੁ ਜੂਠਨ ਮਹਿ ਪਾਇ ॥ ੧ ॥
ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ ॥ ਜਿਉ ਮਿਰਤਕ
ਮਿਥਿਆ ਸੀਗਾਰੁ ॥ ੨ ॥ ਨਾਮੁ ਬਿਸਾਰਿ
ਕਰੇ ਰਸ ਭੋਗ ॥ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਤਨ ਮਹਿ
ਰੋਗ ॥ ੩ ॥ ਨਾਮੁ ਤਿਆਗਿ ਕਰੇ ਅਨ
ਕਾਜ ॥ ਬਿਨਸਿ ਜਾਇ ਝੂਠੇ ਸਭਿ ਪਾਜ ॥
੪ ॥ ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ ॥
ਕੋਟਿ ਕਰਮ ਕਰਤੇ ਨਰਕਿ ਜਾਵੈ ॥ ੪ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਿਨਿ ਮਨਿ ਨ ਆਰਾਧਾ ॥
ਚੋਰ ਕੀ ਨਿਆਈ ਜਮਪੁਰਿ ਬਾਧਾ ॥ ੬ ॥
ਲਾਖ ਅਡੰਬਰ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥ ਨਾਮ
ਬਿਨਾ ਝੂਠੇ ਪਾਸਾਰਾ ॥ ੭ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਸੋਈ ਜਨੁ ਲੇਇ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ
ਜਿਸੁ ਦੇਇ ॥੮॥੧੦॥

I would grind the wheat (for Atta) at the Guru's place, with whose Grace all the enemies have turned into my friends. (I would serve the Guru) (5)

The Guru, who has bestowed this life on me, has overwhelmed me with His benevolence, thus guiding me into His service. (6)

I always salute the Guru, who has inculcated His love in my heart through His Grace. (7)

Now my doubts, dual-mindedness and sufferings have come to an end. O Nanak ! My Guru is powerful enough to protect me from all worries and sufferings. (8-9)

Gour'i Mahala -5 (Mil merai Gobind apna Naam deho...

O my Lord ! Pray unite me with yourself and bless me with your True Name as without True Name all other worldly pleasures are useless and rather a curse. (Pause-1)

Whatever man eats or dresses up, apart from reciting True Name, is impure (all these pleasures are impure) and are almost equivalent to a dog eating all left -overs in the kitchen. (1)

Except meditating on True Name, rest all our activities and functions in life are as useless as adorning and embellishing a dead body. (which is totally meaningless) (2)

Whosoever engages himself in worldly pleasures and enjoys tasty foods, forgetful of True Name, does not have peace of mind even in his dreams, and also suffers from physical ailments. (3)

Whosoever, forgetting True Name, is engrossed in worldly activities, is in fact busy in useless formalities and rituals, which will perish, without bearing any fruit. (4) (as they are all for show and meaningless)

The person, who does not inculcate the love of True Name in his heart, is sent to the hell, in spite of many religious activities (formalities) and penance. (5)

The person, who does not meditate on True Name with devotion, is brought to the god of death, in chains like a thief. (and punished by the Lord) (6)

All other formal functions (including religious activities like Yagna) which amount to a show business, without concentrating on True Name, are unreal, false and useless. (7)

O Nanak ! The person, who is blessed with the Grace of the Lord, and is bestowed with True Name, remembers the Lord alone (So we should pray to the Lord for granting us the gift of True Name) (8-10)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Gour'i Mahala -5 (Aad madh jo a'nt Nibha'ithe'. ...)

ਮਾਦਿ ਮਧਿ ਜੋ ਅੰਤਿ ਨਿਬਾਹੈ ॥ ਸੋ ਸਾਜਨੁ
ਰਾ ਮਨੁ ਚਾਹੈ ॥ ੧ ॥ ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ
ਦਾ ਸੰਗਿ ਚਾਲੈ ॥ ਦਇਆਲ ਪੁਰਖ
ਰਨ ਪ੍ਰਤਿਪਾਲੈ ॥ ੧ ॥ ਰਹਾਉ ॥
ਸਨਸਤ ਨਾਹੀ ਛੋਡਿ ਨ ਜਾਇ ॥ ਜਹ
ਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥ ੨ ॥ ਸੁੰਦਰੁ
ਘੜੁ ਚਤੁਰੁ ਜੀਅ ਦਾਤਾ ॥ ਭਾਈ ਪੂਤੁ
ਤਾ ਪ੍ਰਭੁ ਮਾਤਾ ॥ ੩ ॥ ਜੀਵਨ ਪ੍ਰਨ
ਧਾਰ ਮੇਰੀ ਰਾਸਿ ॥ ਪ੍ਰੀਤਿ ਲਾਈ ਕਰਿ
ਜੈ ਨਿਵਾਸਿ ॥ ੪ ॥ ਮਾਇਆ ਸਿਲਕ
ਟੀ ਗੋਪਾਲਿ ॥ ਕਰਿ ਅਪੁਨਾ ਲੀਨੋ
ਦਰਿ ਨਿਹਾਲਿ ॥ ੫ ॥ ਸਿਮਰਿ ਸਿਮਰਿ
ਟੇ ਸਭਿ ਰੋਗ ॥ ਚਰਣ ਧਿਆਨ ਸਰਬ
ਖ ਭੋਗ ॥ ੬ ॥ ਪੂਰਨ ਪੁਰਖੁ ਨਵਤਨੁ
ਤ ਬਾਲਾ ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ
ਖਵਾਲਾ ॥ ੭ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਦੁ ਚੀਨ ॥ ਸਰਬਸੁ ਨਾਮੁ ਭਗਤ ਕਉ
ਨਿ ॥੮॥੧੧॥

The Lord is my friend and my mind has developed love for the Lord; who has protected me in the mother's womb, then he has protected me now also (in life) and will stand by me in the next world (after death) also. (He has looked after my welfare from the beginning to the end of my life.) (1)

The only thing which will accompany us (at the time of death) is the love of the Lord; who is perfect benevolent and looks after everyone's welfare and upbringing. (Pause-1)

The Lord never perishes nor does He desert us (to proceed elsewhere) and wherever I look around, I perceive the same Lord pervading every where.

The Lord is beautiful, most intelligent, and wise, possessing a wonderful form and is the benefactor of all the beings. He is our master, brother, son, father and mother, all in one. (3) (as He looks after our welfare)

The Lord is the sustainer of this life, supporter of my life and my very existence, including my capital (investment in life) and my wealth. I have developed love for the Lord, who is omnipresent and pervades all forms of life. (4)

The Lord, sustainer of all life in this world, has removed the bondage of Maya (worldly pleasures) and has made me His slave (disciple) so that I have attained the bliss of life by serving Him. (5)

By remembering the Lord with body and mind I have got rid of all my sufferings; and by concentrating on the lotus feet of the Lord we enjoy all the comforts of life. (6)

The Lord, who is perfect, free from death, is always new and young and is the greatest of all; protects us all over the place by being by our side whether at home or outside and saves us from all evils. (7)

O Nanak ! We have realised the stage (of life) where one perceives the Lord only everywhere; and this Lord whom we have attained bestows all favours (on us) in the form of True Name to His saints; and this Name comprises all virtues. (8-11)

Rag Gour'i Majh Mahala -5 *Ik onkar satgur prasad.*
(kхоjat phirai asankh ant na paria ...)

There are (millions and) countless people in search of Lord's secrets but none has gauged yet His vastness. Those persons only have begun serving Him and are engaged in His worship, who have been blessed by His Grace, (1)

I offer myself as a sacrifice to the Lord and would offer my

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਜਤ ਫਿਰੇ ਅਸੰਖ ਅੰਤੁ ਨ ਪਾਰੀਆ ॥
ਈ ਹੋਏ ਭਗਤ ਜਿਨਾ ਕਿਰਪਾਰੀਆ ॥
॥ ਹਉ ਵਾਰੀਆ ਹਰਿ ਵਾਰੀਆ ॥ ੧ ॥

ਰਹਾਉ ॥ ਸੁਣਿ ਸੁਣਿ ਪੰਥੁ ਡਰਾਉ ਬਹੁਤੁ
 ਭੈਹਾਰੀਆ ॥ ਮੈ ਤਕੀ ਓਟ ਸੰਤਾਹ ਲੇਹੁ
 ਉਬਾਰੀਆ ॥ ੨ ॥ ਮੋਹਨ ਲਾਲ ਅਨੂਪ
 ਸਰਬ ਸਾਧਾਰੀਆ ॥ ਗੁਰ ਨਿਵਿ ਨਿਵਿ
 ਲਾਗਉ ਪਾਇ ਦੇਹੁ ਦਿਖਾਰੀਆ ॥ ੩ ॥
 ਮੈ ਕੀਏ ਮਿਤ੍ਰ ਅਨੇਕ ਇਕਸੁ ਬਲਿਹਾਰੀਆ
 ॥ ਸਭ ਗੁਣ ਕਿਸ ਹੀ ਨਾਹਿ ਹਰਿ ਪੂਰ
 ਭੰਡਾਰੀਆ ॥ ੪ ॥ ਚਹੁ ਦਿਸਿ ਜਪੀਐ
 ਨਾਉ ਸੁਖਿ ਸਵਾਰੀਆ ॥ ਮੈ ਆਹੀ ਓੜਿ
 ਤੁਹਾਰਿ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥ ੫ ॥ ਗੁਰਿ
 ਕਾਇਓ ਭੁਜਾ ਪਸਾਰਿ ਮੋਹ ਕੂਪਾਰੀਆ ॥
 ਮੈ ਜੀਤਿਓ ਜਨਮੁ ਅਪਾਰੁ ਬਹੁਰਿ ਨ
 ਹਾਰੀਆ ॥ ੬ ॥ ਮੈ ਪਾਇਓ ਸਰਬ ਨਿਧਾਨੁ
 ਅਕਥੁ ਕਥਾਰੀਆ ॥ ਹਰਿ ਦਰਗੱਹ
 ਸੇਭਾਵੰਤ ਬਾਹ ਲੁਭਾਰੀਆ ॥ ੭ ॥ ਜਨ
 ਨਾਨਕ ਲਧਾ ਰਤਨੁ ਅਮੋਲੁ ਅਪਾਰੀਆ ॥
 ਗੁਰ ਸੇਵਾ ਭਉਜਲੁ ਤਰੀਐ ਕਹਉ
 ਪੁਕਾਰੀਆ ॥ ੮ ॥ ੧੨ ॥

ਗਉੜੀ ਮਹਲਾ ੫ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੋ ॥ ਜਪਿ
 ਜਿਹਵਾ ਹਰਿ ਏਕ ਮੰਗੋ ॥ ੧ ॥ ਰਹਾਉ
 ॥ ਤਜਿ ਹਉਮੈ ਗੁਰ ਗਿਆਨ ਭਜੋ ॥
 ਮਿਲਿ ਸੰਗਤਿ ਧੁਰਿ ਕਰਮ ਲਿਖਿਓ ॥ ੧

life even to Him. (Pause-1)

I am scared of the path of the Lord as I have heard that this path is very arduous and difficult ; so I have sought the support of the holy saints. O saintly persons ! Please protect me from the difficulties of this path through your Grace. (2)

O Guru ! Pray enable me to have a vision of the Lord, the beautiful gem, the supporter of all, the Lord Almighty. I fall at Your holy feet with all humility for Your Grace. (3)

I made friends with various gods and goddesses but none came to my succour; so now I seek the support of one Lord and offer myself as a sacrifice to Him. The Lord is the fountain-head of all virtues and treasure of all good things, as none else possesses these qualities. (4)

Thus I find the praises of the Lord being sung and Lord's Name being remembered in all the four corners of the world through His Grace, as He is the bestower of all comforts and sustainer of all beings. O Nanak ! I have sought the Lord's support and offer myself as a sacrifice to Him. (5)

When I made such a fervent appeal, the Guru helped me through His Grace, and pulled me out with open arms, from the abyss of worldly love and false attachments. Now I have made a success of my valuable life, which is full of beautiful virtues, and I will never lose the battle of life again. (6)

Now I have found the fountain-head of all wealth, the indescribable Lord, beyond my comprehension and description. Now I will be received with honour in the Lord's presence, as the Lord has caused and received me with open arms. (7)

O Nanak ! I have now traced the invaluable gem, the Lord Almighty. I would now proclaim from house tops that one could cross this ocean (of life) successfully by serving the Guru. So we must serve the Guru with devotion and love. (8-12)

Gour'i Mahala -5 Ik onkar satgur prasad(Narayan har rung rungo. . .)

O my friends ! Try to inculcate the Lord's love in your hearts and seek the gift of Lord's meditation and singing of Lord's Praises with the tongue. (Pause-1)

Ridding yourself of your ego, try to remember the Lord through the Guru's guidance; and serve the Guru. One could attain the company of holy saints only if one is fortunate enough and is predestined to perform good deeds by Lord's Will. (1)

Whatever one sees around him in the form (of a crowd) of

॥ ਜੇ ਦੀਸੈ ਸੇ ਸੰਗਿ ਨ ਗਇਓ ॥ ਸਾਕਤੁ
ਮੂੜੁ ਲਗੇ ਪਚਿ ਮੁਇਓ ॥ ੨ ॥ ਮੇਹਨ
ਨਾਮੁ ਸਦਾ ਰਵਿ ਰਹਿਓ ॥ ਕੋਟਿ ਮਧੇ ਕਿਨੈ
ਗੁਰਮੁਖਿ ਲਹਿਓ ॥ ੩ ॥ ਹਰਿ ਸੰਤਨ
ਕਰਿ ਨਮੋ ਨਮੋ ॥ ਨਉ ਨਿਧਿ ਪਾਵਹਿ
ਅਤੁਲੁ ਸੁਖੇ ॥ ੪ ॥ ਨੈਨ ਅਲੋਵਉ ਸਾਧ
ਜਨੈ ॥ ਹਿਰਦੈ ਗਾਵਹੁ ਨਾਮ ਨਿਧੇ ॥ ੫
॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭੁ ਮੋਹੁ ਤਜੇ ॥ ਜਨਮ ਮਰਨ
ਦੁਹੁ ਤੇ ਰਹਿਓ ॥ ੬ ॥ ਦੂਖੁ ਅੰਧੇਰਾ ਘਰ
ਤੇ ਮਿਟਿਓ ॥ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਓ
ਦੀਪ ਬਲਿਓ ॥੭॥ ਜਿਨਿ ਸੇਵਿਆ ਸੇ
ਪਾਰਿ ਪਰਿਓ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ
ਜਗਤੁ ਤਰਿਓ ॥੮॥੧॥੧੩॥

ਮਹਲਾ ੫ ਗਉੜੀ ॥

ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਭਰਮ ਗਏ ॥
ਮੇਰੈ ਮਨਿ ਸਭਿ ਸੁਖ ਪਾਇਓ ॥ ੧ ॥ ਰਹਾਉ
॥ ਬਲਤੋ ਜਲਤੋ ਤਉਕਿਆ ਗੁਰ ਚੰਦਨੁ
ਸੀਤਲਾਇਓ ॥ ੧ ॥ ਅਗਿਆਨ ਅੰਧੇਰਾ
ਮਿਟਿ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦੀਪਾਇਓ ॥
੨ ॥ ਪਾਵਕੁ ਸਾਗਰੁ ਗਹਰੇ ਚਰਿ ਸੰਤਨ
ਨਾਵ ਤਗਾਇਓ ॥ ੩ ॥ ਨਾ ਹਮ ਕਰਮ ਨ
ਧਰਮ ਸੁਚ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ ॥

relations or other material things, do not accompany one to the next world. The faithless (self-willed) foolish person, engulfed in material things of the world, which are perishable, gets lost in the worries, (created by them) finally leading to death.

The True Name, bewitching your mind always, is a permanent feature and pervades everywhere. Only a few Guru-minded persons have realised this True Name(of the Lord). (3)

Salute the holy saints, who remember the Lord's True Name, with body and mind, so that you may attain the treasure of True Name (wealth of nine treasures) and the immeasurable pleasures (comforts) of the world. (4)

O saints! Try to have a glimpse of the Lord with your eyes, and inculcate the treasure of Lord's True Name in your heart, singing Lord's Praises. (5)

Rid yourself of all vices like sexual desires, wrath (anger) greed and false love, so that by getting rid of these vices you may escape the cycle of births and deaths. (6)

When the Guru made us realise (impressed on us) the knowledge of Lord's secrets, and the mind was enlightened with the (light of) knowledge, then we got rid of all the darkness of ignorance and our sufferings came to an end. (7)

Whosoever has served the Lord, has got rid of his (sufferings) afflictions of vices and sinful thoughts. O Nanak ! The world has crossed this ocean of life successfully, through the Guru's guidance. (8-1-13)

Mahala -5 Gour'i (Har Har Gur Gur karat bharam gayai...)

I have enjoyed the bliss of life, as all my misgivings have been cast away with the help of the True Name of the Lord. (Pause-1)

My innerself was burning with the fire of worldly desires, but when the Guru's message (Word) was-received within my innerself with love, it thrilled my heart with the sprinkle of Lord's Name. (1)

When the Guru ignited the lamp of knowledge, and enlightened my mind, all the darkness of ignorance was dispelled forthwith. (2)

The saints have helped us with the boat (of worship) to cross this deep ocean of life, full of sufferings and burning desires. (3)

Though I have neither performed any good deeds, nor have I done any virtuous deeds, or pious functions; the Master has helped me across this (ocean of life) by giving His helping hand (by lending

੪ ॥ ਭਉ ਖੰਡਨੁ ਦੁਖ ਭੰਜਨੈ ਭਗਤਿ ਵਡਲ
ਹਰਿ ਨਾਇਓ ॥ ੫ ॥ ਅਨਾਥਹ ਨਾਥ
ਕ੍ਰਿਪਾਲ ਦੀਨ ਸੰਮ੍ਰਿਥ ਸੰਤ ਓਟਾਇਓ ॥ ੬
॥ ਨਿਰਗੁਨੀਆਰੇ ਕੀ ਬੇਨਤੀ ਦੇਹੁ ਦਰਸੁ
ਹਰਿ ਰਾਇਓ ॥ ੭ ॥ ਨਾਨਕ ਸਰਨਿ ਤੁਹਾਰੀ
ਠਾਕੁਰ ਸੇਵਕੁ ਦੁਆਰੈ ਆਇਓ ॥ ੮ ॥ ੨ ॥
੧੪ ॥

ਗੁਰੂੜੀ ਮਹਲਾ ੫ ॥

ਰੰਗ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ
ਅੰਧ ਨ ਜਾਨੀ ॥ ੧ ॥ ਹਉ ਸੰਚਉ ਹਉ
ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ ॥ ਰਹਾਉ
॥ ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੇ ਨਾਹੀ
ਮੁਖਹਿ ਸਮਾਨੀ ॥ ੨ ॥ ਜੋਬਨਵੰਤ ਅਚਾਰ
ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ ॥ ੩
॥ ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ
ਮਰਤਿਆ ਨਹੀ ਬਿਸਰਾਨੀ ॥ ੪ ॥ ਭਾਈ
ਮੀਤ ਬੰਧੁ ਸਖੇ ਪਾਛੇ ਤਿਨਹੂ ਕਉ ਸੰਧਾਨੀ
॥ ੫ ॥ ਜਿਤੁ ਲਾਗੇ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ
ਸਾਈ ਪ੍ਰਗਟਾਨੀ ॥ ੬ ॥ ਅਹੰਬੁਧਿ ਸੁਚਿ
ਕਰਮ ਕਰਿ ਇਹ ਬੰਧਨ ਬੰਧਾਨੀ ॥ ੭ ॥
ਦਇਆਲ ਪੁਰਖ ਕਿਰਪਾ ਕਰਹੁ ਨਾਨਕ
ਦਾਸ ਦਸਾਨੀ ॥ ੮ ॥ ੩ ॥ ੧੫ ॥ ੪੪ ॥
ਜੁਮਲਾ

His support) and making me His slave . (4)

The True Name of the Lord, the beloved friend of the saints, is the only means of destroying our fear complex and ridding us of our sufferings . (5)

The Lord is the Master of the poor and humble people and a benefactor of the down-trodden, and the support of all-powerful holy saints. (6)

O Lord ! I am a virtueless person seeking Your blessings for a vision of your Presence. Pray, fulfil my desire and request ! (7)

O Nanak ! I have come to the Lord's door for begging His favours and have sought His support. O my Master ! Pray grant me this boon of Your True Name, through Your Grace ! (I have sought Lord's support.) (8-2-14)

Gour'i Mahala -5 (Rung sung bikhia ke bhoga ...)

Man is always engrossed in enjoying worldly pleasures; and being busy in such vicious deeds, the blind fellow does not realise, what he is upto (in life) ? (that his life is going to waste) (1)

Man spends his whole life in ego, (saying that he is) amassing wealth and considers himself rich; whereas he wastes his life in these thoughts. (Pause-1)

He feels "that he is very brave and he is a great man, greater than all others, and none is his equal." (2)

"He thinks himself very young and smart, belonging to a high caste, (with a great family background) and he has done great noble deeds, so this man labours under ego all the time." (3)

The ignorant foolish person, engulfed in vices and working for more and more worldly desires and achievements, cannot rid himself of his ego. (4)

All his wealth has been distributed to his brothers, friends, relatives and near by colleagues by him. (5)

The same desires appear before man at the time of death also, in which his mind was engaged through out his life. (6)

He does all his functions in ego, with intelligence and purity of mind, being diverted towards achieving personal aggrandisement, and he remains attached to such bondage through out his life. (7)

O Nanak ! May the Lord benefactor grant me this boon, so that I may be a servant (slave) of His servants (slaves) and I may rid of myself my ego and serve Him only! (8-3-15-44)

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ
ਗੁਰਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ
ਛੰਤ ਮਹਲਾ ੧ ॥

ਮੁੰਧ ਰੈਣਿ ਦੁਹੇਲੜੀਆ ਜੀਉ ਨੀਦ ਨ ਆਵੈ
॥ ਸਾਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੈ ਹਾਵੈ
॥ ਧਨ ਥੀਈ ਦੁਬਲਿ ਕੰਤ ਹਾਵੈ
ਕੇਵ ਨੈਣੀ ਦੇਖਏ ॥ ਸੀਗਾਰ ਮਿਠ ਰਸ ਭੋਗ
ਭੋਜਨ ਸਭੁ ਝੂਠੁ ਕਿਤੈ ਨ ਲੇਖਏ ॥ ਮੈ ਮਤ
ਜੋਬਨਿ ਗਰਬਿ ਗਾਲੀ ਦੁਧਾ ਬਣੀ ਨ
ਆਵਏ ॥ ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ
ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਆਵਏ ॥ ੧ ॥ ਮੁੰਧ
ਨਿਮਾਨੜੀਆ ਜੀਉ ਬਿਨੁ ਧਨੀ ਪਿਆਰੇ ॥
ਕਿਉ ਸੁਖ ਪਾਵੈਗੀ ਬਿਨੁ ਉਰਧਾਰੇ ॥ ਨਾਹ
ਬਿਨੁ ਘਰ ਵਾਸੁ ਨਾਹੀ ਪੁਛਹੁ ਸਖੀ
ਸਹੇਲੀਆ ॥ ਬਿਨੁ ਨਾਮ ਪ੍ਰੀਤਿ ਪਿਆਰੁ
ਨਾਹੀ ਵਸਹਿ ਸਾਚਿ ਸੁਹੇਲੀਆ ॥ ਸਚੁ ਮਨਿ
ਸਜਨ ਸੰਤੋਖਿ ਮੇਲਾ ਗੁਰਮਤੀ ਸਹੁ ਜਾਣਿਆ
॥ ਨਾਨਕ ਨਾਮੁ ਨ ਛੋਡੈ ਸਾਧਨ ਨਾਮਿ
ਸਹਜਿ ਸਮਾਣੀਆ ॥੨॥ ਮਿਲੁ ਸਖੀ
ਸਹੇਲੜੀ ਹੋ ਹਮ ਪਿਰੁ ਰਾਵੇਹਾ ॥ ਗੁਰ ਪੁਛਿ
ਲਿਖਉਗੀ ਜੀਉ ਸਬਦਿ ਸਨੇਹਾ ॥ ਸਬਦੁ
ਸਾਚਾ ਗੁਰਿ ਦਿਖਾਇਆ ਮਨਮੁਖੀ
ਪਛੁਤਾਣੀਆ ॥ ਨਿਕਸਿ ਜਾਤਉ ਰਹੈ
ਅਸਥਿਰੁ ਜਾਮਿ ਸਚੁ ਪਛਾਣਿਆ ॥ ਸਾਚ
ਕੀ ਮਤਿ ਸਦਾ ਨਉਤਨ ਸਬਦਿ
ਨੇਹੁ ਨ ਵੇਲਓ ॥ ਨਾਨਕ ਨਦਰੀ ਸਹਜਿ
ਸਾਚਾ ਮਿਲਹੁ ਸਖੀ ਸਹੇਲੀਹੋ ॥ ੩ ॥

*Ik onkar satnam karta purakh gurprasad. Rag Gour'i
Poorbi chhant Mahala-1 (Mu'nd rein duhailaria' ...)*

Man spends his life in great affliction and restlessness, being separated from the Lord-spouse just like the woman spending her night in separation from her spouse, and does not get sleep during the night and suffers in health. The woman laments in the love and separation of her spouse, and wanting to see him physically goes on losing in weight; similarly man suffers in separation from the Lord, craving for His attainment. Without the attainment of the Lord-spouse, all the pleasures of the world like embellishments, delicious foods of many varieties, and other activities are unreal and go to waste. The whole life is wasted by man, engulfed in the ego of youthful beauty and charming worldly pleasures. The human life, once wasted in worldly falsehood, cannot be regained just as the milk once milched cannot be put back in the body. O Nanak ! Just as the woman in separation from her spouse does not get sleep, similarly man in separation from the Lord - Spouse does not find peace, but through the Guru's guidance, he can merge with the Lord. (1)

Man, without the Lord's True Name does not get honour anywhere like the woman without her beloved spouse does not get respect; similarly without inculcating True Name in the heart, how could man enjoy peace ?

Similarly, a man cannot get self-realisation without developing love for the Lord-spouse; this could be verified from the Lord's holy saints, from their experience. The Lord does not have any love and regard for the person, without meditation of True Name; as only those persons, who have inculcated True Name in their hearts, have enjoyed the bliss of Lord's union through the Guru's guidance. O Nanak ! The Guru-minded persons never forsake True Name as such they remain united with the True Lord, like the woman getting the caresses of her spouse. (2)

O friendly saints ! Let us enjoy the Lord's bliss together, getting the Lord's message through the Guru, and follow the path shown by Him. The Lord has been revealed to the Guru-minded persons by the Guru's guidance, while the self-willed persons repent in ignorance. Now the mind, which was always wandering all over, has come to rest with concentration on Lord's love alone. The message of Truth is always new and wonderful, and there is no fixed time (time-limit) for getting Lord's love or Guru's guidance. O Nanak ! The True Lord- benefactor, who showers His Blessings on us always, could be realised in the normal routine manner. So saintly friends ! let us unite with the Lord. (O friends,

ਮੇਰੀ ਇਛ ਪੁਨੀ ਜੀਉ ਹਮ ਘਰਿ ਸਾਜਨੁ
ਆਇਆ ॥ ਮਿਲਿ ਵਰੁ ਨਾਰੀ ਮੰਗਲੁ
ਗਾਇਆ ॥ ਗੁਣ ਗਾਇ ਮੰਗਲੁ ਪ੍ਰੇਮਿ
ਰਹਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਰਿ ॥ ਸਾਜਨ ਰਹੰਸੇ
ਦੁਸਟ ਵਿਆਪੇ ਸਾਚੁ ਜਪਿ ਸਚੁ ਲਾਹਰਿ ॥
ਕਰ ਜੋੜਿ ਸਾਧਨ ਕਰੈ ਬਿਨਤੀ ਰੈਣਿ ਦਿਨੁ
ਰਸਿ ਭਿੰਨੀਆ ॥ ਨਾਨਕ ਪਿਰੁ ਧਨ ਕਰਹਿ
ਰਲੀਆ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ ॥੪॥੧॥

ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੁ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਹੇ
॥ ਕਿਉ ਧੀਰੈਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭੁ
ਵੇਪਰਵਾਹੇ ॥ ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ
ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ ॥ ਨਹ ਨੀਦ
ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ ਸੁਣਿ ਬੇਨਤੀ ਮੇਰੀਆ ॥
ਬਾਝਹੁ ਪਿਆਰੇ ਕੋਇ ਨ ਸਾਰੇ ਏਕਲੜੀ
ਕੁਰਲਾਏ ॥ ਨਾਨਕ ਸਾਧਨ ਮਿਲੈ ਮਿਲਾਈ
ਬਿਨੁ ਪ੍ਰੀਤਮ ਦੁਖੁ ਪਾਏ ॥੧॥ ਪਿਰਿ
ਛੋਡਿਅੜੀ ਜੀਉ ਕਵਣੁ ਮਿਲਾਵੈ ॥ ਰਸਿ
ਪ੍ਰੇਮਿ ਮਿਲੀ ਜੀਉ ਸਬਦਿ ਸੁਹਾਵੈ ॥ ਸਬਦੇ
ਸੁਹਾਵੈ ਤਾ ਪਤਿ ਪਾਵੈ ਦੀਪਕ ਦੇਹ ਉਜਾਰੈ
॥ ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਸਾਚਿ ਸੁਹੇਲੀ ਸਾਰੇ
ਕੇ ਗੁਣ ਸਾਰੈ ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾ ਪਿਰਿ
ਰਾਵੀ ਬਿਗਾਸੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ ਨਾਨਕ
ਸਾਧਨ ਤਾ ਪਿਰੁ ਰਾਵੈ ਜਾ ਤਿਸ ਕੈ ਮਨਿ
ਭਾਣੀ ॥ ੨ ॥ ਮਾਇਆ ਮੋਹਣੀ ਨੀਘਰੀਆ

! Let us meet the Lord through the Guru's Grace.) (3)

Now my desire has been fulfilled as I have inculcated the Lord's, my dearest friend, in my heart, by singing His Praises in the company of my friendly saints. I enjoyed the greatest pleasure and joy when I sang the Praises of the Lord with devotion, and I felt great encouragement in my mind. By seeing my pleasure, all the friendly virtues in me were thrilled, while the vices like sexual desire, anger got disappointed and were totally eliminated. By remembering True Name, I got real gain and now I pray to the Lord with folded hands and remain immersed in His love day and night. O Nanak ! I have fulfilled my desire of uniting with the Lord spouse and now I enjoy the bliss of life in His union. (4-1)

Gour'i Chhant Mahala -1 (*su'nn nah prabhu jiu ekallari ban...*)

O my Lord-spouse ! I am all alone in this world without attaining unity with You and am suffering like the woman in a jungle. O unconcerned Lord Almighty ! How could any man have patience and contentment without Your company ? You are the Master-Infinite; and I am only a servant; and without the Lord spouse, how could I exist ?

The life without the Lord's True Name is rather awful and causes all types of sufferings just as the woman spends the night in the absence of her spouse with great difficulty. So my prayer to the Lord is that I cannot get sleep even, without His love, which I care for; there is none except the Lord-spouse who could look after the (woman) human being, wandering alone in the jungle. O Nanak ! This man could meet the Lord through the Guru's help only, and without Him wails for His union. (1)

The person separated from the Lord, could only be united with the Lord by the Guru, Who else could do this ? The Guru-minded person, who has united with the Lord, appears honourable and worthy of recognition; through the Guru's guidance, and then he attains the Lord- spouse. His mind is enlightened with the light of knowledge; when this friend attains True Name in the company of holy saints by listening to the Guru's Word, then he enjoys peace by accepting and nurturing the virtues of the Lord, when the Guru enabled him to unite with the Lord Spouse, who bestowed on him the bliss of life. The Guru-minded person, hearing the nectar of Guru's Word (Gurbani) felt the greatest joy. O Nanak ! This human being enjoys the union with the Lord, when it pleases the Lord.

ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥ ਕਿਉ ਖੂਲੈ
ਗਲ ਜੇਵੜੀਆ ਜੀਉ ਬਿਨੁ ਗੁਰ ਅਤਿ
ਪਿਆਰੇ ॥ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਸਬਦਿ
ਵੀਚਾਰੇ ਤਿਸ ਹੀ ਕਾ ਸੋ ਹੋਵੈ ॥ ਪੁੰਨ ਦਾਨ
ਅਨੇਕ ਨਾਵਣ ਕਿਉ ਅੰਤਰ ਮਲੁ ਧੋਵੈ ॥
ਨਾਮ ਬਿਨਾ ਗਤਿ ਕੋਇ ਨ ਪਾਵੈ ਹਠਿ
ਨਿਗ੍ਰਹਿ ਬੇਬਾਣੈ ॥ ਨਾਨਕ ਸਚ ਘਰੁ
ਸਬਦਿ ਸਿਵਾਧੈ ਦੁਬਿਧਾ ਮਹਲੁ ਕਿ ਜਾਣੈ
॥ ੩ ॥ ਤੇਰਾ ਨਾਮੁ ਸਚਾ ਜੀਉ ਸਬਦੁ
ਸਚਾ ਵੀਚਾਰੇ ॥ ਤੇਰਾ ਮਹਲੁ ਸਚਾ ਜੀਉ
ਨਾਮੁ ਸਚਾ ਵਾਪਾਰੇ ॥ ਨਾਮ ਕਾ ਵਾਪਾਰੁ
ਮੀਠਾ ਭਗਤਿ ਲਾਹਾ ਅਨਦਿਨੋ ॥ ਤਿਸੁ
ਬਾਝੁ ਵਖਰੁ ਕੋਇ ਨ ਸੂਝੈ ਨਾਮੁ ਲੇਵਹੁ
ਖਿਨੁ ਖਿਨੋ ॥ ਪਰਖਿ ਲੇਖਾ ਨਦਰਿ ਸਾਚੀ
ਕਰਮਿ ਪੂਰੈ ਪਾਇਆ ॥ ਨਾਨਕ ਨਾਮੁ ਮਹਾ
ਰਸੁ ਮੀਠਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਇਆ
॥੪॥੨॥

(just as the woman enjoys conjugal love in the company of her spouse.) (2)

The Lord has separated man from the Lord-spouse by engaging him in the love of worldly pleasures, thus making him completely untrue and untrustworthy, being engulfed in false love. How could he rid himself of the bondage of vicious thoughts and sins without the love and devotion of the Guru ?

This man becomes akin to the Lord-spouse by deliberating on the message of the Guru, the beloved of the Lord's love. But none could ever wash his inner sins of heart, by bathing at holy places or giving alms and attain salvation without meditating on True Name of the Lord. Neither anyone could attain salvation by controlling his senses or doing penance of various types or living in jungles, undergoing hardships. O Nanak ! We could realise the True Lord through the Guru's guidance. How could any person with dual-mindedness, ever realise the Lord's love or his presence? (3)

O Lord ! Your Name is True and the deliberation of Your 'Word' is also true; Your abode, (Palace) is also true and the dealings in Name are also true. Your saints love the business of True Name (meditation of True Name) so they are always busy day and night in Your worship, gaining the profit of Your vision They do not find anyother merchandise apart from True Name profitable for business in life, so they meditate on True Name every moment of their lives. The persons, who are blessed with Your Grace and are pre-destined by Lord's Will, have realised the distinction between falsehood and Truth, thus concentrating on True Name.

O Nanak ! We have attained the sweet nectar of True Name through the Guru's guidance with confidence. (4-2)

Rag Gour'i Poorbi Chhant Mahala -3 *Ik onkar satnam karta purkh gurprasad.* (Sa dhan bino karai jio har...)

"By the grace of the Lord whose Name is Truth, Creator, Perfect Enlightener and attainable through the Guru."

This human being prays to the Lord and inculcates in the heart all the virtues of the Lord-spouse and cannot live without the love of the spouse even for a moment. (like the woman) Just as the woman cannot live without the loving spouse and similarly man cannot be happy without the Lord-spouse, which cannot be attained without the Guru's guidance. So man should follow the dictates of the Lord, and doing such deeds as are acceptable to the Lord, he can rid himself of his worldly desires. (extinguish the fire of

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ ੩
ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ
ਪ੍ਰਸਾਦਿ ॥

ਸਾਧਨ ਬਿਨਉ ਕਰੇ ਜੀਉ ਹਰਿ ਕੇ ਗੁਣ
ਸਾਰੇ ॥ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕੈ ਜੀਉ
ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ॥ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ
ਰਹਿ ਨ ਸਾਕੈ ਗੁਰ ਬਿਨੁ ਮਹਲੁ ਨ
ਪਾਈਐ ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਪਰੁ ਕੀਜੈ

ਤਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈਐ ॥ ਹਰਿ ਸਾਚਾ
ਸੇਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬਿਨੁ ਸੇ
ਵਿਐ ਸੁਖੁ ਨ ਪਾਏ ॥ ਨਾਨਕ ਸਾਧਨ ਮਿਲੈ
ਮਿਲਾਈ ਜਿਸ ਨੇ ਆਪਿ ਮਿਲਾਏ ॥ ੧ ॥
ਧਨ ਰੈਣਿ ਸੁਹੇਲੜੀਏ ਜੀਉ ਹਰਿ ਸਿਉ
ਚਿਤੁ ਲਾਏ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਾਉ ਕਰੇ
ਜੀਉ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਅਨਦਿਨੁ ਲਾਗਾ
ਭਾਓ ॥ ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਜੀਅ ਕੀ
ਮੇਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਓ ॥ ਹਰਿ ਗੁਣ
ਸਾਰੀ ਤਾ ਕੰਤ ਪਿਆਰੀ ਨਾਮੇ ਧਰੀ ਪਿਆਰੇ
॥ ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਰਾਮ
ਨਾਮੁ ਗਲਿ ਹਾਰੇ ॥ ੨ ॥ ਧਨ ਏਕਲੜੀ
ਜੀਉ ਬਿਨੁ ਨਾਹ ਪਿਆਰੇ ॥ ਦੂਜੈ ਭਾਇ
ਮੁਠੀ ਜੀਉ ਬਿਨੁ ਗੁਰ ਸਬਦ ਕਰਾਰੇ ॥
ਬਿਨੁ ਸਬਦ ਪਿਆਰੇ ਕਉਣੁ ਦੁਤਰੁ ਤਾਰੇ
ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ ॥ ਕੂੜਿ ਵਿਗੁਤੀ
ਤਾ ਪਿਰਿ ਮੁਤੀ ਸਾਧਨ ਮਹਲੁ ਨ ਪਾਈ ॥
ਗੁਰ ਸੁਬਦੇ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ
ਰਹੈ ਸਮਾਏ ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਰੰਗਿ
ਰਾਤੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਏ ॥ ੩ ॥
ਤਾ ਮਿਲੀਐ ਹਰਿ ਮੇਲੇ ਜੀਉ ਹਰਿ ਬਿਨੁ
ਕਵਣੁ ਮਿਲਾਏ ॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਮ
ਆਪਣੇ ਜੀਉ ਕਉਣੁ ਭਰਮੁ ਚੁਕਾਏ ॥ ਗੁਰ
ਭਰਮੁ ਚੁਕਾਏ ਇਉ ਮਿਲੀਐ ਮਾਏ ਤਾ

worldly desires)

The Lord is True, and there is none else True, and none could enjoy the bliss of His union without the Guru's service. O Nanak ! Whosoever is united by the Lord, such a Guru-minded person, through the Guru's help, gets merged with the Lord, as per His Will. (1)

If man develops love for the Lord-spouse, his life could be spent in comfort and bliss. (like the woman in the company of her spouse) He should serve the Guru with love, ridding himself of his ego. The person, who rids himself of ego, and sings the Lord's praises, keeps himself engaged in the love of the Lord, day and night. O dear friend ! Listen to the mediator of my union ! Follow the Guru's teachings in practice. When you will nurture the virtues of the Lord, you will be loved and liked by the Lord; so you should remember the Lord by meditating on True Name with devotion. O Nanak ! The person, who has imbibed the love of the Lord (like a necklace) permanently in the heart, will be dearest to the Lord and united with Him. (2)

This man is lonely and neglected without the love of the Lord-spouse in the world like the woman separated from her spouse. He is being deprived of every good thing due to his dual-mindedness (by the five vices) but if he had taken the support of the Guru's Word, he would have been saved of this predicament. This man is completely lost in the bondage of worldly falsehood and will not be able to swim across this ocean of life successfully. But who is there to save him from destruction ? Once the Lord found man engrossed in falsehood and worldly pleasures; man was deserted by the Lord. So how could he find peace in Lord's presence? But the person, who is in love with the Lord's love, through the Guru's guidance is fully immersed in the Lord daily, being enlightened by the knowledge and teachings of the Guru. O Nanak ! The Lord has united the person with Himself who is immersed in Lord's love. He always enjoys meditating on True Name. (3)

But one could be united with the Lord, when it pleases Him, through His Grace. Who else could unite man with the Lord, Except the Guru, who else could cast away his doubts and dual mindedness?

O saintly friend ! When the Guru rids him of his doubts, then only he gets united with the Lord, and enjoys peace on meeting the Lord spouse. But there is total darkness due to ignorance without

ਸਾਧਨ ਸੁਖੁ ਪਾਏ ॥ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਘੋਰ
ਅੰਧਾਰੁ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥ ਕਾਮਣਿ
ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ
ਵੀਚਾਰੇ ॥ ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ
ਪਾਇਆ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥੪॥੧॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਪਿਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਜੀਉ ਬਿਨੁ ਪਿਰ
ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ॥ ਪਿਰ ਬਿਨੁ ਨੀਦ
ਨ ਆਵੈ ਜੀਉ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਹਾਈ ॥
ਕਾਪਰੁ ਤਨਿ ਸੁਹਾਵੈ ਜਾ ਪਿਰ ਭਾਵੈ
ਗੁਰਮਤੀ ਚਿਤੁ ਲਾਈਐ ॥ ਸਦਾ
ਸੁਹਾਗਣਿ ਜਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਗੁਰ ਕੈ ਅੰਕਿ
ਸਮਾਈਐ ॥ ਗੁਰ ਸਬਦੈ ਮੇਲਾ ਤਾ ਪਿਰੁ
ਰਾਵੀ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰੇ ॥ ਨਾਨਕ
ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਜਾ ਹਰਿ ਕੇ ਗੁਣੁ
ਸਾਰੇ ॥ ੧ ॥ ਸਾਧਨ ਰੰਗੁ ਮਾਣੇ ਜੀਉ
ਆਪਣੇ ਨਾਲਿ ਪਿਆਰੇ ॥ ਅਹਿਨਿਸਿ ਰੰਗਿ
ਰਾਤੀ ਜੀਉ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਗੁਰ
ਸਬਦੁ ਵੀਚਾਰੇ ਹਉਮੈ ਮਾਰੇ ਇਨ ਬਿਧਿ
ਮਿਲਹੁ ਪਿਆਰੇ ॥ ਸਾਧਨ ਸੋਹਾਗਣਿ ਸਦਾ
ਰੰਗਿ ਰਾਤੀ ਸਾਚੈ ਨਾਮਿ ਪਿਆਰੇ ॥ ਅਪੁਨੇ
ਗੁਰ ਮਿਲਿ ਰਹੀਐ ਅੰਮ੍ਰਿਤੁ ਗਹੀਐ
ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ ॥ ਨਾਨਕ ਕਾਮਣਿ
ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਗਲੇ ਦੂਖ ਵਿਸਾਰੇ
॥ ੨ ॥ ਕਾਮਣਿ ਪਿਰਹੁ ਭੁਲੀ ਜੀਉ
ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੇ ॥ ਝੂਠੀ ਝੂਠਿ ਲਗੀ

serving the True-Guru and on this tortuous path, none except the Guru could direct him on the right path in this darkness. While the Guru-minded person immersed in the love of the Lord spouse and deliberating on Guru's Word, acquires the right realisation in the state of 'Equipoise'. O Nanak ! Such a Guru-minded person, with Guru's love and devotion, attains the Lord (like the woman meeting her spouse) and merges with Him. (4-1)

Gour'i Mahala -3 (Pir bin khar'i nimani jio bin pir kiun ...)

O my mother ! Without my Lord I am feeling completely lost and am very humble and poor in approach. How could I exist without the Lord's remembrance ? I do not enjoy peace and tranquillity of mind in the absence of my Lord-spouse, neither do I enjoy wearing any beautiful clothes or embellishing my body. This body is worthwhile only when the Lord spouse is happy and pleased with the individual. So we should, with the Guru's guidance, inculcate the Lord's love in our hearts, and the person is acceptable to the Lord when man serves the Guru and embraces Him, finally merging with Him. Thus man becomes united with the Lord, through the Lord's acceptance. This man enjoys the bliss of life, having attained True Name, through the Guru's guidance resulting in a union with the Lord and enjoys the conjugal-love of the Lord-spouse and all other comforts. O Nanak ! The Guru-minded person, by remembering the virtues of the Lord, and singing His praises, has been accepted by the Lord, and become dear to Him. (has pleased the Lord) (1)

The person, who is completely absorbed in the love of the Lord day and night, while deliberating on the Guru's Word; enjoys the company of the Lord-spouse. Thus, with the Guru's guidance and following the Guru's teachings, the person rids himself of the ego and thus unites with the Lord. The person, thus enjoys the love of the Lord-spouse, who is devoted to the True Name, always immersed in Lord's love and in union with the Lord. So we should seek the company of the Guru, and inculcate His holy teachings in our hearts, thus purifying ourselves by eliminating the dual-mindedness. O Nanak ! Thus the human being attains the Lord, ridding himself of all the sufferings. (like the woman in the company of her spouse) (2)

While the person, who is engrossed in the love of worldly pleasures, (Maya) has forgotten the Lord-spouse; he is always engulfed in false attachments, as if enamoured by the unreal

ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥ ਕੂੜੁ ਨਿਵਾਰੇ
ਗੁਰਮਤਿ ਸਾਰੇ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥ ਗੁਰ
ਸਬਦੁ ਸੇਵੇ ਸਚਿ ਸਮਾਵੈ ਵਿਚਹੁ ਹਉਮੈ
ਮਾਰੇ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ਐਸਾ
ਕਰੇ ਸੀਗਾਰੇ ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਹਜਿ
ਸਮਾਣੀ ਜਿਸੁ ਸਾਚਾ ਨਾਮੁ ਅਧਾਰੇ ॥ ੩ ॥
ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ
ਨਿਮਾਣੀ ॥ ਮੈ ਨੈਣੀ ਨੀਦ ਨ ਆਵੈ ਜੀਉ
ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ ॥ ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ
ਮਰੀਐ ਹਾਵੈ ਬਿਨੁ ਪਿਰ ਕਿਉ ਸੁਖੁ
ਪਾਈਐ ॥ ਗੁਰ ਆਗੈ ਕਰਉ ਬਿਨੰਤੀ ਜੇ
ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ ਮਿਲਾਈਐ
॥ ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ
ਮਿਲਿਆ ਘਰਿ ਆਏ ॥ ਨਾਨਕ ਕਾਮਣਿ
ਸਦਾ ਸੁਹਾਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ
ਜਾਏ ॥੪॥੨॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਕਾਮਣਿ ਹਰਿ ਰਸਿ ਬੇਧੀ ਜੀਉ ਹਰਿ ਕੈ
ਸਹਜਿ ਸੁਭਾਏ ॥ ਮਨੁ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ
ਜੀਉ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ॥ ਦੁਬਿਧਾ
ਸਹਜਿ ਸਮਾਏ ਕਾਮਣਿ ਵਰੁ ਪਾਏ ਗੁਰਮਤੀ
ਰੰਗੁ ਲਾਏ ॥ ਇਹੁ ਸਰੀਰੁ ਕੂੜਿ ਕੁਸਤਿ
ਭਰਿਆ ਗਲ ਤਾਈ ਪਾਪ ਕਮਾਏ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ
ਬਿਨੁ ਭਗਤੀ ਮੈਲੁ ਨ ਜਾਏ ॥ ਨਾਨਕ
ਕਾਮਣਿ ਪਿਰਹਿ ਪਿਆਰੀ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਏ ॥ ੧ ॥ ਕਾਮਣਿ ਪਿਰੁ ਪਾਇਆ

worldly falsehood. But by accepting and following the Guru's message, and ridding himself of falsehood, he does not waste this life in a gamble (rather utilises life in the virtuous deeds of remembering True Name) Thus he unites with the Lord, by following the Guru's dictates, and removing all egoism from his heart. (like the woman enjoying with her spouse)

Her embellishment consists of remembering the True Name of her spouse. The person then inculcates the Lord's True Name in the heart, as an embellishment. O Nanak ! The person, who seeks Lord's True Name as his support, merges with the Lord, in the state of 'Equipoise' (like the woman seeking love of her spouse) (3)

O my beloved Lord ! Pray meet me, as I am feeling completely lost and miserable without Your company. O my Master! Without You, I cannot get sleep, neither I like to take any food or drink nor I enjoy eating or drinking. Now the food is not liked by me in your separation and I am pining for meeting you. O Lord ! How could I enjoy peace without my Lord-spouse ? So I am beseeching the Guru for arranging my union with you. O Guru ! If my prayers are acceptable by You, then pray arrange my meeting with the Lord, under any circumstances. But the Lord arranges for our unison with the Guru, as it pleases Him and then the Lord favours them with His glimpse (vision). O Nanak ! This human being is never without the (presence of) Lord spouse as neither He dies nor He goes anywhere else. (Since the Lord is everlasting; man is never without the Lord-spouse.) (4-2)

Gour'i Mahala -3 (ka'ma'n har ra's bedhi jio har kai sahej...)

The person, immersed in the love of the True Name of the Lord-spouse, gets merged with the Lord in due course, as his mind is controlled by the wonderful Lord, and the state of dual-mindedness has been completely dispelled. (His wanderings came to an end once he attained perfect peace) Thus the person, having united with the Lord, by ridding himself of his dual-mindedness through the Guru's guidance, enjoys the bliss. The body of an individual, without the Guru's guidance, is full of false and unreal vices of penance and engages himself in sinful actions to the maximum. So it is really worthwhile to worship the Lord, through the Guru's guidance, with which the Guru's Word, an embodiment of peace and tranquillity appears, as without meditation, the dirt of sins does not disappear. O Nanak ! The Lord-spouse loves the person, who rids himself of his ego. (1)

The person, who has developed love for the Lord's Will, has

ਜੀਉ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥ ਰੈਣਿ ਸੁਖਿ
ਤੀ ਜੀਉ ਅੰਤਰਿ ਉਰਿਧਾਰੇ ॥ ਅੰਤਰਿ
ਉਰਿਧਾਰੇ ਮਿਲੀਐ ਪਿਆਰੇ ਅਨਦਿਨੁ ਦੁਖੁ
ਨਵਾਰੇ ॥ ਅੰਤਰਿ ਮਹਲੁ ਪਿਰੁ ਰਾਵੇ
ਨਾਮਣਿ ਗੁਰਮਤੀ ਵੀਚਾਰੇ ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਪਿਆ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ
ਨਾਨਕ ਸਚਿ ਮਿਲੀ ਸੋਹਾਗਣਿ ਗੁਰ
ਰੋਤਿ ਅਪਾਰੇ ॥ ੨ ॥ ਆਵਹੁ ਦਇਆ
ਰੇ ਜੀਉ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥ ਕਾਮਣਿ
ਬਨਉ ਕਰੇ ਜੀਉ ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ
ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ਹਉਮੈ ਮਾਰੇ
ਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ ॥ ਜੁਗਿ ਜੁਗਿ
ਕੋ ਸਚਾ ਸੋਈ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰੇ ॥
ਨਮੁਖਿ ਕਾਮਿ ਵਿਆਪੀ ਮੋਹਿ ਸੰਤਾਪੀ
ਕਸੁ ਆਗੈ ਜਾਇ ਪੁਕਾਰੇ ॥ ਨਾਨਕ
ਨਮੁਖਿ ਥਾਉ ਨ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ
ਪਿਆਰੇ ॥ ੩ ॥ ਮੁੰਧ ਇਆਣੀ ਭੋਲੀ
ਨਗੁਣੀਆ ਜੀਉ ਪਿਰੁ ਅਗਮ ਅਪਾਰਾ ॥
ਮਾਪੇ ਮੇਲਿ ਮਿਲੀਐ ਜੀਉ ਆਪੇ
ਖਸਣਹਾਰਾ ॥ ਅਵਗਣ ਬਖਸਣਹਾਰਾ
ਨਾਮਣਿ ਕੰਤੁ ਪਿਆਰਾ ਘਟਿ ਘਟਿ ਰਹਿਆ
ਮਾਈ ॥ ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਭਾਇ ਭਗਤੀ
ਪਾਈਐ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ॥ ਸਦਾ
ਨਿਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਅਨਦਿਨੁ ਰਹੈ
ਲਵ ਲਾਈ ॥ ਨਾਨਕ ਸਹਜੇ ਹਰਿ ਵਰੁ
ਪਾਇਆ ਸਾਧਨ ਨਉ ਨਿਧਿ
ਪਾਈ ॥ ੪ ॥ ੩ ॥

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਪਾਇਆ ਸਰੁ ਸਬਲੁ ਵਰਤੈ ਜੀਉ ਕਿਉ
ਰਿ ਦੁਤਰੁ ਤਰਿਆ ਜਾਇ ॥ ਰਾਮ ਨਾਮੁ

united with the Lord, and has spent his life in peace and comfort by inculcating the Guru's Word in his heart. It is through imbibing the Guru's Word in one's heart that one could meet the Lord-spouse, and get rid of one's sufferings during day and night. Such a person, (like the woman), ponders over the Guru's teachings and enjoys the conjugal love of the Lord spouse within his heart. (within himself) Having dispelled the dual-mindedness from his heart, he partakes of the nectar of the Lord's True Name. O Nanak ! The person, who has immersed himself in Truth, through love and devotion of the Guru, finally manages to unite with the Lord-spouse. (2)

The person, who addresses himself to the beloved Lord, and seeks through prayers, His presence within his heart; the person who embellishes himself with the Guru's Word and rids himself of his ego, finally gets all his desires fulfilled through the Guru's support; and belongs to the Lord-spouse. Some Guru-minded person alone, realises the Lord, the only one being permanently established throughout the ages through deliberations of the Guru's Word. But the faithless person, who is engulfed by vices like sexual desires, and pestered by worldly love, whom should he complain? O Nanak ! The faithless person, without developing love for the Lord-spouse, could not unite with the Lord or get an honourable place in His presence. (3)

This human-being, like the woman whose spouse is very clever and unapproachable; is foolish, without any virtues when his Lord-spouse is the Greatest and (most clever) wise authority, whom none else could comprehend. When the Lord bestows the company of holy congregations then the Lord blesses us with His Grace; and pardons us of our failings; and the Lord, who is loved by the human-being as He is pervading everywhere, is attained by man. But the Lord could be attained only through the love inculcated in the heart, and by the efforts of body and soul, as per the Guru's guidance. The person, who develops constant love for the Lord, day and night, remains in ecstasy and joy of the Lord's union. O Nanak! The person who has attained the Lord effortlessly through knowledge, has merged with the Lord, the fountain-head of all virtues and wealth of the world. (4-3)

Gour'i Mahala -3 (*Maya sar sabal vartai jio kiun kar ...*)

O Lord ! In this world, Maya (the worldly falsehood) is rampant all over, playing a major role, so how could we cross this ocean of life successfully. The only way to cross this ocean would

ਕਰਿ ਬੋਧਿਥਾ ਜੀਉ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ
ਪਾਇ ॥ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਏ ਹਰਿ
ਆਪਿ ਲਘਾਏ ਇਨ ਬਿਧਿ ਦੁਤਰੁ ਤਰੀਐ
॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਵੈ
ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥ ਖਿਨ ਮਹਿ
ਰਾਮਨਾਮਿ ਕਿਲਵਿਖ ਕਾਟੇ ਭਏ ਪਵਿਤੁ
ਸਰੀਰਾ ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ
ਕੰਚਨ ਭਏ ਮਨੂਰਾ ॥ ੧ ॥ ਇਸਤਰੀ ਪੁਰਖ
ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮਨਾਮ ਕੀ ਬਿਧਿ
ਨਹੀ ਜਾਣੀ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ
ਪਿਆਰੇ ਜੀਉ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥
ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ
ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੇ ॥ ਜੋ ਆਇਆ ਸੋ ਸਭੁ
ਕੋ ਜਾਸੀ ਉਬਰੇ ਗੁਰ ਵੀਚਾਰੇ ॥ ਗੁਰਮੁਖਿ
ਹੋਵੈ ਰਾਮਨਾਮੁ ਵਖਾਣੈ ਆਪਿ ਤਰੈ ਕੁਲ
ਤਾਰੇ ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ
ਗੁਰਮਤਿ ਮਿਲੇ ਪਿਆਰੇ ॥ ੨ ॥ ਰਾਮਨਾਮ
ਬਿਨੁ ਕੋ ਬਿਰੁ ਨਾਹੀ ਜੀਉ ਬਾਜੀ ਹੈ ਸੰਸਾਰਾ
॥ ਦ੍ਰਿੜੁ ਭਗਤਿ ਸਚੀ ਜੀਉ ਰਾਮ ਨਾਮੁ
ਵਾਪਾਰਾ ॥ ਰਾਮਨਾਮੁ ਵਾਪਾਰਾ ਅਗਮ
ਅਪਾਰਾ ਗੁਰਮਤੀ ਧਨੁ ਪਾਈਐ ॥ ਸੇਵਾ
ਸੁਰਤਿ ਭਗਤਿ ਇਹ ਸਾਚੀ ਵਿਚਹੁ ਆਪੁ
ਗਵਾਈਐ ॥ ਹਮ ਮਤਿਹੀਣ ਮੂਰਖ ਮੁਗਧ
ਅੰਧੇ ਸਤਿਗੁਰਿ ਮਾਰਗਿ ਪਾਏ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵੇ ਅਨਦਿਨੁ ਹਰਿ
ਗੁਣ ਗਾਏ ॥ ੩ ॥ ਆਪਿ ਕਰਾਏ ਕਰੇ
ਆਪਿ ਜੀਉ ਆਪੇ ਸਬਦਿ ਸਵਾਰੇ ॥ ਆਪੇ

be to have the boat of Lord's True Name and with the True Guru the benefactor of all guidance, as the boatman. With the Guru as our boatman (helmsman) and with Lord's help we may be able to cross this tortuous worldly ocean of life successfully. Once we get the True Name through the Guru's Grace, we may rid ourselves of the ego and live this life as a humble person, (like a dead man). By remembering the Lord for a moment even, we cast away all our sins, and we are purified. O Nanak ! By meditating on True Name of the Lord, saviour of the world, the sinners (like the iron scrap) have been purified and converted into perfect beings (like the gold). (1)

All the men and women of the world, being engulfed in the vices like sexual desires, have not realised the value of True Name of the Lord. They have been engrossed in the love of their parents, brother, son and other relatives without realising the Lord's True Name and have wasted their lives achieving nothing, amounting to some one drowning without deep waters. Just wasting their lives for nothing, they have not realised the mode of worship of the Lord and due to their ego, they are wandering in vain from pillar to post without achieving anything. Whosoever is born in this world, has to die one day, except the one who has concentrated on the Guru's Word. The Guru-minded person, who remembers the Lord, and recites True Name, swims across this ocean successfully, and enables others as well. O Nanak ! The persons who have inculcated True Name in their hearts, have united with the Lord, through the Guru's guidance. (2)

Without True Name of the Lord, there is none else in the world, who could be a permanent feature of the world. The drama of this world is transitory which is subject to destruction; so we should inculcate only True Name of the Lord, in our hearts as our main task, but this treasure of True Name of the unattainable Lord could be had only through the Guru's guidance. The real worship lies in serving the saints of the Guru with devotion, and we could cast away our ego with this worship. The True Guru has shown the true path to us, the ignorant fools of the first water, without any intelligence. O Nanak ! The Guru-minded persons, who sing the Lord's praises always, have gained honour by remembering True Name through the Guru's guidance. (3)

The Lord Himself enables man to perform certain actions as per His Will, and then (being present within) man performs these actions, and also enables us to improve our behaviour through

ਗੁਰੁ ਆਪਿ ਸਬਦੁ ਜੀਉ ਜੁਗੁ ਜੁਗੁ
ਤ ਪਿਆਰੇ ॥ ਜੁਗੁ ਜੁਗੁ ਭਗਤ
ਰੇ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਭਗਤੀ
॥ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਆਪੇ
ਕਰਾਏ ॥ ਆਪੇ ਗੁਣਦਾਤਾ ਅਵਗੁਣ
ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥ ਨਾਨਕ ਸਦ
ਗੁਰੀ ਸਚੇ ਵਿਟਹੁ ਆਪੇ ਕਰੇ ਕਰਾਏ
॥ ੪ ॥

ਗੁਰਿਤੀ ਮਹਲਾ ੩ ॥

ਕੀ ਸੇਵਾ ਕਰਿ ਪਿਰਾ ਜੀਉ ਹਰਿਨਾਮੁ
ਏ ॥ ਮੰਵਰੁ ਦੂਰਿ ਨ ਜਾਹਿ ਪਿਰਾ
ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ॥ ਘਰਿ
ਹਰਿ ਪਾਏ ਸਦਾ ਚਿਤੁ ਲਾਏ ਸਹਜੇ
ਸੁਭਾਏ ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਖਰੀ
ਤੀ ਜਿਸ ਨੇ ਆਪਿ ਕਰਾਏ ॥ ਨਾਮੇ
ਨਾਮੇ ਜੰਮੈ ਨਾਮੇ ਮੰਨਿ ਵਸਾਏ ॥
੧ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ਪੂਰਬਿ
ਆ ਪਾਏ ॥ ੧ ॥ ਹਰਿ ਕਾ ਨਾਮੁ
ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ
ਸਨਾ ਹਰਿਰਸੁ ਚਾਖੁ ਮੁਝੇ ਜੀਉ
ਸ ਸਾਦ ਗਵਾਏ ॥ ਸਦਾ ਹਰਿਰਸੁ
ਹਰਿ ਭਾਏ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਏ
ਮੁ ਧਿਆਏ ਸਦਾ ਸੁਖੁ ਪਾਏ ਨਾਮਿ
ਲਵਲਾਏ ॥ ਨਾਮੇ ਉਪਜੈ ਨਾਮੇ ਬਿਨਸੈ
ਸਚਿ ਸਮਾਏ ॥ ਨਾਨਕ ਨਾਮੁ
ਤੀ ਪਾਈਐ ਆਪੇ ਲਏ ਲਵਾਏ ॥
ਏਹ ਵਿਡਾਣੀ ਚਾਕਰੀ ਪਿਰਾ ਜੀਉ

the Guru's guidance. The Lord is present in the form of the True Guru and also in the form of the Lord. He loves His saints throughout the ages; He Himself improves these saints whom He loves and engages them in His service. (worship)

The Lord knows our mind's feelings and Himself perceives all our actions; and enables His saints to serve Him. The Lord is the benefactor of all our virtues and rids us of all our vices by inculcating True Name in our hearts. O Nanak ! I offer myself as a sacrifice to the True Lord, who Himself is the creator and then makes the creation act according to His Will, and perform certain actions. (4-4)

Gour'i Mahala -3 (*Gur ki seva kar pira jio har...*)

O my mind ! Meditate on True Name by serving the Guru. O my soul ! Never think of any other power except remembering the True Lord; so that you may enjoy the real bliss within yourself. O my mind ! You could attain the Lord within yourself by inculcating True Name of the Lord in your heart; then you could attain honour and recognition by attaining the True Lord, embodiment of Truth.

The service of the Guru is very simple but only he can serve the Guru, whom the Lord encourages to serve; through the Guru's guidance. He should inculcate True Name in the heart, understand it and devote himself fully to meditate on it. O Nanak ! It is through True Name only that one gets honoured, but this Name is attained as per pre-destined Will of the Lord, according to our past actions. (1)

O my mind ! The Lord's True Name appears to be sweet and wonderful when you meditate on it with love and devotion. O my soul ! By discarding all other worldly pleasures, remember the Lord's True Name and taste its pleasure. O Man ! When the Lord is pleased with your virtues, you will attain Lord's True Name always and get honoured by singing His Praises. Whosoever has remembered Lord's Name with love, has enjoyed the bliss of life. It is with the help of True Name that your virtues and good deeds get pronounced while your vices are completely cast away, and by meditating on True Name, one gets merged with the True Lord. O Nanak ! One gets the gift of True Name through the Guru's guidance. Infact, the Lord Himself, in the form of a human being, remembers True Name, and next moment the Lord Himself blesses us to meditate on the True Name in the form of the Guru. (as the Lord is omni-present) (2)

ਧਨ ਛੋਡਿ ਪਰਦੇਸਿ ਸਿਧਾਏ ॥ ਦੂਜੈ ਕਿਨੈ
ਸੁਖੁ ਨ ਪਾਇਓ ਪਿਰਾ ਜੀਉ ਬਿਖਿਆ ਲੋਭਿ
ਲੁਭਾਏ ॥ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ ਭਰਮਿ
ਭੁਲਾਏ ਓਹੁ ਕਿਉਕਰਿ ਸੁਖੁ ਪਾਏ ॥
ਚਾਕਰੀ ਵਿਡਾਣੀ ਖਰੀ ਦੁਖਾਲੀ ਆਪੁ
ਵੇਚਿ ਧਰਮੁ ਗਵਾਏ ॥ ਮਾਇਆ ਬੰਧਨ
ਟਿਕੈ ਨਾਹੀ ਖਿਨੁ ਖਿਨੁ ਦੁਖੁ ਸੰਤਾਏ ॥
ਨਾਨਕ ਮਾਇਆ ਕਾ ਦੁਖੁ ਤਦੇ ਚੂਕੈ ਜਾ
ਗੁਰ ਸਬਦੀ ਚਿਤੁ ਲਾਏ ॥ ੩ ॥ ਮਨਮੁਖ
ਮੁਗਧ ਗਾਵਾਰੁ ਪਿਰਾ ਜੀਉ ਸਬਦੁ ਮਨਿ
ਨ ਵਸਾਏ ॥ ਮਾਇਆ ਕਾ ਭ੍ਰਮ ਅੰਧੁ ਪਿਰਾ
ਜੀਉ ਹਰਿ ਮਾਰਗੁ ਕਿਉ ਪਾਏ ॥ ਕਿਉ
ਮਾਰਗੁ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰ ਭਾਏ ਮਨਮੁਖਿ
ਆਪੁ ਗਣਾਏ ॥ ਹਰਿ ਕੇ ਚਾਕਰ ਸਦਾ
ਸੁਹੇਲੇ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥
ਜਿਸ ਨੇ ਹਰਿ ਜੀਉ ਕਰੇ ਕਿਰਪਾ ਸਦਾ
ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥ ਨਾਨਕ ਨਾਮੁ
ਰਤਨੁ ਜਗਿ ਲਾਹਾ ਗੁਰਮੁਖਿ ਆਪਿ
ਬੁਝਾਏ ॥ ੪ ॥ ੫ ॥

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੫ ੴ
ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਜੀਉ ਕਿਉ
ਦੇਖਾ ਪ੍ਰਭ ਦਾਤੇ ॥ ਮੇਰੇ ਮੀਤ ਸਥਾ ਹਰਿ
ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥ ਪੁਰਖੇ ਬਿਧਾਤਾ
ਏਕੁ ਸ੍ਰੀਧਰੁ ਕਿਉ ਮਿਲਹ ਤੁਝੈ ਉਡੀਣੀਆ
॥ ਕਰ ਕਰਹਿ ਸੇਵਾ ਸੀਸੁ ਚਰਣੀ ਮਨਿ
ਆਸ ਦਰਸ ਨਿਮਾਣੀਆ ॥ ਸਾਸਿ ਸਾਸਿ ਨ
ਘੜੀ ਵਿਸਰੈ ਪਲੁ ਮੂਰਤੁ ਦਿਨੁ ਰਾਤੇ ॥
ਨਾਨਕ ਸਾਰੰਗ ਜਿਉ ਪਿਆਸੇ ਕਿਉ

O my mind ! Why do you roam around in search of T
forgetting the Lord, who is within yourself ? O my mind ! No
has enjoyed bliss by running after worldly pleasures in o
mindedness and engrossed in vicious thoughts. How could
one attain peace and tranquillity by taking interest in wor
pleasures through vicious thoughts ? By discarding Lord's
Name and trying to follow some other authority (gods
goddesses) amounts to serving someone else, and losing one's
and true path. The mind never finds solace any-where, by b
engulfed by the bondage of worldly falsehood (Maya)
undergoes sufferings. O Nanak ! One can get rid of this false
of worldly pleasures (Maya) by inculcating the love of the L
feet of the Lord through the Guru's guidance. (3)

O dear soul ! You have turned your face away from the L
by behaving like a blind foolish man (without knowledge) as
have not inculcated the Guru's Word in your heart and b
engrossed in worldly pleasures, how could you find the L
True path ? How could anyone attain the True Lord, wit
pleasing the Lord, being engrossed in worldly falsehood
(behaving like a blind person in ignorance and with lac
knowledge.) ego and faithlessness, trying for self-aggrandisem
The persons, who serve the Lord, enjoy peace and bliss alwa
the lotus feet of the Guru, immersed in Lord's love. It is only t
few Guru-minded persons, blessed with the Guru's Grace,
sing the Lord's praises. O Nanak ! The Lord has bestowed s
persons with the jewel of True Name, through the Guru's G
and blessed them with the meditation of True Name in this wo
(who merge with Him) (4-5)

Rag Gour'i Mahala -5 Ik onkar satgur prasad (Merai
bairag bhaitya jio kiun...)

"The Lord sublime, Truth personified and attain
through the Guru's Grace".

O Lord-benefactor ! My heart is pining and craving for
love and for your glimpse. How could I perceive you ? O
beloved friend and Lord-Guru ! You are the benefactor and best
of all my cherished goals, and the Lord Almighty ! O Lord !
could I meet you ? You are the Lord-creator, the controller o
worldly pleasures and honour. I am only craving for a glimpse
Yours. I only wish that my hands are used for your service and

ਮੈ ਪ੍ਰਭ ਦਾਤੇ ॥ ੧ ॥ ਇਕ ਬਿਨਉ
ਜੀਉ ਸੁਣਿ ਕੰਤ ਪਿਆਰੇ ॥ ਮੇਰਾ
ਨੁ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੇਖਿ ਚਲਤ
ਤੇ ॥ ਚਲਤਾ ਤੁਮਾਰੇ
ਮੋਹੀ ਉਦਾਸ ਧਨ ਕਿਉ ਧੀਰਏ ॥
ਤ ਨਾਹ ਦਇਆਲੁ ਬਾਲਾ ਸਰਬ
ਭਰਪੂਰਏ ॥ ਪਿਰ ਦੋਸੁ ਨਾਹੀ ਸੁਖਹ
ਹਉ ਵਿਛੜੀ ਬੁਰਿਆਰੇ ॥ ਬਿਨਵੰਤਿ
ਦਇਆ ਧਾਰਹੁ ਘਰਿ ਆਵਹੁ ਨਾਹ
ਤੇ ॥ ੨ ॥ ਹਉ ਮਨੁ ਅਰਪੀ ਸਭੁ
ਅਰਪੀ ਅਰਪੀ ਸਭਿ ਦੇਸਾ ॥ ਹਉ
ਅਰਪੀ ਤਿਸੁ ਮੀਤ ਪਿਆਰੇ ਜੋ ਪ੍ਰਭ ਦੇ
ਏਸਾ ॥ ਅਰਪਿਆ ਤ ਸੀਸੁ ਸੁਥਾਨਿ
ਹਿ ਸੰਗਿ ਪ੍ਰਭੁ ਦਿਖਾਇਆ ॥ ਖਿਨ
ਸਗਲਾ ਦੂਖੁ ਮਿਟਿਆ ਮਨਹੁ
ਮਾ ਪਾਇਆ ॥ ਦਿਨੁ ਰੈਣਿ ਰਲੀਆ
ਰਾਮਣਿ ਮਿਟੇ ਸਗਲ ਅੰਦੇਸਾ ॥
ਤਿ ਨਾਨਕੁ ਕੰਤੁ ਮਿਲਿਆ ਲੋੜਤੇ
ਸਾ ॥ ੩ ॥ ਮੇਰੈ ਮਨਿ ਅਨਦੁ ਭਇਆ
ਵਜੀ ਵਾਧਾਈ ॥ ਘਰਿ ਲਾਲੁ
ਮਾ ਪਿਆਰਾ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥
ਮਾ ਤ ਲਾਲੁ ਗੁਪਾਲੁ ਠਾਕੁਰੁ ਸਖੀ
ਗਾਇਆ ॥ ਸਭ ਮੀਤ ਬੰਧਹ ਹਰਖੁ
ਆ ਦੂਤ ਥਾਉ ਗਵਾਇਆ ॥
ਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ
ਛਾਈ ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਹਜਿ
ਰੇ ਮਿਲਿਆ ਕੰਤ ਸੁਖਦਾਈ॥੪॥੧॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੇਰੇ ਊਰੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ॥
ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਜੀਉ ਸੰਤ
ਜਾਲਾ ॥ ਧਰਮਸਾਲ ਅਪਾਰ ਦੁਆਰ
ਸਦਾ ਕੀਰਤਨੁ ਗਾਵਹੇ ॥ ਜਹ ਸਾਧ

head be kept at Your lotus feet and this is how I cherish your glimpse and vision. O my Master ! How I wish that I may not forget your True Name even for a moment during day and night and I may remember you every moment! O Nanak ! I only pray to the Lord-benefactor to unite me with Himself, as I am craving for His glimpse like the papiya (bird) who is thirsty for the rain-water and can be satiated with it only. (1)

O Lord-spouse ! Pray listen to my prayer ! By seeing this worldly drama, my heart is completely captivated, how could I attain peace is my longing ? O Lord ! You are my benefactor, the greatest and perfect being, full of all virtues, greatness and bestower of Grace. O Giver of all comforts ! There is no failing on Your part, and I have been separated from You, due to my short-comings only, and sins. O Nanak ! Let the Lord shower His blessings on me, and through His Grace, make my heart as His abode ! (2)

O Lord ! I would offer my body and mind and surrender myself completely at your feet; and offer myself as a sacrifice to the Lord. O my friend! O my Master ! I would offer my head to him whosoever gives me a message about You. O my Master ! When I offered my head for sacrifice in the company of the holy saints of the Guru I got a glimpse of Your vision within me and all my sufferings ended in a moment having realised my cherished goal. Now I revel like the happy woman as all my doubts have been cleared. O Nanak ! I have attained the Lord-spouse of my choice now, whom I had been longing for. (3)

O Lord ! Now I am thrilled within me, and since the arrival of my beloved spouse in my house, I have quenched my thirst along with greetings from all over. Once I got the company of my benevolent Lord-spouse, all my friends (saints) sang the praises of the Lord, who were overjoyed with the Lord's presence, while the darkness of ignorance alongwith demons like sexual desires disappeared completely. Now my heart has blossomed forth with the joy of enjoying conjugal love with the Lord-spouse. O Nanak! Now I have attained the state of Equipose with the prospect of unity with the Lord. (4-1)

Gour'i Mahala -5 (Mohan terai uchai mandir mahal ...)

O Lord (Mohan) ! Your palace is beautiful, grand and vast, where many saints find a respectable place at Your door. O Lord-benefactor (Mohan) ! Many saints sing Your praises at Your abode (palace) and many saints, whenever they get together always remember You with admiration. O Lord Master ! Pray grant me

ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ਤਹਾ ਤੁਝਹਿ ਧਿਆਵਹੇ
॥ ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ
ਸੁਆਮੀ ਹੋਹੁ ਦੀਨ ਕ੍ਰਿਪਾਰਾ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਦਰਸ ਪਿਆਸੇ ਮਿਲਿ ਦਰਸਨ ਸੁਖੁ
ਸਾਰਾ ॥ ੧ ॥ ਮੋਹਨ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਚਾਲ
ਨਿਰਾਲੀ ॥ ਮੋਹਨ ਤੂੰ ਮਾਨਹਿ ਏਕੁ ਜੀ ਅਵਰ
ਸਭ ਰਾਲੀ ॥ ਮਾਨਹਿ ਤ ਏਕੁ ਅਲੇਖੁ ਨਾਕੁਰੁ
ਜਿਨਹਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥ ਤੁਧੁ ਬਚਨਿ
ਗੁਰ ਕੈ ਵਸਿ ਕੀਆ ਆਦਿ ਪੁਰਖੁ
ਬਨਵਾਰੀਆ ॥ ਤੂੰ ਆਪਿ ਚਲਿਆ ਆਪਿ
ਰਹਿਆ ਆਪਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪੈਜ ਰਾਖਹੁ ਸਭ ਸੇਵਕ
ਸਰਨਿ ਤੁਮਾਰੀਆ ॥ ੨ ॥ ਮੋਹਨ ਤੁਧੁ
ਸਤਸੰਗਤਿ ਧਿਆਵੈ ਦਰਸ ਪਿਆਨਾ ॥
ਮੋਹਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਤੁਧੁ ਜਪਹਿ
ਨਿਦਾਨਾ ॥ ਜਮਕਾਲੁ ਤਿਨੁ ਕਉ ਲਗੈ ਨਾਹੀ
ਜੋ ਇਕਮਨਿ ਧਿਆਵਹੇ ॥ ਮਨਿ ਬਚਨਿ
ਕਰਮਿ ਜਿ ਤੁਧੁ ਅਰਾਧਿ ਸੇ ਸਭੇ ਫਲ
ਪਾਵਹੇ ॥ ਮਲ ਮੂੜ ਮੂੜ ਜਿ ਮੁਗਧ ਹੋਤੇ
ਸਿ ਦੇਖਿ ਦਰਸੁ ਸੁਗਿਆਨਾ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਰਾਜੁ ਨਿਹਚਲੁ ਪੂਰਨ ਪੁਰਖ
ਭਗਵਾਨਾ ॥ ੩ ॥ ਮੋਹਨ ਤੂੰ ਸੁਫਲੁ ਫਲਿਆ
ਸਨੁ ਪਰਵਾਰੇ ॥ ਮੋਹਨ ਪੁਤ੍ਰ ਮੀਤ ਭਾਈ
ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ॥ ਤਾਰਿਆ ਜਹਾਨੁ
ਲਹਿਆ ਅਭਿਮਾਨੁ ਜਿਨੀ ਦਰਸਨੁ ਪਾਇਆ
॥ ਜਿਨੀ ਤੁਧ ਨੋ ਧੰਨੁ ਕਹਿਆ ਤਿਨ ਜਮੁ ਨੇ
ੜਿ ਨ ਆਇਆ ॥ ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕਥੇ
ਨ ਜਾਹੀ ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ ॥ ਬਿਨਵੰਤਿ
ਨਾਨਕ ਟੇਕ ਰਾਖੀ ਜਿਤੁ ਲਗਿ ਤਰਿਆ
ਸੰਸਾਰੇ ॥੪॥੨॥

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਲੋਕੁ ॥ ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ ਪੁਨਹ

this boon through Your Grace, of remembering You always.
Nanak ! I yearn for a glimpse of the Lord, so that with His vision
I may enjoy the perfect bliss. (1)

O Lord ! (Mohan) ! Your speech is really wonderful and Your
movements are most beautiful. You have considered the Lord
the creator while others are meaningless like the dust, before You
(O Mohan !) You have considered the Lord as the main source
authority, whose hidden power functions in all beings. You have
in your possession the sayings of Guru AmarDas and You have
controlled the Lord, through the Guru's guidance. You are physically
present in the form of Mohan and also you have gone away in the
form of Guru Amar Das; (Your presence functions all the time
with all the power with You. O Nanak ! I have sought your refuge
pray grant me this boon and save my honour ! (2)

O Mohan ! The whole congregation remembers You often
and we also seek Your glimpse. O Lord ! Whosoever remembers
You, is free from the bondage of the god of death. The persons
who meditate on You with concentration are never bothered by the
god of death, Yama. Whosoever remembers You with body and
mind, attains all the benefits of life. (like kam, mokash) The
ignorant fools, and mean persons with impure thoughts, get purified
with Your glance and vision, attaining all the knowledge. O Nanak !
The domain, Will and Brilliance of the Lord is eternal and You are
the believer in Him, O Mohan. (3)

O Mohan ! You are full of all virtues, along with all other
family members, and You have enabled all your relatives, and
friends to cross this ocean of life successfully. The persons, who
have had a glance of your vision, have got rid of their ego, and
they have been granted salvation from this world. Those, who have
congratulated You, have been freed from the clutches of Yama, the
god of death. O Lord ! The Perfect Master ! Your virtues are
limitless and beyond description by us ! O Nanak ! The Lord has
cared for our honour and saved our honour. The Lord has blessed
us with the Guru's Word, which will enable us to cross this ocean
(of life) successfully. (4-2)

Gour'i Mahala -5 Slok (Patit asankh puneet kar puneh)

Slok : O my mind ! We offer ourselves as a sacrifice to the
True Name, which purifies so many sinners. O Nanak ! The Lord

ਹ ਬਲਿਹਾਰ ॥ ਨਾਨਕ ਰਾਮਨਾਮੁ ਜਪਿ
ਵਕੋ ਤਿਨ ਕਿਲਬਿਖ ਦਾਹਨਹਾਰ ॥ ੧ ॥
ਤ ॥ ਜਪਿ ਮਨਾ ਤੂੰ ਰਾਮ ਨਰਾਇਣੁ
ਵੇਂਦਾ ਹਰਿ ਮਾਧੋ ॥ ਧਿਆਇ ਮਨਾ ਮੁਰਾਰਿ
ਦਿੰਦੇ ਕਟੀਐ ਕਾਲ ਦੁਖ ਫਾਧੋ ॥ ਦੁਖ ਹਰਣ
ਨ ਸਰਣ ਸ੍ਰੀਧਰ ਚਰਨ ਕਮਲ ਅਰਾਧੀਐ
ਜਮਪੰਥੁ ਬਿਖੜਾ ਅਗਨਿ ਸਾਗਰੁ ਨਿਮਖ
ਮਰਤ ਸਾਧੀਐ ॥ ਕਲਿ ਮਲਹ ਦਹਤਾ ਸੁਖੁ
ਤਾ ਦਿਨਸੁ ਰੈਣਿ ਅਰਾਧੋ ॥ ਬਿਨਵੰਤਿ
ਨਕ ਕਰਹੁ ਕਿਰਪਾ ਗੋਪਾਲ ਗੋਬਿੰਦ ਮਾਧੋ
੨ ॥ ਸਿਮਰਿ ਮਨਾ ਦਾਮੋਦਰੁ ਦੁਖਹਰੁ ਭੈ
ਨੁ ਹਰਿ ਰਾਇਆ ॥ ਸ੍ਰੀਰੰਗੋ ਦਇਆਲ
ਹਰੁ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਆ ॥
ਅਤਿ ਵਛਲ ਪੁਰਖ ਪੂਰਨ ਮਨਹਿ ਚਿੰਦਿਆ
ਤੀਐ ॥ ਤਮ ਅੰਧ ਕੂਪ ਤੇ ਉਧਾਰੈ ਨਾਮੁ
ਵਸਾਈਐ ॥ ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ
ਜਨ ਗੁਣ ਅਨਿਕ ਭਗਤੀ ਗਾਇਆ ॥
ਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ
ਰਾਇਆ ॥ ੨ ॥ ਚੇਤਿ ਮਨਾ ਪਾਰਬ੍ਰਹਮੁ
ਮੇਸਰੁ ਸਰਬ ਕਲਾ ਜਿਨਿ ਧਾਰੀ ॥
ਣਾਮੈ ਸਮਰਥੁ ਸੁਆਮੀ ਘਟ ਘਟ ਪ੍ਰਾਣ
ਾਰੀ ॥ ਪ੍ਰਾਣ ਮਨ ਤਨ ਜੀਅ ਦਾਤਾ
ਤਿ ਅਗਮ ਅਪਾਰੋ ॥ ਸਰਣਿ ਜੋਗੁ ਸਮਰਥੁ
ਨੁ ਸਰਬ ਦੇਖ ਬਿਦਾਰੋ ॥ ਰੋਗ ਸੋਗ ਸਭਿ
ਬਿਨਸਹਿ ਜਪਤ ਨਾਮੁ ਮੁਰਾਰੀ ॥
ਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸਮਰਥ ਸਭ
ਧਾਰੀ ॥ ੩ ॥ ਗੁਣ ਗਾਉ ਮਨਾ ਅਚੁਤ
ਬਨਾਸੀ ਸਭ ਤੇ ਉਚ ਦਇਆਲਾ ॥
ਭਰੁ ਦੇਵਨ ਕਉ ਏਕੈ ਸਰਬ ਕਰੈ

Name is powerful and bright (shining) like the fire and burns away all our sins like the straw of grass. (The fire of Name burns all our sins.)

Chhant : O my mind ! Remember the True Name of the Lord, Gobind, who is the Master of the whole world. O my mind ! Remember the Lord, the destroyer of our ego; and harbinger of peace and salvation; which will break the shackles of your death (god of death) and free you from its bondage. Remember the Lord who destroys the sufferings of the poor, who seek refuge at His lotus feet; we should remember the lotus feet of the Master of Nature. We could cross and make simpler the arduous path of the god of death and the worldly ocean of fire by simply remembering the Lord's True Name once for a moment even. O my mind ! Remember the Lord's Name day and night which could burn away all our sins and purify our (mind) heart. O Nanak ! Let us pray to the Lord to bless us with His Grace. (and protect us from worldly falsehood.) (1)

O my mind ! Let us remember the Lord, who creates and controls Nature, who destroys all our sufferings, and who dispels all our fear-complex. The Lord, who creates joy and bliss in Nature, who is the most wonderful benefactor and who protects His saints from the beginning and this has been His Programme all through; let us remember Him. We could get our desires fulfilled by remembering the Lord, who is Perfect, (in all respects) Protector of the saints, when we inculcate His True Name in our hearts. Then He protects us from this world, which is like a blind (dark deep) well. Many people, including gods, sidhas, munis, singers of gods and many saints sing the praises of the Lord. O Nanak ! Let us pray to the Lord-enlightener, to bless us with His Grace. (2)

O my mind ! Remember the Lord creator, whose latent power functions in all beings; the Lord Almighty pervades all the bodies, being the source of life. O my mind ! The Lord is the greatest, limit less, and the benefactor of our body and soul and protects those, who seek His help and ends the sufferings of all the beings seeking His refuge.

By meditating on Lord's True Name, we rid ourselves of all our ills, sufferings and failings. O Nanak ! Let us pray to the Lord Almighty to bestow us with His Grace. (3)

O my mind ! Let us sing the Praises of the Lord, who is ever-existent (eternal), beyond destruction (death) and the greatest benefactor; who sustains the whole creation and is the only Lord, providing everything to all beings. The Lord is the greatest

ਖੋਜਿ ਲਹਉ ਹਰਿ ਸੰਤ ਜਨਾ ਸੰਗੁ ਸੰਮ੍ਰਿਥ
 ਪੁਰਖ ਮਿਲਾਏ ॥ ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ
 ਸੁਰਿ ਜਨੁ ਸੁਖਦਾਤਾ ਸੇ ਵਡਭਾਗੀ ਮਾਏ ॥
 ੩ ॥ ਸਖੀ ਨਾਲਿ ਵਸਾ ਅਪੁਨੇ ਨਾਹ ਪਿਆਰੇ
 ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਸੰਗਿ ਹਿਲਿਆ ॥
 ਸੁਣਿ ਸਖੀਏ ਮੇਰੀ ਨੀਦ ਭਲੀ ਮੈ

of the lotus-feet of the Lord like an ascetic
 unite with the Lord in the company of the
 who will enable us to meet the Lord Almighty
 saintly persons who have got the company
 get united with the Lord-benefactor, Lord
 fortunate, (O mother !) (3)

O friend ! Now I always remain in the
 Lord-spouse as my body and mind (soul)
 to Him. O friend ! Now I can relax and enjoy

ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ
॥ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ
ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ ਨਮਸਕਰਾ ॥ ੧ ॥
ਸਲੋਕੁ ॥ ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ

also cross this ocean of life successfully. O Nanak !
listen to me that the Guru is the Lord and the Lord
(Lord resides in the Guru) I offer myself as a sacrifice
Guru and the Lord, all in one. (Guru Arjan Dev sa
and Guru Nanak, His Predecessor)(1)

Slok (*apeh kia kara'ya apai karnai jog.....*)

The Lord has created this Universe from H

ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ ॥ ਨਾਨਕ ਏਕੋ ਰਵਿ
ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥ ੧ ॥

ਪਉੜੀ ॥ ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ
॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥ ਆਪਹਿ
ਸੁੰਨ ਆਪਹਿ ਸੁਖ ਆਸਨ ॥ ਆਪਹਿ ਸੁਨਤ
ਆਪ ਹੀ ਜਾਸਨ ॥ ਆਪਨ ਆਪੁ ਆਪਹਿ
ਉਪਾਇਓ ॥ ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ
॥ ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲਾ ॥ ਲਖੀ
ਨ ਜਾਈ ਨਾਨਕ ਲੀਲਾ ॥ ੧ ॥ ਕਰਿ ਕਿਰਪਾ
ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ ਤੇਰੇ ਸੰਤਨ ਕੀ ਮਨੁ
ਹੋਇ ਰਵਾਲਾ ॥ ਰਹਾਉ ॥

ਸਲੋਕੁ ॥ ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ
ਸਰਗੁਨ ਏਕ ॥ ਏਕਹਿ ਏਕ ਬਖਾਨਨੈ ਨਾਨਕ
ਏਕ ਅਨੇਕ ॥ ੧ ॥

ਪਉੜੀ ॥ ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥
ਏਕਹਿ ਸੂਤਿ ਪਰੇਵਨਹਾਰਾ ॥ ਭਿੰਨ ਭਿੰਨ
ਤ੍ਰੈਗੁਣ ਬਿਸਥਾਰੰ ॥ ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ
ਦ੍ਰਿਸਟਾਰੰ ॥ ਸਗਲ ਭਾਤਿ ਕਰਿ ਕਰਹਿ
ਉਪਾਇਓ ॥ ਜਨਮ ਮਰਨ ਮਨ ਮੋਹੁ
ਬਢਾਇਓ ॥ ਦੁਹੁ ਭਾਤਿ ਤੇ ਆਪਿ
ਨਿਰਾਰਾ ॥ ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥

Lord is enabling the human beings perform various functions in this world. O Nanak ! The Lord pervades all forms of life and everywhere, as there is none other than Him in the world nor ever would there be any one like Him. (1)

Pouri : Our salutations to the Lord-Perfect in the form of the Guru ! The Lord who is formless in all the three ages- Past, Present and Future; and is beyond Death or Destruction. Before this creation of the Universe, the Lord was in silent concentration and Meditation, and there was nothing else around Him; and was in complete peace and tranquillity. (He pervades at different times in different forms).

He Himself listens to His Praises, then created this universe from Himself (single form) being the father and mother (both) of this Universe.

He Himself is in non-physical form and also in the greatest form of creation. O Nanak ! This drama of creation of the world is beyond description and none could ever attempt it. (1)

O Master ! Benefactor of all helpless people ! Pray grant us this favour so that our mind could be yearning for the dust of the lotus-feet of Your saints. (with which we could unite with You) (Pause)

Slok (*Nirankar akar a'ap Nirgun' sargun ek....*)

The Lord Himself is formless and then pervades in the Universe in various physical forms. The Lord is free from all forms of creation in the Universe and at the same time, He is the Maker (creator) of all creation in different forms. O Nanak ! The one and only one Lord appears in various forms in the Universe, and everyone has described Him as the one and only one Force, (power) being omni-present. (1)

Pour'i :- O Guru-minded person ! The Lord had created this universe with one word "Oang" and then made everyone follow one form of discipline. With the spread of the three pronged activities in the world i.e. power- lust, greed and peace were the three qualities developed; and then the Lord appeared in His Physical form in this world in the form of Nature. (Men and other beings)

All forms of life like animals, birds, human beings, and trees (vegetable world) were created by the Lord, and then He started the cycle of births and deaths by creating the love of the worldly falsehood (Maya) but keeping Himself aloof from this cycle. O Nanak ! The Lord is limitless, and none could ever gauge the vastness of His creation as it is beyond our comprehension. (2)

ਸਲੋਕੁ ॥ ਸੇਈ ਸਾਹਿ ਭਗਵੰਤ ਸੇ ਸਚੁ ਸੋਧੈ
ਹਰਿ ਰਾਸਿ ॥ ਨਾਨਕ ਸਚੁ ਸੁਚਿ ਪਾਈਐ
ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ ॥ ੧ ॥

ਪਵਤੀ ॥ ਸਸਾ ਸਤਿ ਸਤਿ ਸਤਿ ਸੋਊ ॥
ਸਤਿਪੁਰਖ ਤੇ ਭਿੰਨ ਨ ਕੋਊ ॥ ਸੋਊ ਸਰਨਿ
ਪਰੈ ਜਿਹਪਾਯੰ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਨ
ਗਾਇ ਸੁਨਾਯੰ ॥ ਸੰਸੈ ਭਰਮੁ ਨਹੀ ਕਛੁ
ਬਿਆਪਤ ॥ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤਾਹੂ ਕੋ ਜਾਪਤ
॥ ਸੋ ਸਾਧੂ ਇਹ ਪਹੁਚਨਹਾਰਾ ॥ ਨਾਨਕ ਤਾ
ਕੈ ਸਦ ਬਲਿਹਾਰਾ ॥ ੩ ॥

ਸਲੋਕੁ ॥ ਧਨੁ ਧਨੁ ਕਹਾ ਪੁਕਾਰਤੇ ਮਾਇਆ
ਮੋਹ ਸਭ ਕੂਰ ॥ ਨਾਮ ਬਿਹੁਨੇ ਨਾਨਕ ਹੋਤ
ਜਾਤ ਸਭੁ ਧੂਰ ॥ ੧ ॥

ਪਵਤੀ ॥ ਧਧਾ ਧੂਰਿ ਪੁਨੀਤ ਤੇਰੇ ਜਨੁਆ
॥ ਧਨਿ ਤੇਊ ਜਿਹ ਰੁਚ ਇਆ ਮਨੁਆ ॥
ਧਨੁ ਨਹੀ ਬਾਛਹਿ ਸੁਰਗ ਨ ਆਛਹਿ ॥
ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਸਾਧ ਰਜ ਰਾਚਹਿ ॥
ਧੰਧੇ ਕਹਾ ਬਿਆਪਹਿ ਤਾਹੂ ॥ ਜੋ ਏਕ
ਛਾਡਿ ਅਨ ਕਤਹਿ ਨ ਜਾਹੂ ॥ ਜਾ ਕੈ ਹੀਐ
ਦੀਓ ਪ੍ਰਭ ਨਾਮ ॥ ਨਾਨਕ ਸਾਧ ਪੂਰਨ
ਭਗਵਾਨ ॥ ੪ ॥

ਸਲੋਕੁ ॥ ਅਨਿਕ ਭੇਖ ਅਰੁ ਭਿਆਨ
ਧਿਆਨ ਮਨ ਹਠਿ ਮਿਲਿਅਉ ਨ ਕੋਇ ॥

Slok (*sayee sa'h bhagwant se' sach sanpai har raas.....*)

The saints, who possess the limitless treasure of True Name and knowledge of the Lord, are the real wealthy and rich persons in the world.

O Nanak ! We could realise Truth and purity in their company only, as these qualities are only possessed by them.

Pouri : The alphabet, (s) sassa tells us that the Lord is always sach (Truth) throughout all the ages (Present, Past & future) and remains aloof in His ecstasy.

There is no other power except the True Lord; and those persons who seek refuge at the lotus feet of the Lord, who are brought to this path by the supreme power itself. Such persons remember the Lord at heart and sing the Lord's praises to others. (with their tongue) Such saints are not affected by any fears or doubts, as they have been enlightened by the light of knowledge of the Lord; and they are able to unite with the Lord. O Nanak ! I offer myself as a sacrifice to such saints always. (3)

Slok (*Dhan dhan kaha pukartai ma'ya moh sab koor.....*)

O Worldly beings ! Why are you craving for more and more wealth all the time ? This love for (Maya) worldly pleasures and wealth is all transient and false (short-lived). O Nanak ! All the greatest of men, without the gift of True Name, are seen mingled with dust in the end.(1)

Pour'i : (with the alphabet of dhada word the message is)

O Lord Master ! The dust of Your saints' lotus feet is pure and makes us purified ; and blessed are the persons, who desire for the dust of the lotus feet of Your saints in their minds. Those persons, who are desirous of attaining the treasure of True Name, are neither keen to go to Heaven nor to collect the worldly wealth. They are only interested and develop love for the dust of the lotus feet of Your saints.

O Brother ! Such Guru-minded persons are not bothered by worldly engagements or actions, as they are only attracted towards the Lord and do not run after other things. O Nanak ! The Guru-minded persons, who inculcate only Lord's True Name in their hearts, through the Guru's guidance, become an embodiment of the Lord Himself in the end. (4)

Slok (*Anik bhaikh or gyan dhyan man hath milio na koi ai....*)

Nobody has ever attained the Lord by various formal observances like meditation, worship, or by acquiring knowledge

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਭਗਤੁ ਭਿਆਨੀ

ਸੋਇ ॥ ੧ ॥

ਪਉੜੀ ॥ ਛੰਡਾ ਭਿਆਨੁ ਨਹੀ ਮੁਖ ਬਾਤਉ

॥ ਅਨਿਕ ਜੁਗਤਿ ਸਾਸਤ੍ਰ ਕਰਿ ਭਾਤਉ ॥

ਭਿਆਨੀ ਸੋਇ ਜਾ ਕੈ ਦ੍ਰਿੜ ਸੋਊ ॥ ਕਹਤ

ਸੁਨਤ ਕਛੁ ਜੋਗੁ ਨ ਹੋਊ ॥ ਭਿਆਨੀ ਰਹਤ

ਆਗਿਆ ਦ੍ਰਿੜ ਜਾ ਕੈ ॥ ਉਸਨ ਸੀਤ

ਸਮਸਰਿ ਸਭ ਤਾ ਕੈ ॥ ਭਿਆਨੀ ਤਤੁ

ਗੁਰਮੁਖਿ ਬੀਚਾਰੀ ॥ ਨਾਨਕ ਜਾ ਕਉ

ਕਿਰਪਾ ਧਾਰੀ ॥ ੫ ॥

ਸਲੋਕੁ ॥ ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ

ਬਿਨੁ ਬੂਝੇ ਪਸੁ ਢੋਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ

ਬੂਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥ ੧ ॥

ਪਉੜੀ ॥ ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ

ਆਇਆ ॥ ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ

ਮਾਇਆ ॥ ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ

ਕਰਤੇ ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ

॥ ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥

ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥ ਧਾਰਹੁ

ਕਿਰਪਾ ਜਿਸਹਿ ਗੁਸਾਈ ॥ ਇਤ ਉਤ

ਨਾਨਕ ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ ॥ ੬ ॥

ਸਲੋਕੁ ॥ ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ

ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ ॥ ਆਵਨ ਜਾਨਾ

or by penance of different types. O Nanak ! The person, who is blessed with the Lord's Grace, becomes a truly learned man. (1)

Pouri : (By alphabet ga'nga) By delivering discourses only, one does not acquire true knowledge; even though one may adopt different postures and perform certain actions or by studying Shastras one talks of great knowledge, it is all a wasteful and futile effort. (one may perform actions according to Shastras, but one does not acquire true knowledge) The person, who inculcates the love of the True Lord in his heart, is a true Gyani or learned person. By talking or listening to religious talks, one does not become a Yogi. O Brother ! The real qualities of a learned person are that he follows the Lord's Will or dictates of the Lord with complete self surrender, and he never feels any difference between heat or cold and pain or joy, are equal to him. The person, who considers the True image of the Lord, and perceives Lord everywhere, through the Guru's guidance, is a real Guru-minded and learned man.

O Nanak ! The Guru-minded person, who is bestowed with Lord's Grace, is a true Gyani or learned person. (5)

Slok (A'van aiye srist meh bin bujhai pas dho'r.....)

Man's life in this world, without understanding the Lord's secrets, and his birth and death is just like an animal who is born in this world just to die, (after sometime) that is without any purpose.

O Nanak ! The person, who is born in this world with good fortune and is pre-destined with performing virtuous deeds, realises the Lord through the Guru's guidance. (1)

Pouri : It is rather strange to note that Man, who was born in this world just to remember and meditate on the Lord's True Name, got engrossed in worldly pleasures (Maya) from the birth itself. When in the mother's womb in an (upside down) awkward position, the child remembered the Lord every moment of stay there, but on being born in this world he gets involved in all other (worldly) things.

He totally forgets the Lord who bestowed upon him all the blessings of life, but instead gets engrossed in mother, father, wife and son who are going to desert him soon. O Nanak ! Whosoever is blessed by the Lord's Grace, does not forget the Lord here or hereafter; so we should always seek His Grace. (6)

Slok (A'vat hukam bina's hukam agya bhin na koiai)

Man is born according to Lord's Will and faces death also as per His Will; as there is none working outside the orbit of Lord's

ਤਿਹ ਮਿਟੈ ਨਾਨਕ ਜਿਹ ਮਨਿ
ਸੋਇ ॥ ੧ ॥

ਪਉੜੀ ॥ ਏਉ ਜੀਅ ਬਹੁਤੁ ਗ੍ਰਥ ਵਸੇ
॥ ਮੋਹ ਮਗਨ ਮੀਨ ਜੋਨਿ ਫਾਸੇ ॥ ਇਨਿ
ਮਾਇਆ ਤ੍ਰੈ ਗੁਣ ਬਸਿ ਕੀਨੇ ॥ ਆਪਨ
ਮੋਹ ਘਟੇ ਘਟਿ ਦੀਨੇ ॥ ਏ ਸਾਜਨ ਕਛੁ
ਕਹਹੁ ਉਪਾਇਆ ॥ ਜਾ ਤੇ ਤਰਉ ਬਿਖਮ
ਇਹ ਮਾਇਆ ॥ ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ
ਮਿਲਾਏ ॥ ਨਾਨਕ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਮਾਏ
॥ ੭ ॥

ਸਲੋਕੁ ॥ ਕਿਰਤ ਕਮਾਵਨ ਸੁਭ ਅਸੁਭ
ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ॥ ਪਸੁ ਆਪਨ
ਹਉ ਹਉ ਕਰੈ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਕਹਾ
ਕਮਾਤਿ ॥੧॥

ਪਉੜੀ ॥ ਏਕਹਿ ਆਪਿ ਕਰਾਵਨਹਾਰਾ ॥
ਆਪਹਿ ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ ॥ ਇਆ ਜੁਗ
ਜਿਤੁ ਜਿਤੁ ਆਪਹਿ ਲਾਇਓ ॥ ਸੋ ਸੋ ਪਾਇਓ
ਜੁ ਆਪਿ ਦਿਵਾਇਓ ॥ ਉਆ ਕਾ ਅੰਤੁ ਨ
ਜਾਨੈ ਕੇਉ ॥ ਜੇ ਜੇ ਕਰੈ ਸੋਉ ਫੁਨਿ ਹੋਉ ॥
ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ ॥ ਨਾਨਕ
ਆਪਿ ਸਵਾਰਨਹਾਰਾ ॥੮॥

ਸਲੋਕੁ ॥ ਰਾਹਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ਕੁਸਮ
ਰੰਗ ਬਿਖ ਸੋਰ ॥ ਨਾਨਕ ਤਿਹ ਸਰਨੀ ਪਰਉ
ਬਿਨਸਿ ਜਾਇ ਮੈ ਮੋਰ ॥ ੧ ॥

ਪਉੜੀ ॥ ਰੇ ਮਨ ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ
ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ ॥ ਜਿਹ ਬਿਧਿ ਕਤਹੁ

Will. O Nanak ! The person, who inculcates the Lord's love in his heart, rids himself of the cycle of births and deaths. (1)

Pour'i : Man takes the human form after passing through various forms of life, (in the cycle of rebirths) and he undergoes the torture of this cycle due to his ignorance, being engrossed in the love of worldly pleasures and vices. This Maya (worldly falsehood) has subjected all human beings to its three-pronged activity (lust for power, greed and peace) with love for worldly pleasures.

O my friend ! (dear Guru)! Pray tell me some simpler method of crossing this difficult and tortuous ocean of Maya ! O Nanak! The person who is blessed with the company of holy saints through the Grace of the Lord, steers clear of this worldly falsehood (Maya). (7)

Slok (*Kirat kamavan su'bh asu'bh kinai tin prabh aap*)

The Lord Himself has created good or bad deeds for the human beings, while man behaves like an animal and feels proud and boasts about certain achievements, as if performed by him, thus resulting in man's sufferings. O Nanak ! Man is not capable of doing anything without the support of the Lord. (as Lord enables man to perform certain functions). (1)

Pour'i : The Lord is the only power behind man's doings in performing various functions and the Lord only creates sins and virtues and then Himself ordains man towards performing those deeds. Man gets only what Lord bestows on him and performs those deeds as directed by the Lord. Infact, none knows the extent of Lord's Greatness, as He is beyond our comprehension. Whatever Lord Wills, man proceeds accordingly; the whole universe took birth from the Lord with all its vastness. O Nanak ! The Lord is responsible Himself for protection of Mankind or other beings and maintains His creation, as it pleases Him. (8)

Slok (*Raach rehai banita binod kusum rung bikh soar.....*)

The persons who are enamoured by the false love and charms of the woman fail to realise that these pleasures are temporary and short-lived, like the kusumbh flower, which vanishes (withers) within no time. O Nanak ! Let us seek refuge at the Lord's lotus feet so that we may get rid of (I -am-ness) our ego and personal pride. (1)

Pour'i : O my mind ! All the worldly possessions, except the Lord's love, in which you develop love, involve you in the

ਨ ਛੂਟੀਐ ਸਾਕਤ ਤੇਉ ਕਮਾਹਿ ॥ ਹਉ
ਹਉ ਕਰਤੇ ਕਰਮ ਰਤ ਤਾ ਕੇ ਭਾਰੁ ਅਵਾਰ
॥ ਪ੍ਰੀਤਿ ਨਹੀ ਜਉ ਨਾਮ ਸਿਉ ਤਉ ਏਉ
ਕਰਮ ਬਿਕਾਰ ॥ ਬਾਧੇ ਜਮ ਕੀ ਜੇਵਰੀ
ਮੀਠੀ ਮਾਇਆ ਰੰਗ ॥ ਭ੍ਰਮ ਕੇ ਮੋਹੇ ਨਹ
ਬੁਝਹਿ ਸੋ ਪ੍ਰਭੁ ਸਦਹੁ ਸੰਗ ॥ ਲੇਖੈ ਗਣਤ
ਨ ਛੂਟੀਐ ਕਾਚੀ ਭੀਤਿ ਨ ਸੁਧਿ ॥ ਜਿਸਹਿ
ਬੁਝਾਏ ਨਾਨਕਾ ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ
ਬੁਧਿ ॥ ੯ ॥

ਸਲੋਕੁ ॥ ਟੂਟੇ ਬੰਧਨ ਜਾਸੁ ਕੇ ਹੋਆ ਸਾਧੂ
ਸੰਗੁ ॥ ਜੋ ਰਾਤੇ ਰੰਗ ਏਕ ਕੈ ਨਾਨਕ ਗੂੜਾ
ਰੰਗੁ ॥ ੧ ॥

ਪਉੜੀ ॥ ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ
॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥ ਰੇ
ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਉ ॥ ਆਉ ਬੈਠੁ
ਆਦਰੁ ਸੁਭ ਦੇਉ ॥ ਉਆ ਮਹਲੀ ਪਾਵਹਿ
ਤੂ ਬਾਸਾ ॥ ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ
॥ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਧੁਰਿ ਜਾ ਕੈ ॥
ਹਰਿ ਸੰਪੈ ਨਾਨਕ ਘਰਿ ਤਾ ਕੈ ॥ ੧੦ ॥

ਸਲੋਕੁ ॥ ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ
ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ ॥ ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧ
ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ ॥ ੧ ॥

ਪਉੜੀ ॥ ਲਲਾ ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ
॥ ਅਹੰਬੁਧਿ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥ ਇਆ

bondage of worldly falsehood. So the foolish man, lover of worldly pleasures, is always engrossed in such actions, which keep him bound to those shackles; and feels proud of his greatness, wealth or caste. Some people take lot of care in performing various actions and they suffer under the weight of these actions as without Lord's love all other actions give birth to vices and sufferings. The persons, engrossed in vicious deeds, get entangled in the bondage of Yama (god of death). The worldly falsehood (Maya) and pleasures appear to be charming and sweet, but they lead man to the bondage of Yama. The ignorant persons do not realise that the omni-present Lord is always beside us. In fact, there is no count of our sins and vices, (being unlimited), and our impure body can never be made pure just as a wall of mud can never be washed and purified. O Nanak ! The Guru-minded person, who is bestowed with Lord's blessings and made to realise the truth, can only appreciate it. (9)

Slok (*Tootai bandhan jaas kai hoa sadhu sung.....*)

The person, who is fortunate to get into the company of holy saints, rids himself of all the shackles of his previous actions like sexual desires . O Nanak ! The persons, who are completely immersed in the love of the Lord, enjoy the bliss of life. (with True Name) (1)

Pour'i : - (Alphabet (R) rara says) Imbibe the Lord's love in your heart, with your mind attuned to the Lord, and then recite the True Name with your tongue.

Then you will be received with honour in the Lord's court and no one will address you with disdain. All will receive you with dignity and respect and honour you midst them-selves. Then you will find your abode in the Lord's palace and rid yourself of the cycle of births and deaths. O Nanak ! The person, who is blessed from the beginning with good fortunes and is pre-destined to be virtuous, will perceive the Lord's presence within himself, having inculcated the Lord's love in his heart. (10)

Slok (*Lalach jhooth, bikar moh biapat moorai andh.*)

The foolish man like a blind person, is engulfed in vices like falsehood, worldly love, and greed. O Nanak ! All the worldly pleasures, which are full of dirt and filth, have interested man and bound him to the love of worldly falsehood. (1)

Pour'i : (Alphabet lala (L) says) The persons, who are completely engrossed in the poison of Maya (worldly pleasures)

ਮਾਇਆ ਮਹਿ ਜਨਮਹਿ ਮਰਨਾ ॥ ਜਿਉ
ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ ॥ ਕੋਉ
ਉਨ ਨ ਕੋਉ ਪੂਰਾ ॥ ਕੋਉ ਸੁਖਰੁ ਨ ਕੋਉ
ਮੂਰਾ ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ
ਲਗਨਾ ॥ ਨਾਨਕ ਨਾਕੁਰ ਸਦਾ
ਅਲਿਪਨਾ ॥੧੧॥

ਸਲੋਕੁ ॥ ਲਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ਪ੍ਰਭ
ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ॥ ਦੂਸਰ ਨਾਹੀ
ਅਵਰ ਕੇ ਨਾਨਕ ਬੇਪਰਵਾਹ ॥ ੧ ॥

ਪਉੜੀ ॥ ਲਲਾ ਤਾ ਕੈ ਲਵੈ ਨ ਕੋਉ ॥
ਏਕਹਿ ਆਪਿ ਅਵਰ ਨਹ ਹੋਉ ॥ ਹੋਵਨਹਾਰੁ
ਹੋਤ ਸਦ ਆਇਆ ॥ ਉਆ ਕਾ ਅੰਤੁ ਨ
ਕਾਹੂ ਪਾਇਆ ॥ ਕੀਟ ਹਸਤਿ ਮਹਿ ਪੂਰ
ਸਮਾਨੇ ॥ ਪ੍ਰਗਟ ਪੁਰਖ ਸਭ ਠਾਉ ਜਾਨੇ ॥
ਜਾ ਕਉ ਦੀਨੇ ਹਰਿ ਰਸੁ ਅਪਨਾ ॥ ਨਾਨਕ
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ ॥੧੨॥

ਸਲੋਕੁ ॥ ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ
ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ ॥ ਨਾਨਕ ਧਨਿ
ਧਨਿ ਧੰਨਿ ਜਨ ਆਏ ਤੇ ਪਰਵਾਣੁ ॥੧੩॥

ਪਉੜੀ ॥ ਆਇਆ ਸਫਲ ਤਾਹੂ ਕੇ
ਗਨੀਐ ॥ ਜਾਸੁ ਰਸਨ ਹਰਿ ਹਰਿ ਜਸੁ
ਭਨੀਐ ॥ ਆਇ ਬਸਹਿ ਸਾਧੂ ਕੈ ਸੰਗੇ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗੇ ॥ ਆਵਤ
ਸੋ ਜਨੁ ਨਾਮਹਿ ਰਾਤਾ ॥ ਜਾ ਕਉ ਦਇਆ
ਮਇਆ ਬਿਧਾਤਾ ॥ ਏਕਹਿ ਆਵਨ ਫਿਰਿ

and are immersed in the worldly vices, consider themselves as wealthy and are intoxicated in the ego of worldly possessions. Man suffers through the pangs of the cycle of births and deaths being involved in Maya, though man has to follow the Lord's Will and function accordingly. No one is either perfect or totally imperfect (empty) neither one is intelligent nor one is a fool. O Lord ! As it pleases You, man gets interested in those deeds which You have willed for him. O Nanak ! The Lord Himself abides as distinct, distant and aloof from all the worldly beings like the sky. (11)

Slok (*Lal gopal gobind prabh gehar ghambir athah ...*)

The Lord, who is the creator and sustainer of this wonderful Universe, is established in His position, and is unfathomable and beyond our comprehension. O Nanak ! There is only one Lord who is carefree and none else is equal to Him. (1)

Pour'i : (Lala alphabet 'L' says) There is none else equal to the Lord; the Lord is ever-existent and is the cause of all creation and no one has been able to gauge His depth. The Lord is pervading everywhere like the sky spread over everywhere and is present in the smallest worm to the mighty elephant, in equal measure.

We should realise the omni-presence of the Lord in physical form even. The person, who enjoys the bliss of True Name and the taste of the nectar of True Name, is really fortunate.

O Nanak ! Such a Guru-minded person has engaged himself in meditation of True Name, thus enjoying the perfect bliss. (12)

Slok (*Atam ras jeh jania har rung sehjai maan...*)

The person, who has enjoyed the bliss and joy of meeting the Lord in his heart, (inner-self) feels the joy of unison with the Lord, within himself, (effortlessly). O Nanak ! Blessed are the persons and welcome is their life in this world as their presence in this world is really acclaimed, and accounted for as fruitful. (1)

Pour'i : The person, who sings the praises of the Lord with his tongue, is considered having lived a fruitful life. Those persons, who find the company of the holy saints, always remember the Lord's Name with love and devotion. The person, who is engaged in meditation of True Name from his very birth, really spends his life usefully and this has been made possible with Lord's Grace being showered on him. He takes birth in this world once only, as he escapes the torture of going through the cycle of births and

ਜੋਨਿ ਨ ਆਇਆ ॥ ਨਾਨਕ ਹਰਿ ਕੈ ਦਰਸਿ
ਸਮਾਇਆ ॥ ੧੩ ॥

ਸਲੋਕੁ ॥ ਯਾਸੁ ਜਪਤ ਮਨਿ ਹੋਇ ਅਨੰਦੁ
ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ ॥ ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ
ਬੁਝੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਉ ॥੧॥

ਪਉੜੀ ॥ ਯਯਾ ਜਾਰਉ ਦੁਰਮਤਿ ਦੇਉ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਸੁਖ ਸਹਜੇ ਸੋਊ ॥ ਯਯਾ
ਜਾਇ ਪਰਹੁ ਸੰਤ ਸਰਨਾ ॥ ਜਿਹ ਆਸਰ
ਇਆ ਭਵਜਲੁ ਤਰਨਾ ॥ ਯਯਾ ਜਨਮਿ ਨ
ਆਵੈ ਸੋਊ ॥ ਏਕ ਨਾਮ ਲੇ ਮਨਹਿ ਪਰੋਊ
॥ ਯਯਾ ਜਨਮੁ ਨ ਹਾਰੀਐ ਗੁਰ ਪੂਰੇ ਕੀ
ਟੇਕ ॥ ਨਾਨਕ ਤਿਹ ਸੁਖੁ ਪਾਇਆ ਜਾ ਕੈ
ਹੀਅਰੈ ਏਕ ॥੧੪॥

ਸਲੋਕੁ ॥ ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ
ਈਤ ਉਤ ਕੇ ਮੀਤ ॥ ਗੁਰਿ ਪੂਰੈ
ਉਪਦੇਸਿਆ ਨਾਨਕ ਜਪੀਐ ਨੀਤ ॥੧॥

ਪਉੜੀ ॥ ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਤਾਸੁ ਕਉ
ਜੋ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ਇਹ ਬਿਖਿਆ
ਦਿਨ ਚਾਰਿ ਛਿਅ ਛਾਡਿ ਚਲਿਓ ਸਭੁ
ਕੋਇ ॥ ਕਾ ਕੋ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ ॥
ਗਿਹੁ ਬਨਿਤਾ ਕਛੁ ਸੰਗਿ ਨ ਲੀਆ ॥ ਐਸੀ
ਸੰਚਿ ਜੁ ਬਿਨਸਤ ਨਾਹੀ ॥ ਪਤਿ
ਸੇਤੀ ਅਪੁਨੈ ਘਰਿ ਜਾਹੀ ॥ ਸਾਧਸੰਗਿ ਕਲਿ

deaths.

O Nanak ! Such a Guru-minded person gets immersed in the vision of the Lord, and gets merged with Him. (13)

Slok (*Ya's japat ma'n hoi anand binsai dooja bha'u.....*)

The Lord's True Name is so effective that one gets rid of dual mindedness and enjoys bliss of life by meditating on True Name. O Nanak ! By this means one sheds one's suffering, worldly desires and other problems and inculcates True Name in one's heart. (1)

Pour'i : (Yaya letter gives following instructions)

Burn your base and mean thinking about you dual-mindedness, as by ridding your dual mindedness you will attain joy and comforts effortlessly. O Brother ! Seek refuge at the lotus feet of holy saints, so that you may cross this ocean of life successfully. Whosoever joins the company of holy saints, does not suffer from rebirth and such a Guru-minded person keeps remembering True Name in his mind always. With this, we will be able to spend this life fruitfully, through the Guru's guidance, and would not waste this chance in the gamble of life, seeking the Guru's support. O Nanak ! Whosoever has inculcated Lord's True Name in the heart, enjoys bliss of life. (14)

Slok (*Antar ma'n ta'n bas rehai ee't oo't k'e meet*)

The Lord, who is to help us in this world and hereafter as a friend, abides within our body and soul. O Nanak ! The perfect Guru has directed us to worship and remember the Master within us, so we should meditate on Lord's True Name only. (1)

Pour'i : We should always remember the Lord, who is to help us at the time of death; in fact we should worship Him day in and day out. This worldly veil of falsehood, which appears as a source of pleasure, is in fact a poisonous and temporary phase lasting hardly a few days, which everyone of us forsakes in the end.

All the worldly relations, like mother, father, son, daughter, including wife or even these mansions do not belong to Man and nothing accompanies him at the time of death.

O Brother ! Try to collect and amass some possession which is not perishable; more- over knowledge and True Name is such a wealth which will bring you honour in the Lord's court; and you will be received with due respect in your permanent abode, (after death) the kingdom of Heaven. The persons, who have sung the praises of the Lord, in the company of holy saints during this age of kalyug, enjoy bliss of life. O Nanak ! The person, who sings

ਤਤੁ ਗਾਇਆ ॥ ਨਾਨਕ ਤੇ ਤੇ ਬਹੁਰਿ
ਸਾਇਆ ॥੧੫॥

ੴ ॥ ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ
ਖ ਭਿਆਨੀ ਧਨਵੰਤ ॥ ਮਿਰਤਕ
ਮਿਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ
ਵੰਤ ॥੧॥

ੴ ॥ ਛੰਡਾ ਖਟੁ ਸਾਸਤ੍ਰ ਹੋਇ ਭਿਆਤਾ
ਰਕੁ ਕੁੰਭਕ ਰੇਚਕ ਕਰਮਾਤਾ ॥ ਭਿਆਨ
ਮਾਨ ਤੀਰਥ ਇਸਨਾਨੀ ॥ ਸੋਮਪਾਕ
ਰਸ ਉਦਿਆਨੀ ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ
ਨਹੀ ਹੋਤਾ ॥ ਜੇ ਕਛੁ ਕੀਨੋ ਸੋਊ
ਤੋਤਾ ॥ ਉਆ ਤੇ ਉਤਮੁ ਗਨਉ ਚੰਡਾਲਾ
ਨਾਨਕ ਜਿਹ ਮਨਿ ਬਸਹਿ
ਲਾਲਾ ॥੧੬॥

ੴ ॥ ਕੁੰਟ ਚਾਰਿ ਦਹ ਦਿਸਿ ਭ੍ਰਮੇ
ਮ ਕਿਰਤਿ ਕੀ ਰੇਖ ॥ ਸੂਖ ਦੂਖ ਮੁਕਤਿ
ਨਾਨਕ ਲਿਖਿਓ ਲੇਖ ॥੧॥

ੴ ॥ ਕਕਾ ਕਾਰਨ ਕਰਤਾ ਸੋਊ ॥
ਖਿਓ ਲੇਖੁ ਨ ਮੋਟਤ ਕੋਊ ॥ ਨਹੀ
ਕਛੁ ਦੇਊ ਬਾਰਾ ॥ ਕਰਨੈਹਾਰੁ ਨ
ਨਹਾਰਾ ॥ ਕਾਹੂ ਪੰਥੁ ਦਿਖਾਵੈ ਆਪੈ
ਕਾਹੂ ਉਦਿਆਨ ਭ੍ਰਮਤ ਪਛਤਾਪੈ ॥
ਪਨ ਖੇਲੁ ਆਪ ਹੀ ਕੀਨੋ ॥ ਜੇ ਜੇ
ਨੋ ਸੁ ਨਾਨਕ ਲੀਨੋ ॥ ੧੭ ॥

Lord's praises does not get involved in the cycle of rebirths and attains salvation, thus escaping the torture of births and deaths. (15)

Slok (A't sunder kuleen chatta'r mukh gyani dhanwant)

If some one were beautiful, had a good family back-ground, or someone were highly intelligent, learned or wealthy, O Nanak! Consider that person as worthless as a dead body, if he did not develop any love for the Lord in his heart.

Pour'i : Even if a person had the knowledge of the six Shastras, (including Vedas & Puranas) , or had practised Yoga by controlling his breath, (stopping or releasing the breathing process at will) or had acquired lot of knowledge (about God and Nature) or had bathed at various holy places.

Even if he were to perform religious formalities, penance, fasting or living a secluded life in the jungle, but having inculcated no love for the Lord in his heart, then such a person wastes his life in doing false and fruitless deeds ! O Nanak ! A sinner would be considered preferable to such a person, if the sinner had inculcated the Lord's love in his heart. (16)

Slok (Kunt char dehdis bharmai karam kirat ki re'kh....)

Every individual, based on his actions and the Lord's reactions (reward) towards these, with punishment or otherwise, as is pre-destined for him, wanders around in all directions without any peace. O Nanak ! One undergoes sufferings or enjoys happiness as per Lord's Will or attains salvation or goes through the cycle of rebirths, as is pre-destined for him by the Lord. (1)

Pour'i : The Lord creator of this Universe, is responsible for all creation (including Brahma, the god of creation) or even for the cause and effect of everything around. None has the power to alter whatever is dictated by the Lord or pre-destined for any individual. Whatever is destined by the Lord for any individual once, there cannot be any change in it later, as the Lord is above any mistakes . Someone is destined by the Lord to lead a virtuous life, while some one else is engaged in sinful actions and is made to wander around throughout life; and even if he were to repent later for his actions, it is of no avail. O Nanak ! The Lord has created this drama of life Himself and the individual receives whatever is ordained by the Lord, as per His Will. (17)

ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੈ ਮੀਤ ॥ ਨਹ
ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ
ਬੰਧੁ ॥ ਓਹ ਬੇਰਾ ਨਹ ਬੂਝੀਐ ਜਉ ਆਇ
ਪਰੈ ਜਮ ਫੰਧੁ ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਚਤੁਰ

True Name every moment in your heart. (H
friend ! Do not delay, the Word of the Lord by
What is the guarantee of this human life? (H
Death takes its toll irrespective of age of inc
a child, a youth or an old person, everyone
age is no bar or criterion for it, no one know
place of death though. Death befalls man s
taken unawares. Even great learned persons

ਜ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥ ਜੀਵਨ
ਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਉ ਗਵਾਰ
॥

ਉੜੀ ॥ ਝੰਡਾ ਝ੍ਰਮੈ ਕਾਲੁ ਤਿਹ ਜੋ ਸਾਕਤ

The Lord has earmarked a fixed span of life for each individual; so depending on the number of days, months or years of life span allotted to each, there could be no more change, less or more than initially indicated. O Nanak ! There are many fools who want to spend a longer period in this human form, to enjoy their false worldly attachments and misgivings. (1)

Pour'i : O Bother ! The persons, who have become non-believers or faithless as directed by the Lord's

ਪ੍ਰਭਿ ਕੀਨ ॥ ਅਨਿਕ ਜੋਨਿ ਜਨਮਹਿ ਮਰਹਿ
ਆਤਮਰਾਮੁ ਨ ਚੀਨ ॥ ਛਿਆਨ ਧਿਆਨ
ਤਾਹੁ ਕਉ ਆਏ ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਹ ਆਪਿ
ਦਿਵਾਏ ॥ ਛਣਤੀ ਛਣੀ ਨਹੀ ਕੋਊ ਛੂਟੈ ॥
ਕਾਚੀ ਗਾਗਰਿ ਸਰਪਰ ਛੂਟੈ ॥ ਸੋ ਜੀਵਤ
ਜਿਹ ਜੀਵਤ ਜਪਿਆ ॥ ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ
ਨਹ ਛਪਿਆ ॥੨੧॥

ਸਲੋਕੁ ॥ ਚਿਤਿ ਚਿਤਵਉ ਚਰਣਾਰਬਿੰਦ
ਉਧ ਕਵਲ ਬਿਗਸਾਤ ॥ ਪ੍ਰਗਟ ਭਏ
ਆਪਹਿ ਗੁੰਬਿੰਦ ਨਾਨਕ ਸੰਤ
ਮਤਾਂਤ ॥ ੧ ॥

ਪਉੜੀ ॥ ਚਚਾ ਚਰਨ ਕਮਲ ਗੁਰ ਲਾਗਾ
॥ ਧਨਿ ਧਨਿ ਉਆ ਦਿਨ ਸੰਜੋਗ ਸਭਾਗਾ
॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿ ਆਇਓ ॥ ਚਾਰ
ਭਈ ਕ੍ਰਿਪਾ ਤਬ ਦਰਸਨੁ ਪਾਇਓ ॥ ਚਾਰ
ਬਿਚਾਰ ਬਿਨਸਿਓ ਸਭ ਦੂਆ ॥ ਸਾਧ ਸੰਗਿ
ਮਨੁ ਨਿਰਮਲ ਹੂਆ ॥ ਚਿੰਤ ਬਿਸਾਰੀ ਏਕ
ਦ੍ਰਿਸਟੇਤਾ ॥ ਨਾਨਕ ਗਿਆਨ ਅੰਜਨੁ ਜਿਹ
ਨੇਤ੍ਰਾ ॥੨੨॥

ਸਲੋਕੁ ॥ ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ਛੰਤ
ਗੋਬਿੰਦ ਗੁਨ ਗਾਇ ॥ ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ
ਪ੍ਰਭ ਨਾਨਕ ਦਾਸ ਦਸਾਇ ॥ ੧ ॥

ਪਉੜੀ ॥ ਛਛਾ ਛੋਹਰੇ ਦਾਸ ਤੁਮਾਰੇ ॥

devoured by the god of death. (Yama) And then they suffer through the cycle of births and deaths, as they do not understand the Lord's presence in their hearts.

The persons, who are favoured with the Guru's Grace by the Lord Himself, attain the knowledge of Lord's secrets. No one could ever escape the clutches of death by cleverness, without having the proper knowledge. This delicate, false and transient human body is bound to perish and break up; it is only those persons who have meditated on the True Lord in this life, who become immortal and live forever.

O Nanak ! Such persons become known throughout and the fame cannot remain unnoticed and unacclaimed for long. (21)

Slok (*Chit chitvou charnarbind oo'dh kawal bigsa'nt....*)

O Brother ! Keep your mind at the lotus-feet of the Guru, personification of the Lord, and remember Him, so that your heart like the (upside down) tilted lotus flower gets blossomed again being straightened out. O Nanak ! This is the message of the holy saints, that by bowing at the lotus feet of the Lord, the radiant light of the Lord shines forth in one's heart again. (1)

Pour'i : (The Message of the letter chacha (ch) The day, this man starts developing love for the lotus -feet of the Guru, is really lucky and auspicious for man's meeting with the Master. This man has sought refuge at the Guru's lotus feet after roaming all over, in all the four directions and ten sides without any success, and was only through Lord's Grace that he finally got a glimpse of the Guru. Once he listened to the beautiful message of the Guru, and understood it, his dual-mindedness disappeared, and the mind was purified in the company of holy saints (and holy congregations). Having a glimpse of the Lord, all his worries and sufferings have ended.

O Nanak ! Once a person uses the collyrium of knowledge for his eyes, his eyes become radiant with the light of wisdom and a real (true) achievement. (22)

Slok (*Chha'ti seetal ma'n sukhi chhant gobind gu'n gaai. ...*)

Once someone has been enlightened with the true knowledge and his mind has gained peace and tranquillity, he sings the praise of the Lord. O Nanak ! My only prayer to the Lord is that He may grant me the position of the slave of His (servants) slaves. (so that I may humbly serve Him.)

Pour'i : (Message of 'chh' letter) O Lord ! We are the humble

ਸ ਦਾਸਨ ਕੇ ਪਾਨੀਹਾਰੇ ॥ ਛਛਾ ਛਾਰੁ
ਤ ਤੇਰੇ ਸੰਤਾ ॥ ਅਪਨੀ ਕ੍ਰਿਪਾ ਕਰਹੁ
ਗਵੰਤਾ ॥ ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ
ਸੰਤਨ ਕੀ ਮਨ ਟੇਕ ਟਿਕਾਈ ॥ ਛਾਰੁ ਕੀ
ਤਰੀ ਪਰਮ ਗਤਿ ਪਾਈ ॥ ਨਾਨਕ ਜਾ ਕਉ
ਤ ਸਹਾਈ ॥ ੨੩ ॥

ਲੋਕੁ ॥ ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੇ ਕਾਚੀ
ਹ ਬਿਕਾਰ ॥ ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ
ਮ ਛੁਟਾਰ ॥ ੧ ॥

ਉੜੀ ॥ ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ ॥
ਧਿਓ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ ॥ ਜਉ
ਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥ ਆਗੈ
ਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥ ਜਉ ਜਾਨੈ ਮੈ
ਬਨੀ ਕਰਤਾ ॥ ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ
ਰਤਾ ॥ ਸਾਧਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ ॥
ਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ ॥ ੨੪ ॥

ਲੋਕੁ ॥ ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ
ਸੁਰ ਆਰਾਧਿ ॥ ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ
ਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥ ੧ ॥

ਉੜੀ ॥ ਝੜਾ ਝੂਰਨੁ ਮਿਟੈ ਤੁਮਾਰੇ ॥ ਰਾਮ
ਮ ਸਿਉ ਕਰਿ ਬਿਉਹਾਰੇ ॥ ਝੂਰਤ ਝੂਰਤ
ਕਤ ਮੂਆ ॥ ਜਾ ਕੈ ਰਿਦੈ ਹੋਤ ਭਾਉ
ਮੇਆ ॥ ਝਰਹਿ ਕਸੰਮਲ ਪਾਪ ਤੇਰੇ ਮਨੂਆ

and tiny servants (slaves) ; in fact we are the drawers of water for the servants of the servants, i.e. menials at Your Place. O Lord ! We are the dust of the lotus feet of Your saints.

Pray grant us Your Grace. Now we have sought the support of Your holy saints in our hearts, having rid ourselves of our cleverness and smartness. The saints have granted salvation to this body, which is like ordinary dust, and without any importance or value. O Nanak! Those persons, who have the support of holy saints, attain salvation. (23)

Slok (*Jor julam phuleh ghano kachi deh bikar. ...*)

If a person feels pleased and takes pride in terrorising others, due to his power, without realising that this body is frail and transient but goes on for excessive indulging in vices, he gets involved in worldly falsehood. O Nanak ! Such a person, due to his ego, is engulfed by Maya from which only Lord's True Name could save him. (1)

Pour'i : (alphabet jaja (j) says) When Man, due to his ignorance and ego feels that he had become a great man; he gets engulfed in the bondage of (Maya) worldly falsehood, like the parrot, caught in the device (set for his catch) due to his ignorance, when Man considers himself exalted (proud) with his knowledge and worship, the Lord would not recognize his prayers even worth a penny in the Heavens.

Even if someone considers himself capable of giving highly learned discourses, due to his ego, then it should be taken as useless prattle; and is just like a businessman who wanders around in search of greater profits in this world. O Nanak ! Once some one rids himself of his ego in the company of holy saints, he gets merged with the Lord soon. (24)

Slok (*Jha' lagai u'th Naam jap nis basir aradh. ...*)

O Brother ! Get up in the ambrosial hours of the morning and meditate on the True Name of the Lord, and continue repeating Lord's True Name day and night. O Nanak ! By remembering the Lord you shall not suffer from any short comings and all your ills will vanish. (1)

Pour'i : (The alphabet jhaja says) O Brother ! If you were to meditate on Lord's True Name, you will rid yourself of all your bickerings and lamentations; as the lover of Maya (Worldly pleasures) wastes his life in craving for more, (in the absence of Lord's love)

The person, engrossed in dual-mindedness, is always engulfed in the worldly falsehood with his mind divested of God's love. If

ਗੁਣਨਿਧਿ ਗੰਥਿਤ ਰਾਇ ॥੧॥

ਪਉੜੀ ॥ ਟਹਲ ਕਰਹੁ ਤਉ ਏਕ ਕੀ ਜਾ
ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਇ ॥ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹੀਐ
ਬਸੈ ਜੋ ਚਾਹਹੁ ਸੋ ਹੋਇ ॥ ਟਹਲ ਮਹਲ ਤਾ
ਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥ ਸਾਧੂ
ਸੰਗਤਿ ਤਉ ਬਸੈ ਜਉ ਆਪਨ ਹੋਹਿ

O Nanak! Let us not forsake such a Lord
our virtues. (1)

Pour'i : (The alphabet tainka say
(one) Lord, with whom one does not get
resides in our body, mind, speech and
wishes, one gets. Whosoever gains the
with His Grace) attains the highest pos
service, and then the individual attains th
with Lord's Grace. (Man unites, with the

ਗੁਰ ਕ ਸਬਾਦ ਪਛਾਨੁ ॥ ਇਆ ਡੇਰਾ ਕਉ
ਜੁ ਕਰਿ ਘਾਲੇ ॥ ਜਾ ਕਾ ਤਸੂ ਨਹੀ ਸੰਗਿ
ਭਾਲੈ ॥ ਉਆ ਡੇਰਾ ਕੀ ਸੇ ਮਿਤਿ ਜਾਨੈ ॥
ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਪੂਰਨ ਭਗਵਾਨੈ ॥ ਡੇਰਾ
ਨਿਹਚਲੁ ਸਚੁ ਸਾਧ ਸੰਗ ਪਾਇਆ ॥ ਨਾਨਕ
ਤੇ ਜਨ ਨਹ ਡੋਲਾਇਆ ॥੨੯॥

of me) through the Guru's guidance. The position you
lot of difficulties and efforts in this world and your p
will not accompany you to the next world. (at the time
But, it is only the person, blessed with Lord's Grace, who
the requirements of the next world. You should take it
that such a person attains this stable position in the c
holy saints, and merges with the Lord. O Nanak ! Who
attained this position (unity with the Lord), shall never a
and lose faith in Him. (29)

ਸਲੋਕੁ ॥ ਢਾਹਨ ਲਾਗੇ ਧਰਮ ਰਾਇ
ਕਿਨਿਹ ਨ ਘਾਲਿਓ ਬੰਧ ॥ ਨਾਨਕ ਉਬਰੇ
ਜਪਿ ਹਰੀ ਸਾਧਸੰਗਿ ਸਨਬੰਧ ॥੧॥

ਪਉੜੀ ॥ ਢਾਢਾ ਢੂਢਤ ਕਹ ਫਿਰਹੁ ਢੂਢਨ
ਇਆ ਮਨ ਮਾਹਿ ॥ ਸੰਗਿ ਤੁਹਾਰੈ ਪ੍ਰਭੁ ਬਸੈ
ਬਨੁ ਬਨੁ ਕਹਾ ਫਿਰਾਹਿ ॥ ਢੇਰੀ ਢਾਹੁ
ਸਾਧਸੰਗਿ ਅਹੰਬੁਧਿ ਬਿਕਰਾਲ ॥ ਸੁਖੁ
ਪਾਵਹੁ ਸਹਜੇ ਬਸਹੁ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ
॥ ਢੇਰੀ ਜਾਮੈ ਜਮਿ ਮਰੈ ਗਰਭ ਜੋਨਿ ਦੁਖ
ਪਾਇ ॥ ਮੋਹ ਮਗਨ ਲਪਟਤ ਰਹੈ ਹਉ ਹਉ
ਆਵੈ ਜਾਇ ॥ ਢਹਤ ਢਹਤ ਅਬ ਢਹਿ ਪਰੇ
ਸਾਧ ਜਨਾ ਸਰਨਾਇ ॥ ਦੁਖ ਕੇ ਢਾਹੇ
ਕਾਟਿਆ ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥੩੦॥

ਸਲੋਕੁ ॥ ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ
ਨਾਨਕ ਨੀਤ ॥ ਠਾ ਹਉ ਠਾ ਤੂੰ ਠਹ ਛੁਟਹਿ
ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥ ੧ ॥

ਪਉੜੀ ॥ ਠਾਠਾ ਰਣ ਤੇ ਸੀਝੀਐ ਆਤਮ
ਜੀਤੈ ਕੋਇ ॥ ਹਉਮੈ ਅਨ ਸਿਉ ਲਰਿ ਮਰੈ
ਸੋ ਸੋਭਾ ਦੂ ਹੋਇ ॥ ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ
ਮਰੈ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ ॥ ਮਨੂਆ ਜੀਤੈ ਹਰਿ
ਮਿਲੈ ਤਿਹ ਸੂਰਤਣ ਵੇਸ ॥ ਠਾ ਕੇ ਜਾਣੈ
ਆਪਣੇ ਏਕਹਿ ਟੇਕ ਅਧਾਰ ॥ ਰੈਣਿ ਦਿਨਸੁ
ਸਿਮਰਤ ਰਹੈ ਸੋ ਪ੍ਰਭੁ ਪੁਰਖੁ ਅਪਾਰ ॥ ਰੇਣ
ਸਗਲ ਇਆ ਮਨੁ ਕਰੈ ਏਉ ਕਰਮ ਕਮਾਇ
॥ ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖੁ ਨਾਨਕ ਲਿਖਿਆ
ਪਾਇ ॥ ੩੧ ॥

Slok (*Dha'hin lagai Dharam Rai kineh na ghalio bandh ..*)

When the god of death, with the orders of Dharam Raj (god of justice) would try to harm your body, none will come forward to stop it. O Nanak ! The persons, who have attained the company of holy saints, have escaped the punishment to be perpetrated on them, by reciting True Name. (1)

Pour'i : (The alphabet dhadha says) O Brother! Why are you seeking the Lord in the outside world, when He is within you? You should seek Him within your body and mind., Why are you roaming around in the jungles in search of the Lord, when He resides within you ? Try to rid yourself of your dirty mind, full of ego, in the company of holy saints. Once you get free from the filthy mind, you will enjoy bliss automatically and effortlessly and once you live in peace, you will be thrilled by the vision of the (Lord) Master. So long this body is occupied by a dirty mind, a man undergoes the torture of the cycle of births and deaths. Man engrossed in worldly falsehood, feels proud of his possessions and suffers the pangs of births and deaths. O Nanak ! Now that we have sought refuge at the lotus feet of holy saints, the Lord has merged us with Himself, ridding us of our ego, and all sufferings.(30)

Slok: (*Jeh Sadhu Gobind bhajan.....*)

The god of justice has forbidden (told) his disputies from visiting the holy saints, engaged in reciting True Name and singing the praises of the Lord. In case they visit them by mistake even then neither they nor I can get away from this situation and we will be hauled up before the Lord. (So you should never go anywhere near the holy congregations.) (1)

Pour'i : (Message of the letter nana) The person, who is able to control his mind, wins the battle against vices like sexual desires. The person, who wins the battle against his egoism and worldly attachment, and leads a life of humility (like a dead man) wins favour and acclaim in both the worlds. By controlling egoism and one's mind with the Guru's guidance, one could attain the Lord by living a life of 'humility'; and one could be called a true warrior. Such warriors have sought the support of the Lord alone, leaving all other friends and near and dear ones. they recite the True Name (day and night) all the time, of the Lord, who is limitless and Almighty. They behave with such a humble attitude, being the dust of everyone's feet, and function with humility. O Nanak! Such persons follow the Lord's Will, being pre-destined by the Lord and always enjoy the bliss of life. (31)

ਸਲੋਕੁ ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ਪ੍ਰਭੁ

ਮਿਲਾਵੈ ਮੋਹਿ ॥ ਨਾਨਕ ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ

ਚੂਕੈ ਜਮ ਕੀ ਜੋਹ ॥ ੧ ॥

ਪਉੜੀ ॥ ਤਤਾ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ

ਗੁਣ ਨਿਧਿ ਗੋਬਿੰਦ ਰਾਇ ॥ ਫਲ ਪਾਵਹਿ

ਮਨ ਬਾਛਤੇ ਤਪਤਿ ਤੁਹਾਰੀ ਜਾਇ ॥ ਤ੍ਰਾਸ

ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ

ਗਤਿ ਪਾਵਹਿ ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸ ਮਹਲੀ

ਪਾਵਹਿ ਨਾਉ ॥ ਤਾਹੂ ਸੰਗਿ ਨ ਧਨੁ ਚਲੈ

ਗ੍ਰਿਹੁ ਜੋਬਨ ਨਹ ਰਾਜ ॥ ਸੰਤਸੰਗਿ ਸਿਮਰਤ

ਰਹਹੁ ਇਹੈ ਤੁਹਾਰੈ ਕਾਜ ॥ ਤਾਤਾ ਕਛੂ ਨ

ਹੋਈ ਹੈ ਜਉ ਤਾਪ ਨਿਵਾਰੈ ਆਪ ॥ ਪ੍ਰਤਿਪਾਲੈ

ਨਾਨਕ ਹਮਹਿ ਆਪਹਿ ਮਾਈ ਬਾਪ ॥੩੨॥

ਸਲੋਕੁ ॥ ਥਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ਤ੍ਰਿਪਤਿ

ਨ ਤ੍ਰਿਸਨਾ ਲਾਭ ॥ ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੂਏ

ਨਾਨਕ ਮਾਇਆ ਨ ਸਾਥਿ ॥ ੧ ॥

ਪਉੜੀ ॥ ਥਥਾ ਥਿਰੁ ਕੋਉ ਨਹੀ ਕਾਇ

ਪਸਾਰਹੁ ਪਾਵ ॥ ਅਨਿਕ ਬੰਚ ਬਲ ਛਲ

ਕਰਹੁ ਮਾਇਆ ਏਕ ਉਪਾਵ ॥ ਥੈਲੀ ਸੰਚਹੁ

ਸ੍ਰਮੁ ਕਰਹੁ ਥਾਕਿ ਪਰਹੁ ਗਾਵਾਰ ॥ ਮਨ ਕੈ

ਕਾਮਿ ਨ ਆਵਈ ਅੰਤੇ ਅਉਸਰ ਬਾਰ ॥

ਥਿਤਿ ਪਾਵਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸੰਤਹੁ ਕੀ ਸਿਖ

ਲੇਹੁ ॥ ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ਇਆ

Slok (Ta'n ma'n dhan arpo tisai prabhu milavai mohai.....)

I would offer my body, mind and wealth, in fact everything to the person who would unite me with the Lord. O Nanak ! Through the union with the Lord, man gets rid of his doubts, fears (or dual-mindedness) and the chase of the Yama (god of death) also comes to an end. (1)

Pouri : (alphabet tata says) O Brother ! Develop love of the Lord, the fountain-head of all virtues, the light that illumines, as you will fulfil all your desires and hopes and extinguish the burning desire for more and more of worldly possessions. Whosoever develops and inculcates the Lord's love in his heart, gets his fear of the dreaded path of Yama, removed from his mind. His mind gets enlightened with the knowledge of the Lord, and he is to be favoured with salvation and finally he is received with honour in the Lord's court(presence).

O Man ! Let it be clearly understood that neither your wealth, grand buildings, youth nor beauty or this worldly splendour will accompany you to the next world. It behoves you to remember the Lord, in the company of holy saints, which is your main aim of life in this world. O Brother ! When the Lord relieves you of all your worries and sufferings and bestows all comforts of life on you, then why do you bother ?

O Nanak ! The Lord cares and sustains us like the mother and father; (so we should remember Him always) (32)

Slok (Tha'kai boh bidh ghaltai tripat na trisna lath.....)

The lovers of Maya have tired themselves out in their chase for worldly possessions but neither they have attained peace and satisfaction nor their hunger for more worldly possessions has been satiated. They have wasted their lives in the chase for more wealth and worldly acquisitions. O Nanak ! They do not realise that all this wealth will be left behind (at the time of death) and nothing (except Lord's Name) will accompany them. (to the next world) (1)

Pouri : (alphabet (th) thatha says) O Brother ! Why are you trying to acquire more and more wealth and expanding your activities all around, when you know that in this world, everyone is transitory and none is permanent ? Just for amassing this wealth (worldly possessions) you are trying to be too clever with lot of false claims and dishonest moves. O foolish Man ! You are trying your best to fill up your coffers with wealth when finally you will tire yourself out and fail miserably and in the end even this worldly Maya will be of no avail. You should wake up to realities and in

ਤਉ ਹੋਇ ਮਨਹਿ ਪਰਗਾਸੁ ॥ ਧਨੁ ਸਾਚਾ
 ਤੇਉ ਸਚ ਸਾਹਾ ॥ ਹਰਿ ਹਰਿ ਪੁੰਜੀ ਨਾਮ
 ਬਿਸਾਹਾ ॥ ਧੀਰਜੁ ਜਸੁ ਸੋਭਾ ਤਿਹ ਬਨਿਆ
 ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸ੍ਵਨ ਜਿਹ ਸੁਨਿਆ ॥
 ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ ॥ ਨਾਨਕ
 ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ ॥੩੫॥

(from the beginning) then our mind gets
 knowledge. The person, who attains the treasure
 a truly wealthy person; and those persons who
 Name as their principal investment (in life) desire
 True Name alone. The persons, who hear Lord's
 concentration get honour and peace of mind.
 Nanak! The Guru-minded persons, who inculcate
 in their hearts, through the Guru's guidance, receive
 recognition in the Lord's Presence. (35)

ਆਵਰੁ ਨ ਕੋਊ ॥੩੭॥

ਸਲੋਕੁ ॥ ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਿਹ

ਭਈ ਮਨਿ ਜੀਤ ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਥਿਤ

ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ ॥ ੧ ॥

away with the help of Your True Name, and th
them through His Grace. O Nanak ! The Lorc
kings and there is none else, like Him. (37)

Slok (*Phahai ka'atai mitai gavan phateh bh*

O Nanak ! When the mind attained peace
through the company of the Guru, my bonda
sexual desires was removed automatically, and th
and deaths also came to an end. Then I conquer
celebrated my victory over such forces; and the

ਪਉੜੀ ॥ ਫਵਾ ਫਿਰਤ ਫਿਰਤ ਤੂ
ਆਇਆ ॥ ਦੁਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ
ਪਾਇਆ ॥ ਫਿਰਿ ਇਆ ਅਉਸਰੁ ਚੈ
ਨ ਹਾਥਾ ॥ ਨਾਮੁ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ
ਫਾਸਾ ॥ ਫਿਰਿ ਫਿਰਿ ਆਵਨ ਜਾਨੁ ਨ
ਹੋਈ ॥ ਏਕਹਿ ਏਕ ਜਪਹੁ ਜਪੁ ਸੋਈ ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈਹਾਰੇ ॥ ਮੇਲਿ ਲੇ
ਹੁ ਨਾਨਕ ਬੇਚਾਰੇ ॥੩੮॥

ਸਲੋਕੁ ॥ ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬ੍ਰਹਮ
ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ॥ ਸੁਖ ਸੰਪੈ ਬਹੁ
ਭੋਗ ਰਸ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥ ੧ ॥

ਪਉੜੀ ॥ ਬਬਾ ਬ੍ਰਹਮ ਜਾਨਤ ਤੇ ਬ੍ਰਹਮਾ
॥ ਬੈਸਨੇ ਤੇ ਗੁਰਮੁਖਿ ਸੁਚ ਧਰਮਾ ॥ ਬੀਰਾ
ਆਪਨ ਬੁਰਾ ਮਿਟਾਵੈ ॥ ਤਾਹੂ ਬੁਰਾ
ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥ ਬਾਧਿਓ ਆਪਨ
ਹਉ ਹਉ ਬੰਧਾ ॥ ਦੋਸੁ ਦੇਤ ਆਗਹ ਕਉ
ਅੰਧਾ ॥ ਬਾਤ ਚੀਤ ਸਭ ਰਹੀ ਸਿਆਨਪ
॥ ਜਿਸਹਿ ਜਨਾਵਹੁ ਸੋ ਜਾਨੈ ਨਾਨਕ
॥੩੯॥

ਸਲੋਕੁ ॥ ਤੈ ਭੰਜਨ ਅਘ ਦੂਖ ਨਾਸ
ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ ॥ ਸੰਤਸੰਗ ਜਿਹ
ਰਿਦ ਬਸਿਓ ਨਾਨਕ ਤੇ ਨ ਭ੍ਰਮੇ ॥ ੧ ॥

ਪਉੜੀ ॥ ਭਭਾ ਭਰਮੁ ਮਿਟਾਵਹੁ ਅਪਨਾ
॥ ਇਆ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨਾ ॥
ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥ ਭਰਮੇ ਸਿਧ

of births and deaths was gone.

Pour'i : (alphabet (ph) phapha says) O Man ! You have attained this human form after undergoing the torture of the cycle of births and deaths; and this invaluable life has been bestowed on you in this age of kalyug; and this opportunity will never again be offered to you .

O Brother ! Try to meditate on True Name in this life so that you may rid yourself of the snare of the god of death and you may not undergo the torture of rebirths. O Lord benefactor ! Pray grant me this prayer so that I may meditate on Your True Name!

O Nanak ! May the Lord enable this unfortunate Man to unite with Himself ! (38)

Slok (Binou su'noh tu'm parbrahm deen dayal gopal. ...)

O Lord- Benefactor ! O Well wisher and sustainer of the world ! Pray listen to my earnest request ! O Nanak ! we can receive all the joys and comforts of life like wealth from the dust of the holy feet of the saints.

Pour'i : (Message of the letter Ba'ba (B)) The person who has realised the True Lord is a true Brahmin; while the persons who follow the Guru's teachings and follow true religion are true Vaishnavs. The person who has dropped the practice of talking ill of others, is really brave as he does not brook (point out) defects of others. (He does not go on picking up quarrels with others). However the person who is engrossed in his egoism all the time, blames others for his own faults, due to his ignorance.

O Nanak ! The person, who is blessed by the Lord's Grace to realise the Lord, understands these secrets while his cleverness or talking efficiency does not help him. (39)

Slok (Bhai bhanjan agh dookh Naas maneh aradh harai. ...)

Let us recite the True Name of the Lord, who is the destroyer of the fear-complex and our sufferings. O Nanak! The persons who have joined the company of holy saints, are not lost in misgivings. (or dual-mindedness).

Pour'i : (Bhaba letter's (bh) message) O Brother ! First of all get rid of your doubts, as this world is like a dream and is perishable. (so do not consider this world a permanent feature)

Even great mendicants, with lot of virtues, were also labouring under these misgivings, and sidhas, Yogis and gods like Brahma

ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ ॥ ਭਰਮਿ ਭਰਮਿ ਮਾਨੁਖ

ਡਹਕਾਏ ॥ ਦੁਤਰ ਮਹਾ ਬਿਖਮ ਇਹ ਮਾਏ

॥ ਗੁਰਮੁਖਿ ਭ੍ਰਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ ॥

ਨਾਨਕ ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ ॥ ੪੦ ॥

ਸਲੋਕੁ ॥ ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ਮਨੁ

ਲਪਟਿਓ ਤਿਹ ਸੰਗ ॥ ਮਾਗਨ ਤੇ ਜਿਹ

ਤੁਮ ਰਖਹੁ ਸੁ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥ ੧ ॥

ਪਉੜੀ ॥ ਮਮਾ ਮਾਗਨਹਾਰ ਇਆਨਾ ॥

ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥ ਜੇ ਦੀਨੈ ਸੇ

ਏਕਹਿ ਬਾਰ ॥ ਮਨ ਮੂਰਖ ਕਹ ਕਰਹਿ

ਪੁਕਾਰ ॥ ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ

॥ ਜਾ ਤੇ ਕੁਸਲ ਨ ਕਾਹੂ ਬੀਆ ॥ ਮਾਗਨਿ

ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ ॥ ਨਾਨਕ ਜਾ ਤੇ

ਪਰਹਿ ਪਰਾਗ ॥ ੪੧ ॥

ਸਲੋਕ ॥ ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ਗੁਰ ਪੂਰੇ

ਮਨ ਮੰਤ ॥ ਜਿਹ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪੁਨਾ

ਨਾਨਕ ਤੇ ਭਗਵੰਤ ॥ ੧ ॥

ਪਉੜੀ ॥ ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ ॥

ਭੇਟਤ ਸਾਧਸੰਗ ਪਤੀਆਨਾ ॥ ਦੁਖ ਸੁਖ

ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ ॥ ਨਰਕ ਸੁਰਗ

ਰਹਤ ਅਉਤਾਰਾ ॥ ਤਾਹੂ ਸੰਗ ਤਾਹੂ

ਨਿਰਲੇਪਾ ॥ ਪੂਰਨ ਘਟ ਘਟ ਪੁਰਖ

ਬਿਸੇਖਾ ॥ ਉਆ ਰਸ ਮਹਿ ਉਆਹੂ ਸੁਖ

were all lost under the spell of worldly falsehood. Man has been wasting his time in the fear of the cycle of births and deaths and also dual-mindedness.

It is not easy to cross this dreadful ocean of worldly pleasures and falsehood, while the Guru-minded persons have shed their doubts, fear and worldly love. O Nanak ! Such Guru-minded persons only have enjoyed perfect bliss in this world. (40)

Slok (*Maya dolai boh bidhi ma'n laptio te'h sung. ...*)

We wander around in amassing worldly possessions through various means as we are completely engulfed by the effects of worldly falsehood. (Maya) O Nanak ! The person, whom the Lord protects from the collection and desire for more worldly possessions, develops love for the True Name. (1)

Pour'i : (Message of the letter (M) Mama) The person who is asking for more of worldly possessions is really a fool, while the Lord- benefactor, who is bestowing all His gifts, is very wise. Whatever He has given is once-for all, so that the person is fully satisfied.

O foolish Mind ! Why are you craving for more and more; whenever you ask for something, it is based on dual mindedness (for worldly pleasures) only, which never brings any comfort or joy. Why do you not ask for True Name, if you have to beg for something at all ? O Nanak ! Let us seek the treasure of True Name so that we may cross this ocean of life successfully. (41)

Slok (*Ma't poori pradhan te Gur poorai ma'n mant.*)

The persons, who have inculcated the Guru's message in their hearts, are truly great and possess the real intelligence. (to know Nature's secrets)

O Nanak ! The persons, who have realised their True Master, are an embodiment of the Lord Himself. (1)

Pouri : (The alphabet mama 'M' says) The person, who has realised the Lord's true vision and Nature's secrets, has developed faith in the Lord, in the company of holy saints. Such saintly persons consider joy and sorrow on par (as equal), and are freed from the cycle of births and deaths.

They remain detached like the Guru-minded persons, though living a life of house-holders. The person, who perceives the same light of the perfect Lord in all human beings, does really understand the Lord's True form and His secrets; and such Guru-minded persons have really enjoyed the bliss of life in relishing the Lord's

ਪਾਇਆ ॥ ਨਾਨਕ ਲਿਪਤ ਨਹੀ ਤਿਹ
ਮਾਇਆ ॥ ੪੨ ॥

ਸਲੋਕੁ ॥ ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ
ਹਰਿ ਛੁਟਨੁ ਨਾਹਿ ॥ ਨਾਨਕ ਤਿਹ ਬੰਧਨ
ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥ ੧ ॥

ਪਵਤੀ ॥ ਯਯਾ ਜਤਨ ਕਰਤ ਬਹੁ ਬਿਧੀਆ
॥ ਏਕ ਨਾਮ ਬਿਨੁ ਕਹ ਲਉ ਸਿਧੀਆ ॥
ਯਾਹੁ ਜਤਨ ਕਰਿ ਹੋਤ ਛੁਟਾਰਾ ॥ ਉਆਹੁ
ਜਤਨ ਸਾਧ ਸੰਗਾਰਾ ॥ ਯਾ ਉਬਰਨ ਧਾਰੈ
ਸਭੁ ਕੋਉ ॥ ਉਆਹਿ ਜਪੇ ਬਿਨੁ ਉਬਰ ਨ
ਹੋਉ ॥ ਯਾਹੁ ਤਰਨ ਤਾਰਨ ਸਮਰਾਥਾ ॥
ਰਾਖਿ ਲੇਹੁ ਨਿਰਗੁਨ ਨਰ ਨਾਥਾ ॥ ਮਨ ਬਚ
ਕ੍ਰਮ ਜਿਹ ਆਪਿ ਜਨਾਈ ॥ ਨਾਨਕ ਤਿਹ
ਮਤਿ ਪ੍ਰਗਟੀਆਈ ॥ ੪੩ ॥

ਸਲੋਕੁ ॥ ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ
ਆਪੁ ਬੀਚਾਰਿ ॥ ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ
ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥ ੧ ॥

ਪਉਤੀ ॥ ਰਾਰਾ ਰੇਨ ਹੋਤ ਸਭ ਜਾ ਕੀ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ ॥ ਰਣਿ
ਦਰਗਹਿ ਤਉ ਸੀਝਹਿ ਭਾਈ ॥ ਜਉ
ਗੁਰਮੁਖਿ ਰਾਮਨਾਮ ਲਿਵ ਲਾਈ ॥ ਰਹਤ
ਰਹਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ ॥ ਗੁਰ ਪੂਰੇ ਕੈ
ਸਬਦਿ ਅਪਾਰਾ ॥ ਰਾਤੇ ਰੰਗ ਨਾਮ ਰਸ

Truth and His vision. O Nanak ! such persons do not waste their lives in the shackles of Maya (worldly falsehood), rather they get merged with the Lord. (42)

Slok (*Yar meet su'n sa'jnoh bin har chhutan nahai.....*)

O dear friends ! Listen to me ! No one has ever attained emancipation from the worldly bondage without meditating on Lord's True Name. O Nanak ! The persons, who seek refuge at the Lord's holy feet, get freed from the worldly bondage of falsehood. (1)

Pour'i : (The alphabet yaya says) No doubt people try all sorts of means but except True Name nothing else succeeds. However hard one may try, except True Name, nothing else is successful; and the real means of emancipation are available in the company of holy saints. Every one wants to swim across this ocean of life successfully. But without meditating on Lord's True Name, none ever succeeds. O formless Lord ! You alone have saved such persons, who find Your support as the only means of crossing this ocean successfully.

O Nanak ! The persons, who are guided by the Lord in body, mind, speech and action get enlightened with the true knowledge of the Lord and finally get united with the Lord. (43)

Slok (*Roas na kahu sung karoh aapan aap bichar ...*)

O Man ! Do not be angry with anyone, considering everyone else as an image of your own self. O Nanak ! If any person were to spend this life in humility and gentleness, he would be able to cross this ocean of life successfully, through the Guru's Grace. (1)

Pour'i : (Message through letter Rara) O Brother ! If you were to become so humble as to be the dust of everyone's feet, you will rid yourself of your ego, and once you overcome your ego, all other problems will be surmounted automatically. O Brother ! In the fight against these vices like sexual desires if you are successful, then you will enjoy all the comforts and pleasures in the Lord's court. (kingdom of Heaven)

Once you inculcate the True Name in your heart and develop devotion of the Lord in the company of the Guru, all the vices like sexual desires will die down and as your experience and practice in meditation of True Name gets strengthened, all the vices will leave you automatically and effortlessly, as this is the infinite reward of the Guru's teachings. O Nanak ! The gift of True Name has

ਮਾਤੇ ॥ ਨਾਨਕ ਹਰਿ ਗੁਰ ਕੀਨੀ
ਦਾਤੇ ॥ ੪੪ ॥

ਸਲੋਕੁ ॥ ਲਾਲਚ ਬੂਠ ਬਿਖੈ
ਬਿਆਧਿਐਆ ਦੇਹੀ ਮਹਿ ਬਾਸ ॥ ਹਰਿ
ਹਰਿ ਅੰਮ੍ਰਿਤ ਗੁਰਮੁਖਿ ਪੀਆ ਨਾਨਕ ਸੂਖਿ
ਨਿਵਾਸ ॥੧॥

ਪਉੜੀ ॥ ਲਲਾ ਲਾਵਉ ਅਉਖਧ ਜਾਹੂ
॥ ਦੂਖ ਦਰਦ ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੂ ॥ ਨਾਮ
ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥ ਤਾਹਿ ਰੋਗੁ
ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥ ਹਰਿ ਅਉਖਧੁ ਸਭ
ਘਟ ਹੈ ਭਾਈ ॥ ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ
ਬਨਾਈ ॥ ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥
ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੂਖ ਨ ਥੀਆ ॥੪੫॥

ਸਲੋਕੁ ॥ ਵਾਸੁਦੇਵ ਸਰਬਤ੍ਰ ਮੈ ਊਨ ਨ
ਕਤਹੂ ਠਾਇ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੈ
ਨਾਨਕ ਕਾਇ ਦੁਰਾਇ ॥ ੧ ॥

ਪਉੜੀ ॥ ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ ॥
ਵਾਸੁਦੇਵ ਜਲ ਥਲ ਮਹਿ ਰਵਿਆ ॥ ਗੁਰ
ਪ੍ਰਸਾਦਿ ਵਿਰਲੈ ਹੀ ਗਵਿਆ ॥ ਵੈਰ ਵਿਰੋਧ
ਮਿਟੇ ਤਿਹ ਮਨ ਤੇ ॥ ਹਰਿ ਕੀਰਤਨੁ
ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ ॥ ਵਰਨ ਚਿਹਨ
ਸਗਲਹ ਤੇ ਰਹਤਾ ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ
ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ ॥੪੬॥

ਸਲੋਕੁ ॥ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ
ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ ॥ ਝੜਕਿ ਮੁਏ ਜਿਉ

been bestowed by the Guru, a personification of the Lord, and the persons, who are imbued with the love of True Name, are completely immersed in the Lord's bliss through the nectar of True Name. (44)

Slok (*Lalach jhooth bikhai biadh eha dehi meh baas...*)

This human body is replete with ills and vices like greed and falsehood. O Nanak ! The Guru-minded persons, having partaken the nectar of True Name, enjoy the bliss and joy of life. (1)

Pour'i : (Lala letter 'L' teaches) O Guru ! Whosoever is treated by you with the remedy of True Name, finds his sufferings and malady disappear in no time.

O Brother ! The Guru-minded person, who loves the remedy of True Name does not come across any difficulties or afflictions even in his dreams. O Brother ! This remedy is available in all the hearts of men, though this cannot form the means of meditating on True Name, without the Guru's guidance and help. The perfect Guru has already explained "how to control the mind" and other disciplined life or procedure to be followed for the purpose. O Nanak ! Once one understands the discipline and mode of life to be practised, there would be no more sufferings. (45)

Slok (*Vasdev sarbatar mein o'on na kat hun thai ...*)

The Lord is omni-present, and pervades every place or every being, and no place is without Him. O Nanak ! The Lord abides within everyone both inside and outside as such no one could hide this fact with the best of efforts even. (1)

Pour'i : (Message of Vava 'V' letter) We should not brook enmity against anyone as the same Lord abides in the hearts of all of us . He pervades in lands and oceans equally and few persons have realised His Greatness with the Guru's Grace. The Guru-minded persons, who listen to the Lord's praises being sung (kirtan), have rid themselves of all enmity or hatred to others.

These Guru-minded persons do not believe in any caste or creed or formal soymbols. O Nanak ! Such a Guru-minded person only meditates on True Name. (46)

Slok (*Houn Houn karat bihania sakat mugad ajan...*)

O foolish Man ! The lovers of Maya spend their lives in ego and ignorance. O Nanak ! The faithless lovers of Maya (worldly pleasures)

ਤ੍ਰਿਖਾਵੰਤ ਨਾਨਕ ਕਿਰਤਿ ਕਮਾਨ ॥੧॥

ਪਉੜੀ ॥ ਤਾੜਾ ਤਾੜਿ ਮਿਟੈ ਸੰਗਿ ਸਾਧੂ
॥ ਕਰਮ ਧਰਮ ਤਤੁ ਨਾਮ ਅਰਾਧੂ ॥ ਰੂੜੇ ਜੇ
ਹ ਬਸਿਓ ਰਿਦ ਮਾਹੀ ॥ ਉਆ ਕੀ ਤਾੜਿ
ਮਿਟਤ ਬਿਨਸਾਹੀ ॥ ਤਾੜਿ ਕਰਤ ਸਾਕਤ
ਗਾਵਾਰਾ ॥ ਜੇਹ ਹੀਐ ਅਹੰਬੁਧਿ ਬਿਕਾਰਾ
॥ ਤਾੜਾ ਗੁਰਮੁਖਿ ਤਾੜਿ ਮਿਟਾਈ ॥ ਨਿਮਖ
ਮਾਹਿ ਨਾਨਕ ਸਮਝਾਈ ॥੪੭॥

ਸਲੋਕੁ ॥ ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗਹੁ ਉਕਤਿ
ਸਿਆਨਪ ਤਿਆਗੁ ॥ ਗੁਰ ਦੀਖਿਆ ਜਿਹ
ਮਨਿ ਬਸੈ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗੁ ॥੧॥

ਪਉੜੀ ॥ ਸਸਾ ਸਰਨਿ ਪਰੇ ਅਬ ਹਾਰੇ ॥
ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੂਕਾਰੇ ॥ ਸੋਧਤ ਸੋਧਤ
ਸੋਧਿ ਬੀਚਾਰਾ ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਹੀ
ਛੁਟਕਾਰਾ ॥ ਸਾਸਿ ਸਾਸਿ ਹਮ ਭੂਲਨਹਾਰੇ
॥ ਤੁਮ ਸਮਰਥ ਅਗਨਤ ਅਪਾਰੇ ॥ ਸਰਨਿ
ਪਰੇ ਕੀ ਰਾਖੁ ਦਇਆਲਾ ॥ ਨਾਨਕ ਤੁਮਰੇ
ਬਾਲ ਗੁਪਾਲਾ ॥੪੮॥

ਸਲੋਕੁ ॥ ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ
ਤਨ ਭਏ ਅਰੋਗ ॥ ਨਾਨਕ ਦ੍ਰਿਸਟੀ
ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥੧॥

ਪਉੜੀ ॥ ਖਖਾ ਖਰਾ ਸਰਾਹਉ ਤਾਹੂ ॥ ਜੋ
ਖਿਨ ਮਹਿ ਉਨੇ ਸੁਭਰ ਭਰਾਹੂ ॥ ਖਰਾ
ਨਿਮਾਨਾ ਹੋਤ ਪਰਾਨੀ ॥ ਅਨਦਿਨੁ ਜਾਪੈ ਪ੍ਰਭ
ਨਿਰਾਬਾਨੀ ॥ ਭਾਵੈ ਖਸਮ ਤ ਉਆ ਸੁਖੁ

waste their lives in reaping the reward of their sins just like the thirsty person who dies in distress because of his thirst. (1)

Pouri : (The letter ra'ra' says) The person, who seeks the company of holy saints, gets rid of his wanderings and confusion, as by meditating on True Name, he meets all the requirements of rituals and formal observances. Whosoever inculcates in his heart the beautiful and exalted vision of the Lord, rids himself of all his doubts and (mind's) bickerings. O Brother ! The faithless lover of Maya is engulfed in worldly wranglings, being obsessed by ego and vicious thoughts of sexual desires. O Nanak ! The person, who rids himself of all worldly afflictions, realises the mode of merging with the Lord in no time. (47)

Slok (*Sadhu ki ma'n oat goh ukat sianap tiag ...*)

O my mind ! Take the support of holy saints and get rid of your cleverness or intelligence. O Nanak ! Whosoever has the support of the Guru's guidance at heart, is really fortunate having pre-destined good fortune. (1)

Pour'i : (Sasa (s) alphabet says) O Lord ! We have sought Lord's support, leaving all other avenues open to us; as all the books of learning like Vedas and Shastras also advise the same path. We have pondered over it, by studying various books and concluded that without meditation of True Name, there is no other way out of the bondage of Maya. O Master ! we are committing mistakes at every moment of our lives; while You are the greatest benefactor, being all powerful. O Guru ! Pray save our honour as we have sought Your Mercy. O Nanak ! We are Lord's tiny children (so He will protect us from worldly falsehood (Maya). (48)

Slok (*Khu'di miti tab sukh bhayai ma'n tan bhaie' arog ...*)

Once we got over our egoistic mentality (tendency), we became peaceful at heart and our body and mind also became restful. O Nanak ! The Lord, worthy of our praise, has now been perceived by us. (1)

Pour'i : (Khakha (kh) alphabet says) We should praise the Lord Almighty fully, who is powerful enough to bestow everything on those persons, with empty pockets. The person, who is poor and humble, remembers the Lord, being free from joy and sorrow, day and night. Once the Master is pleased with him then the Lord

ਦੇਤਾ ॥ ਪਾਰਬ੍ਰਹਮੁ ਐਸੈ ਆਗਨਤਾ ॥
ਅਸੰਖ ਖਤੇ ਬਿਨ ਬਖਸਨਹਾਰਾ ॥ ਨਾਨਕ
ਸਾਹਿਬ ਸਦਾ ਦਇਆਰਾ ॥੪੯॥

ਸਲੋਕੁ ॥ ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ
ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥ ਉਕਤਿ
ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਲਏ
ਸਮਾਇ ॥੧॥

ਪਉੜੀ ॥ ਸਸਾ ਸਿਆਨਪ ਛਾਡੁ ਇਆਨਾ
॥ ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥
ਸਹਸ ਭਾਤਿ ਕਰਹਿ ਚਤੁਰਾਈ ॥ ਸੰਗਿ
ਤੁਹਾਰੈ ਏਕ ਨ ਜਾਈ ॥ ਸੇਊ ਸੇਊ ਜਪਿ
ਦਿਨ ਰਾਤੀ ॥ ਰੇ ਜੀਅ ਚਲੈ ਤੁਹਾਰੈ ਸਾਖੀ
॥ ਸਾਧ ਸੇਵਾ ਲਾਵੈ ਜਿਹ ਆਪੈ ॥ ਨਾਨਕ
ਤਾ ਕਉ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥੫੦॥

ਸਲੋਕੁ ॥ ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ਮਨਿ
ਵੂਨੈ ਸੁਖ ਹੋਇ ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਵਿ
ਰਹਿਆ ਥਾਨ ਥਨੰਤਰਿ ਸੋਇ ॥੧॥

ਪਉੜੀ ॥ ਹੋਰਉ ਘਟਿ ਘਟਿ ਸਗਲ ਕੈ
ਪੂਰਿ ਰਹੇ ਭਗਵਾਨ ॥ ਹੋਵਤ ਆਏ ਸਦ
ਸਦੀਵ ਦੁਖ ਭੰਜਨ ਗੁਰ ਗਿਆਨ ॥ ਹਉ
ਛੁਟਕੈ ਹੋਇ ਅਨੰਦੁ ਤਿਹ ਹਉ ਨਾਹੀ ਤਹ
ਆਪਿ ॥ ਹਤੇ ਦੂਖ ਜਨਮਹ ਮਰਨ ਸੰਤਸੰਗ
ਪਰਤਾਪ ॥ ਹਿਤ ਕਰਿ ਨਾਮ ਦ੍ਰਿੜੈ
ਦਇਆਲਾ ॥ ਸੰਤਹ ਸੰਗਿ ਹੋਤ ਕਿਰਪਾਲਾ
॥ ਓਰੈ ਕਛੁ ਨ ਕਿਨਹੂ ਕੀਆ ॥ ਨਾਨਕ

bestows him with all His blessings, and comforts. The Lord, who is detached and at the same time pervades everywhere and is all powerful, pardons our sins in no time:

O Nanak ! The Lord is ever so benevolent and showers His blessings on us at all times. (49)

Slok (*Sat kahon suun ma'n merai saran paroh har Rai ...*)

O my mind ! Listen to me as I speak the absolute Truth, that you should seek the Lord's support. O Nanak ! The Lord would unite man with Himself provided he rids himself of all his clever moves and seeks refuge at His lotus feet. (1)

Pour'i : (Sasa (S) alphabet says) O fool ! Forget all about your cleverness as the Lord is not pleased with one's intelligent and clever moves nor does He like being ordered around (instead of obeying His orders and Will). All your cleverness will be left behind as nothing will accompany you to the next world (except True Name.) at the time of death. O Man ! Remember the Lord all the time (day and night) as this True Name only will accompany you to the next world. O Nanak ! The person, who is enabled by the Lord to serve the holy saints, will not come across any sufferings or problems. (50)

Slok (*Har har mukh te bolna ma'n voothai sukh hoi ...*)

One enjoys the bliss, provided one repeats Lord's True Name (with the tongue) and one inculcates the Lord's True Name in one's heart. O Nanak ! The Guru-minded person understands that the Lord pervades every where and is present in every being. (1)

Pour'i : The Lord is omni-present, so we should behold Him within all the human beings; the Lord has been present throughout the ages and is ever-existent, who destroys our sufferings, but this knowledge is attained through the Guru's guidance. Man experiences the bliss of life only when he rids himself of his ego; and the Lord resides within the individual who is free from ego. When Lord's abode is within every person, he is relieved from the cycle of births and deaths; but this stage is attained in the company of holy saints. Let us remember the benevolent Lord's True Name with devotion, as the Lord showers His blessings (when) in the company of holy saints, and there is none else who

ਸਭੁ ਕਛੁ ਪ੍ਰਭ ਤੇ ਹੁਆ ॥੫੧॥

ਸਲੋਕੁ ॥ ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ
ਖਿਨੁ ਭੂਲਨਹਾਰ ॥ ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ
ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥ ੧ ॥

ਪਉੜੀ ॥ ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ
ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ ॥ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ
ਸੁਖ ਦੀਏ ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ ॥ ਲਾਹਾ
ਮਾਇਆ ਕਾਰਨੇ ਦਹ ਦਿਸਿ ਢੂਢਨ ਜਾਇ
॥ ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ
ਬਸਾਇ ॥ ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਇਆ
ਸੰਪੈ ਮਨ ਮਾਹਿ ॥ ਲੰਪਟ ਚੋਰ ਨਿੰਦਕ ਮਹਾ
ਤਿਨ ਹੂ ਸੰਗਿ ਬਿਹਾਇ ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ
ਬਖਸਿ ਲੈਹਿ ਖੋਟੇ ਸੰਗਿ ਖਰੇ ॥ ਨਾਨਕ ਭਾਵੈ
ਪਾਰਬ੍ਰਹਮ ਪਾਹਨ ਨੀਰਿ ਤਰੇ ॥੫੨॥

ਸਲੋਕੁ ॥ ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ
ਜਨਮ ਅਨੇਕ ॥ ਭਵਜਲ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭੁ
ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥ ੧ ॥

ਪਉੜੀ ॥ ਖੇਲਤ ਖੇਲਤ ਆਇਓ ਅਨਿਕ
ਜੋਨਿ ਦੁਖ ਪਾਇ ॥ ਖੇਦ ਮਿਟੇ ਸਾਧੂ ਮਿਲਤ
ਸਤਿਗੁਰ ਬਚਨ ਸਮਾਇ ॥ ਖਿਮਾ ਗਰੀ ਸਚੁ
ਸੰਚਿਓ ਖਾਇਓ ਅੰਮ੍ਰਿਤ ਨਾਮ ॥ ਖਰੀ ਕ੍ਰਿਪਾ
ਠਾਕੁਰ ਭਈ ਅਨਦ ਸੂਖ ਬਿਸ੍ਰਾਮ ॥ ਖੇਪ
ਨਿਬਾਹੀ ਬਹੁਤੁ ਲਾਭ ਘਰਿ ਆਏ ਪਤਿਵੰਤ

could help us in this world. O Nanak ! The Lord alone controls this creation, as everything is within His power. (51)

Slok (*Lekhai kateh na chhutiai khin khin bhoolan*)

We cannot get away from reaping the fruit of our actions in this world, as we are liable to make mistakes at every moment and step. O Nanak ! If the Lord benefactor is pleased with us then we may be pardoned and get emancipation in this life. (1)

Pour'i : This man is always sinful and forgets his benefactor, as he is lacking knowledge, possessing too much intelligence. He always ignores and forgets the Lord, who has bestowed him with this life and human form, alongwith all the worldly comforts of life. This man is running around in the wild goose chase of Maya (worldly pleasures) in all directions, but does not inculcate in his heart the love of the Lord- benefactor, bestower of all virtues and comforts. Instead he has amassed the wealth of greed, falsehood, vices, worldly love, thus he wastes his life in the company of such thieves and those persons, speaking ill of others. O Lord ! If it pleases You, then You may bestow Your kindness and pardon on us and even the vicious, wicked persons could improve in your company. O Nanak ! If it pleases the Lord, even stones could be made to swim across the oceans. (even vicious persons could cross this ocean of life successfully)

Slok (*Kha'at pe'et khela't hasat bharmai janam ane'k ...*)

We have passed through many forms of life, having spent the time in eating, drinking, playing and laughing. O Nanak ! Now we have sought the support of the Lord. Pray, take us out of this ocean of life, O Lord !

Pour'i : O Lord ! I have gained this human form after passing through many forms of life in suffering, and playing my role in different lives. Now I have got rid of my ills in the company of holy saints, as I have fully identified myself with the Guru's teachings. These include forgiveness, for winning over anger; secondly speaking Truth, so I have managed to collect truthfulness; and thirdly meditation of True Name, which makes one immortal, and I have recited Lord's True Name with my tongue. With these qualities, I have been blessed with the Guru's Grace, resulting in complete peace and tranquillity of mind. Now the Guru has helped me in this business of human form resulting in lot of profits so that I could go back home with respect and honour. (Now I will be

॥ ਖਰਾ ਦਿਲਾਸਾ ਗੁਰਿ ਦੀਆ ਆਇ ਮਿਲੇ
ਭਗਵੰਤ ॥ ਆਪਨ ਕੀਆ ਕਰਹਿ ਆਪਿ
ਆਗੈ ਪਾਛੈ ਆਪਿ ॥ ਨਾਨਕ ਸੋਊ ਸਰਾਹੀਐ
ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ ॥੫੩॥

ਸਲੋਕੁ ॥ ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ਕਿਰਪਾ
ਨਿਧਿ ਦਇਆਲ ॥ ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ
ਬਸਤ ਨਾਨਕ ਹੋਤ ਨਿਹਾਲ ॥ ੧ ॥

ਪਉੜੀ ॥ ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਣ ਪ੍ਰਭਿ ਧਾਰੇ
। ਅਖਰ ਕਰਿ ਕਰਿ ਬੇਦ ਬੀਚਾਰੇ ॥ ਅਖਰ
ਜਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥ ਅਖਰ ਨਾਦ
ਰਬਨ ਵਖਾਨਾ ॥ ਅਖਰ ਮੁਕਤਿ ਜੁਗਤਿ ਭੈ
ਭਰਮਾ ॥ ਅਖਰ ਕਰਮ ਕਿਰਤਿ ਸੁਚ ਧਰਮਾ
। ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੈ ਜੇਤਾ ॥ ਨਾਨਕ
। ਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥ ੫੪ ॥

ਲਕੌ ॥ ਹਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ
ਲਖਾਵਤੀ ॥ ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ
ਨਹੂਪ ਰੂਪਾਵਤੀ ॥ ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ
। ਖਹੁ ਤੁਹਾਰੀਆ ॥ ਮੇਰੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ
। ਲਿਹਾਰੀਆ ॥ ੧ ॥

ਉੜੀ ॥ ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਥਿਨਾਸੀ
। ਘਨਾਸ ॥ ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ਦੁਖ ਭੰਜਨ
। ਣਤਾਸ ॥ ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ
ਜਗੁਣ ਸਭ ਟੇਕ ॥ ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੁਣ

received with honour in the Lord's Presence or kingdom of heaven.)

Now I have united with the Lord through the Guru's Grace and loving support. Now I have realised the secret of Nature that Lord alone is responsible and controls everything Himself. The Lord is controlling everything now and will do so in future as well. O Nanak ! Let us sing the praises of the Lord, who abides in every heart, and pervades everywhere. (53)

Slok (*Ayee prabh sarnagati nidh dayal ...*)

We have sought refuge at the lotus feet of the Lord, the benefactor and the fountain head of Grace. O Nanak ! Once some one develops love and devotion for the imperishable Lord in one's heart, one gets fully satiated. (1)

Pour'i : The Lord has supported the three worlds on His own (help). All the Vedas and other knowledge could be explained with the use of words alone, even all the Shastras, Smritis, Puranas and other books of love are based on words. It is with the help of words only that we speak, express or discuss and produce sounds and we could discuss salvation even by means of words, and rid ourselves of fear or whims. It is with the use of words that we could perform certain actions and understand something about religion, puritanism or other knowledge. Whatever we see around in the world, could be expressed in words.

O Nanak ! The Lord alone is free from words and cannot be expressed in words even. (Whatever Lord has created, could be expressed in words of different languages; so everything is limited and bound by words, except the Lord Himself who is beyond the limitation of words, as words cannot express His Greatness or Vastness.) (54)

Slok (*Hath kalam agam mastak likhawati ...*)

The Lord describes (engraves) with concealed hands and pen our fortunes on our foreheads, and the whole world gets involved and engrossed in those worldly pleasures, as ordained by the Lord. We however, are not in a position to describe the praises and virtues of the Lord benefactor with our tongues. O Nanak ! I am fully enticed and bewitched by having a glimpse of the Lord's vision. (1)

Pour'i : O Lord ! You are eternal, without destruction (Indestructable) and are responsible for destroying all our sins.

O Perfect Lord ! Destroyer of our sufferings ! Fountain head of all virtues and Formless supporter of all Beings !

O Lord-Treasure loaded with all good qualities and virtues ! You know everyone's secrets with Your knowledge, being omni-

ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥ ਹੇ ਅਪਰੰਪਰ
ਹਰਿ ਹਰੇ ਹਰਿ ਭੀ ਹੋਵਨਹਾਰ ॥ ਹੇ ਸੰਤਹ ਕੈ
ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ ॥ ਹੇ ਠਾਕੁਰਹਉ
ਦਾਸਰੇ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥ ਨਾਨਕ
ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥੫੫॥

ਸਲੋਕੁ ॥ ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ
ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥ ਗੁਰਦੇਵ ਸਖਾ
ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿ ਸਹੋਦਰਾ
॥ ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ
ਗੁਰਦੇਵ ਮੰਤ੍ਰੁ ਨਿਰੋਧਰਾ ॥ ਗੁਰਦੇਵ ਸਾਂਤਿ
ਸਤਿ ਬੁਧਿਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ
॥ ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ
ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥ ਗੁਰਦੇਵ ਕਰਤਾ
ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ
ਕਰਾ ॥ ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ
ਗੁਰਦੇਵ ਮੰਤ੍ਰੁ ਹਰਿ ਜਪਿ ਉਧਰਾ ॥ ਗੁਰਦੇਵ
ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ
ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ ॥ ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ
ਨਮਸਕਰਾ ॥ ੧ ॥ ਏਹੁ ਸਲੋਕੁ ਆਦਿ ਅੰਤਿ
ਪੜਣਾ ॥

scient. O Lord-Benefactor of all the world! You are limitless and ever-existent. You are the companion of holy saints and supporter of helpless people. O My Master ! I am Your slave and I have no qualities to boast of, even. O Nanak ! May I be favoured and blessed with the Lord's True Name, so that I may inculcate it in my heart! (55)

Slok (*Gurdev mata Gurdev pita Gurdev Soami parmesura....*)

The Guru is our mother, father and the master, the Lord. The Guru is the destroyer of our ignorance and the nearest and dearest relative, the brother. The Guru is our benefactor and bestower of Lord's True Name on us. The Guru's message is such a magic sermon that its effect cannot be undone by anything else. (like the things mentioned in Shastras to undo effect of hostile stars) We could get peace and tranquillity of mind in the company of the Guru effortlessly. (in the state of equipoise) The Guru is like a Paras (gold stone) with whose touch, iron could be converted into gold; infact it is superior than that, as it converts us into Paras; (so that we could further have the power to convert iron into gold.) so that we could transform people with mean vicious nature into Saints.

The Guru is like a holy place, holier than holy, which purifies and is an ocean of nectar of knowledge so that anyone bathing in it (coming in contact) will get rid of his cycle of rebirths. The Guru produces all the virtues in us and dispels all our sins, purifying all the sinners. The Guru's praises and virtues are known all over the ages and man could cross this ocean of life successfully with the Guru's guidance and following the path shown by Him.

O Lord ! Pray grant us the boon of the company of the Guru so that in His company, foolish persons and sinners like us could also cross this ocean of life successfully. O Nanak ! Let the friends listen to me that the Guru is the Lord and the Lord is the Guru. (Lord resides in the Guru) I offer myself as a sacrifice to such a Guru and Lord, all in one (Guru Arjan Dev salutes the Lord and Guru Nanak, His Predecessor)

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Glossary

1. **Ik Onkar** - The only one Sublime Lord, who is self-manifested (whose attainment is the only objective of this human life).
2. **Satgur Prasad** - The Lord is an embodiment of Truth, and is attainable through the Guru's Grace.
3. **Amrit Vela** - The ambrosial hours of the morning (the best time for reciting True Name of the Lord).
4. **Anand** - The eternal and perfect bliss of life, for which man has to aim and enjoy unison with the Lord.
5. **Anhad** - The all pervasive and unstrung Music of Nature, which is heard by those persons, in communion with the Lord Sublime.
6. **Akal Moorat** - The formless Lord is not affected by the god of death, being (beyond death) ever-existent.
7. **Ajooni** - The Lord does not follow the cycle of births and deaths like Man.
8. **Bhau** - Fear-complex (of death), wonder-awe.
(nirbhau) - (Fearless)
9. **Dual mindedness** - There are two paths in life, one Lord-intoxicated (liv) and the other towards Maya (worldly falsehood) (dha't).
10. **Grace** - Benevolence and Kindness of the Lord or the Guru.
11. **Gurmukh** - Facing towards the Guru ie. Guru-minded (faithful) who has surrendered to the Guru completely following the Guru's Word.
12. **Hukam** - The Lord's Will - Dictates of the Lord or as directed by the Lord, in the normal course of events.
13. **Karam** - Our actions in the world, based on which we reap the reward in life, also Kindness of the Lord.
14. **Kudrat** - Nature-the physical presentation of the Lord's wondrous worldly drama (which should help man to perceive the True Lord's Vision).
15. **Karta Purakh** - The Lord is the Creator of the Universe, in all its perfection. (being present within each and everything created by Him)
16. **Manmukh** - The faithless, self-minded persons, who follow their own intelligence and cleverness for any directions in life.
17. **Maya** - Worldly falsehood, its charm for worldly pleasures, possessions and attachments has led man astray from the path of righteousness and godliness.
18. **Meditation** - Concentrating on Lord's true Name, by repeating Lord's Name with love and devotion.
19. **Mokh Mukat** - Salvation, the state of Bliss and unification with the Lord, with

freedom from the cycle of Rebirths.

20. Nirbhau & Nirvair - The Lord is fearless and with enmity towards none.
21. Nadar - The Grace and Mercy of the Lord (on the Guru-minded persons).
22. Nij Thau - Self-realisation, to perceive the Lord within one's inner self (with concentration on True Name).
23. Satnam - The Lord is Truth-personified (His Name is Truth).
24. Simran - Recitation of Lord's True Name, with full concentration and devotion being in unison with Lord sublime.
25. True Name - Lord's Name, "Waheguru, God, Ram or Allah"
26. Saibhung - Self effulgent, being created by the Lord Himself and being self-existent, being the supreme and Prime soul.
27. Vices - The Man is pestered by five vices of sexual desires, anger, greed, attachment and egoism (kam, karodh, lobh, moh ahankar) the offsprings of Maya (worldly falsehood) to lead man astray from the true path.
28. Vismad - The state of wonder and bliss at Lord's Greatness & vastness.
29. Equipoise (Sahej) - The fourth-state of bliss in complete unison with the Lord through self-surrender.
30. Trai-gunn (Maya) - Rajo, Tamo and Sato. The worldly falsehood (Maya) presents itself in man with the qualities of lust for power, greed and partial peace. Thus leading man astray from the path of godliness through its charm.
31. Khand (Brahmand) - The Universe with its components like continents, countries, areas, oceans, sky, netherland .Khand in Jap Ji - 35,36 and 37 means five stages of human life and its evolution.
 - a) Dharam Khand - Realm of Dharam, True Religion and study of Nature.
 - b) Gyan Khand - Realm of Knowledge.
 - c) Saram Khand - Realm of Action.
 - d) Karam Khand - Realm of Grace (Lord's benovolence).
 - e) Sach Khand - Realm of Truth (where the Lord abides).
32. Holy Saints - After the True Lord, the Guru's status is supreme, and after the Guru, the holy saints occupy a position of truthfulness, having attained unison with the Guru and the Lord.
33. Sadh Sangat - The means of approaching True Lord is to sing the praises of the Lord in the company of holy saints (holy congregations).
34. Suha'gan - The Guru-minded persons are like the wedded woman, who has won the heart of her spouse through complete self-surrender, thus enjoying the conjugal bliss of the Lord-Spouse.
35. Elements (five) - The whole world is created from the five basic elements of water, air, fire, earth and the sky (ether).

